

A  
COMMENTARY  
UPON THE DIVINE  
REVELATION  
OF THE  
APOSTLE AND EVANGELIST  
I O H N.

BY DAVID PAREUS:

Sometimes Professour of Divinity in the  
Univerſitie of HEIDELBERG.

And ſpecially ſome things upon the 20<sup>th</sup> Chapter are obſerved  
by the ſame Authour againſt the MILLENARIES.

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*Translated out of the Latine into English,*  
By ELIAS ARNOLD.

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COMMENTARY

UPON THE DIVINE

SCRIPTURES

OF THE

OLD TESTAMENT

BY

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OF THE UNIVERSITY OF OXFORD

IN THE THEOLOGICAL SCHOOL

AND OF THE UNIVERSITY OF CAMBRIDGE

IN THE UNIVERSITY OF OXFORD

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To the Christian Reader:

**I**T is an usuall saying, *A good thing cannot bee too common*: the worth and profitableness of this Booke is well knowne of the learned every where: being (and indeed deservedly) esteemed one of the best and choicest Commentaries, that is now extant upon the *Revelation*. And if we consider the perillous times wherein wee are, I know no worke more seasonable for our instruction and comfort touching the present Commotions and uproares in the world. For here we shall find, that it is necessary, that such things come to passe, to the end the words of this Prophecie may be fulfilled: we have all need (as the Apostle saith) of patience: now what will more perswade us to be quiet, contented, comforted, then to looke into the *Revelation of Iesus Christ*, where we shall find all the conflicts and combats of the Godly, against the *Dragon, Beast, and False-prophet* most clearly set forth, and none of our sufferings in any way or kind to be otherwise, then what was fore-appointed in the unchangeable decree of God. Moreover here we have set downe with the finger of God, the certaine event and issue of the whole warre: namely Antichrists destruction, and the glorious and happy victory of the Saints. A man of a weake and cowardly Spirit, will cheerfully fight, if he know before hand that he shall surely overcome. This assurance all true Beleevers have, that they shalbe more then Conquerors through him that loveth them, and therefore they have cause enough to stand fast, hold their owne, fight the good fight of faith: seeing it is without question, that they shall overcome in the blood of the Lambe: But of this I need not here speake, considering how largely and sweetly this matter is treated of in this Commentary.

It is not my purpose to speake any thing in the behalfe of the Translator, or in the praise of his worke: least that in the Proverbs Chap. 27. 14. should be applied to me. Wherefore what is here done, I leave to the triall and judgement of all sober and godly minded Readers. Onely I must needs say that it would be a singular benefit to our Nation, if there were more of *Pareus* his workes translated into our English tongue. And for ought I do perceive, the Translator of this hath some purpose so to do, if this (which is the first) doe finde a faire and friendly acceptance. And I have no reason to thinke otherwise: Considering how well M<sup>r</sup> *Brightman* on the *Revelation* is approved of: Now howsoever I will not speake any thing in the least to his disparagement: notwithstanding seeing *Pareus* was

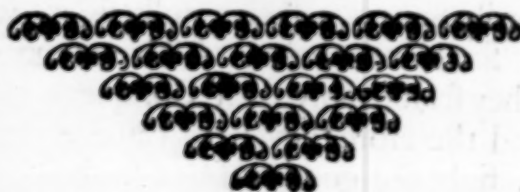


a later Writer; *an Interpreter one among a thousand*, a man of an acute and deepe judgement, and one that had his thoughts and meditations on the worke 30. yeares: in these and other respects the Reader may well make account to meete here with many things, more for his satisfaction then hitherto he hath ever had: and that he may the sooner see with his owne eyes the trueth of what I speake, I shall advise him in the first place carefully to read *Pareus* his Preface: for it will much helpe him, to the better understanding of the following Commentary.

And thus committing the worke to the favourable acceptance of religious and judicious mindes, beseeching the Father of our Lord Jesus Christ to bleesse and prosper it for his glory, and for the consolation and edification of all those that seek his favour, and desire to feare his Holy Name; *I rest*

*Thine in* **IESVS CHRIST.**

**J. C.**



**THE**

THE AUTHOURS  
ADVERTISEMENT

TOUCHING THE  
Publishing of this COMMENTARY.



Had thought indeed never to have set forth this *Commentary upon the Revelation*, long since expounded in the *Academie* in *CLXXXVIII-Lectures*, but to have left the same unto my children for their proper use: and this for divers causes: especially finding that as yet I had not touched the height of the mysteries, neither should easily satisfy others, having in many things not satisfied my selfe. In the meane while I thought it requisite with all diligence to search out the judgements of more learned Interpreters in the harder matters: and not to neglect whatsoever might seem in the Commentaries of ancient and modern Interpreters to conduce for the polishing of the work: as not being ignorant of the admonition of *Horace*,  
(*Membris intus positis, delere licebit,*

*Quod non edideris: nescit vox missa reverti.*)

*That a man may alter or blot out his private writings, which are not made publicke: but the word that is out cannot be recalled.* Notwithstanding it happened of late (I know not by what providence) that at length I assented to the publishing thereof, at the earnest request of friends: who judged it a thing unfit, that the Church, (no weighty reason hindering the same) should any longer be deprived of this treasure: be it whatsoever it be: perswading themselves that by me something more would be published touching these mysteries, then as yet was extant. And that the things yet hid, are perhaps of that nature, which either God hath reserved unto his own power, or are better not to be known, then known by us: of which kind some things are, according to *Austin*.

They added that now there was speciall use to vindicate this Prophecie, it being publickly depraved by new feigned Oracles and false Glosses, as if it did establish *Romish Idolatry*, and Patronize *Popish Tyranny*, from which notwithstanding it portendeth nothing but sad evils unto the Godly, and most miserable calamities unto the Church, the which the *Revelation* setteth forth by lively colours, as it were the very Kingdome of Antichrist himselfe, under the type of a *Beast* and *False-Prophet*; All which they affirme is made appeare throughout this Commentary: by which reasons being over-swayed, I gave way to the publishing thereof, yet so as this Sacred and last *χαρισμῖον* or gratefull Gift should be dedicated unto none, save unto my Lord and Saviour Jesus Christ.

If therefore so it be, that in the opening of these mysteries I may

(A)

seeme

*Enchir.  
cap. 17.*



seem unto some in any place to come short: these I lovingly desire to supply my defect with their greater diligence: pardoning in the mean time what is not yet attain'd to, & being thākfull for what is found out. But & if there shalbe any, who wrest my expositions touching the *beast*, or his *head*, or *horns*, or the like mysteries, unto the offence and injury of any mans person: to these I testifie, that I have written nothing to the reproch or scandal of any man: but truly and candidly expounded what our Saviour *Christ* reveal'd unto *Iohn*, not to the injury, but rather instruction and Salvation of all such as desire to be saved, nor unto the offence, but admonition and amendment of such as wil not perish.

Neither am I the first who have thus expounded the *Beast*. What speake I of my selfe? Neither was the Apostle *John* the first who shewed Antichrist at *Rome*: for before him *Paul* testified, that the *Son of perdition should sit in the Temple of God as God*, that is, claim the principallity in the Church: for even then the *mysterie of iniquitie was a working*, except it had bin for that which did *with-hold*, that is, as *Chrysostom*, *Ambrose*, and *Ierom* interpret it, the *Romane Empire*: which first being translated from the *mountains of Rome* to some other place, and weakned, should as it were be abolished.

Lib. 5 c. 25

After both *Irenæus* a most ancient Writer said, that the *numerrall name of the Beast in all likelyhood should bee* (*λατίνος*) *Latēinos*, and as if he had bin a divine Prophet foretelling the apostacy of the *Latin Church*, he expresly addeth these words: *But in this we wil not boast.*

Lib. 4. Epist. 38.

*Gregory* himselfe *I. Romish Pope* confidently affirmed that that Priest should be Antichrist, or Antichrists fore-runner, who stiled himselfe *UNIVERSAL*: pointing as with the finger at *Boniface III.* his Successour: for, saith he, *the king of pride is at hand, and that which is not lawfull to be spoken, an Army of Preists is prepared.*

Bellar. lib. 3. de P. R. cap. 21.

De velandis virgin.

Neither will I now alledge any more (reserving it till afterward in Chap. 13.) who after the time of *Gregory I.* have demonstrated *Rome* to be the seat of Antichrist, and the Pope with his *double-sword* Antichrist. Wherefore it is said not of ignorance, but malice, *that by us Protestants the Pope first began to be Antichrist.* Good things scandalize no man, unlesse an evil mind, saith *Tertulian*, But trueth is the best thing. Therefore this truth, *that Antichrist doth now reigne at Rome*, can scandalize none but evil-minded men. Wherefore thou, *O Pope*, hear this truth and repent, before the hand of the Heavenly Conquerour lay hold on thee, and cast thee into the Lake of Fire and Brimstone.

Rev. 19. 10

Neither let Parasites deceive thee, who from the *Revelation* promise unto thee the whole Empire of the World: one while denying thou art a man: another while they feine thee an *halfe-god*, one while *Gods Vice-gerent*, yea a *God*: who paint out thy Church gloriously sitting on a throne, (*I sit a Queene, and am no Widow, and shall see no sorrow*) treading under her feet the Protestant Hereticks with their Bibles. These cosen thee with vain words. Harken to *Clemanges* a man of ancient credit, he sheweth what the *Revelation* promisetht thee: *What thinkest thou*, saith he, *of thy Prophecie, to wit, of Iohns Revelation? dost not thou at least thinke, that in some part it belongs unto thee? Thou*

Rev. 18. 7.

De corrupt. Eccles. Stat. m. cap. 26.

hast

hast not so lost shame and sense to deny these things. Therefore looke into it, and read the condemnation of the great whore, sitting upon many waters, and there contemplate thy worthy acts, and what shall befall thee. Hath not the Apostle Paul sufficiently noted that thou art he that sittest in the temple of God as God? why then shouldest thou not suspect all that thou dost, and hast? Thy two horns like the Lambs: thy two keyes, and the two swords in thy hand: the Triple Crown on thy head: the myserie in thy forehead: the Image which thou causest the inhabitants of the earth to worship, killing them that refuse to do it: the name and the number of thy name: the Masse and Latine Leturgie: the whorish woman sitting upon Seven Mountaines: now oughtest thou not to suspect all these?

And ye O unwise Kings: when will ye understand, whom to serve and what ye should do? when will God put it into your hearts to doe his will, that is, to make Rome the whorish woman desolate? *Oh serve the Lord with feare and trembling, kisse the Son lest he be angry, and yee perish in the way:* let the Lambe conquer you, not unto destruction, like as the Beast overcommeth, but unto conversion: do it (o kings) speedily, lest it be too late. For God will not be mocked. He hath begun to put into the hearts of diverse good Kings to do this willingly: He will also put into the hearts of others, when it shall please him, according to the oracle of the Angell. And already hath he perswaded the hearts of some Emperours deceased, even in their agonie, to approach before the Tribunall of God not by *invoking of Mary*, but by imploring the divine mercy, and so rendred their soules to God their Saviour, not in confidence of the Churches treasure, but the alone merits of Jesus Christ. He put also into the heart of another great Zelot in his sicke bed, to turne his face from the Priest, chanting prayers to the *Virgin Mary*, and promising him Salvation by his owne and the Saints merits, thereby testifying, that he desired to be raysed up by the intercession and merits of Christ. They that cease to do thus shall not be partakers of Salvation. They which do it seriously, verily they are overcome by the Lambe unto their Salvation, and they make the whore desolate: late indeed, yet not too late. But let no man tempt God: for ye know not how soone yee may be taken away. While therefore it is time walke in the light, lest the darknesse come upon you.

Neither let flatterers deceive you, who say, that it seems harsh, dishonourable, and unbeseeming, *that so many Princes warre against the Lambe, follow the Beast, are Antichrists Vassals, that the greatest part of the Empire consists of Antichrist, who is to be cast into the Lake of Fire.* This is the deceitfull song of Sirenes. To begin with the last particular, How I pray shall the greatest part of the Empire consist of Antichrist, if our trueth doth stand that the Pope is Antichrist, unlesse either the Pope be said to be the greatest part of the Empire, then which nothing is more false, and opprobrious to the Empire, or that these men do meerly trifle? But will they deny them to be Kings touching whom the *Revelation* hath foretold such things? Or wil they accuse the Revelation to cast dishonourable aspersions upon Kings?



*They say:* that Pagan, not Christian Kings are spoken of. But this is neither agreeable to the Revelation, nor to their owne fiction. For the *Kings*, who shall give their power to the Beast and fight against the Lambe, shall be the same, into whose hearts God will put it to hate the whore and make her desolate. Now this argues that they shall not be Pagan but Christian Kings, who before being deceived through ignorance, shall sin in fact: but at length being overcome by the Lamb, that is, brought to repentance; they shall, forsaking their error, turne their hearts and power against the whore. Neither can any man except he bee deprived of understanding deny, that these things are couched in the Text.

Ribera in  
Apoc. c. 12.  
Num. 11.  
Ec. 13.  
Num. 10.

And if credit be given unto their fiction, there shall at Antichrists comming be no more then *ten Kings* in the whole world, signified by the *hornes of the Beast*, and of these, three being slaine, seven shal fight for Antichrist. Therfore either these shalbe Christian Kings, or else there shall then be no Christian Kings under the Sun, the falsitie whereof the Revelation doth shew Chap. 21. 24.

Now tel me, what harshnesse or dishonour is there in it, that (as Paul confesseth he was sometime a blasphemor, a persecutor, and injurious, but ignorantly, and so obtained mercy:) the *ten Kings* have given their power unto the Beast against the Lamb: but of ignorance: and being overcome by the *Lambe* have repented: God putting it into their hearts to hate the whore? Tell me, I say, should this be to the dishonour of Kings, which is to their great glory, to have sinned indeed through ignorance, but repented through the mercy of God? Or is not rather the fiction of these Prophets very reproachfull, scandalous and fatall, who say, that toward Antichrists rising there shalbe no where any Emperor or Romane Empire: that there shalbe no King in any place save those *seven* (that remaine of the ten) fighting for Antichrist. And seeing they every hour expect their Antichrist, to arise (as they say out of the tribe of Dan) what do they but threaten an utter destruction both to the Emperor, Romane Empire, and all Christian Kings? For according unto these mens doctrine, as then there shal bee no Emperor, no Empire: so neither King of *France, Spain, England, Poland, Hungary, &c.* or if there be any they shall be Antichrists Life-gard and vassals. Now tell me, who they are that cast reproaches upon Christian Kings, set their Crownes awry, and menace them with eternall damnation.

Wherefore blessed shall ye be, if ye hear and keep the Commandements of this Prophecie, that ye may have right to the tree of life, and may enter through the gates into the City: But he that wil hurt, let him hurt still: and he that is filthy let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Amen. Even so come Lord *Iesus*: and sanctifie us in trueth. Thy word is trueth. Amen.

PROVERB. 27. 6.

*Better are the wounds of a friend, then the deceitfull kisses of an enemy.*

The

The Authours

PREFACE UPON THE REVELATION  
OF THE  
APOSTLE AND EVAGELIST  
I O H N:

HAPPILY BEGUN AND PROPOUNDED  
VNTO HIS AUDITORY IN THE  
VNIVERSITY. *Ann. 1608.*



F any of you (my *Hearers*) admire, wherefore, after the *Exposition of Pauls Epistle unto the Hebrews*, I should passe by so many excellent Bookes of the New Testament, and take in hand the Interpretation of the last, *viç.* the *Revelation*, the Authour and Canonick authority whereof hath long since variously bin disputed of: and which being replenished with great secrets, types, and darke sentences, is scarcely intelligible unto any: and though it be entituled a *Revelation*, yet seemeth not in the least to be a Booke revealed, but rather shut up and sealed: which seemeth also to bee the reason that it is placed at the end of the New Testament: from the interpretation whereof because of its obscurity, not a few of the ablest Divines have hitherto abstained: and lastly seeing it hath long since bin held, that it doth contain some things contrary to Apostolicall Faith, and favour the heresie of the *Chiliassts*. If I say, any man wondreth at this my purpose, such a one I would have with me to acknowledge, that these very objections (besides other causes which now are not requisite to be related) with which this most Heavenly Book is injuriously charged, offereth occasion unto me to interpret the same, that ye might understand that the *Revelation* of John is so farre from the guilt of these accusations (which do not a little weaken the Canon of our Faith) that we rather may say of it, what *Jerome* most truly said of the Prophecie of *Isaias*: *Whatsoever is in Holy Writ, whatsoever can bee uttered by the tongue or received by the senses of mortall man, is contained in this Booke*: which least it might seeme to be spoken by me without ground, I thought good to præmise a few things in way of *Preface*: in which I will handle somethings more briefly, by other Interpreters more largely handled: and somethings properly belonging to our purpose, I shall more diligently explicate.

*The Objections against the Revelation*

*Proem. in Isa.*

CHAPTER. I.

*Of the Authour of the Revelation*

Who was the Authour of this Booke, would never in our times have beene questioned, unlesse *Eusebius* and *Epiphanius* had left in writing, that some of old time did scruple the thing. For *Eusebius* recordeth, that in his time it was diversly on both parts disputed touching the *Revelation*. Afterward he saith, there were some who supposed from the Bookes (called *De Repromissionibus*) of one

*Lib. 7. hist. c. 25. Her. §1.*



DIONYSIUS an *Alexandrine Bishop*, and also from one *Caius* an old Writer, that the *Revelation* was not written by *John* the Apostle, but forged by the Hereticke *Cerintus*, who feined an earthly Kingdome to Christ, in which the Saints should have their fill of corporall pleasures a thousand yeeres: into which sense, some whom they called *Cbiliafts*, men in other respects of note in the Church, drew the *twentieth Chapter of the Revelation*. But other Divines and worthy Fathers have alwayes demonstrated, that there is no such thing in that Chapter: and we also will shew it on the place.

The Revelation not written by Cerintus.

But so farre is it from trueth, that the blasphemous Heretick *Cerintus* could be the Author of this Booke, as nothing is lesse credible, or more unlikely. For *Cerintus* blasphemously maintained, that Christ was not before *Mary*. But the *Revelation* throughout teacheth and proveth the Eternall Deity of Christ by such evident Arguments against *Cerintus*, *Ebion*, *Photinus*, and such like enemies of Christ, as almost no Scripture affirmeth the same more clearly.

Lib. 4. adversus Mar.

However therefore it is no marveile, that the *Marcionites* (as *Tertulian* recordeth) as also the *Alogian* and *Tatian* Heretickes (as *Epiphanius*, *Augustine*, and *Philastrius* testifie) did reject the *Revelation* as being contrary to their heresie: Yet the *Grecians* of old had no reason, neither to this day hath any man a just or probable cause, to call into question the *Author*, or Canonickall Authority of this most Sacred Booke.

John the Apostle author of the Revelation.

I

Lib. 3. hist. cap. 13.

That *John* the Apostle (whose Gospell and three Canonickall Epistles are extant) is the Author, may be proved by solid and undoubted reasons.

First the Title it selfe sheweth that he is the Author: *Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου* The *Revelation of John the Divine*. But thou wilt say, it is not said, *John* the Apostle or *Evangelist*: but *John* the Divine: touching whom it seems to be uncertaine who he was: because, as *Ensebius* recordeth, there were two *Johns*, whose Monuments were then at *Ephesus*, viz. *John* the *Evangelist* the Writer of the Gospell, and of one Canonickall Epistle: and *John* the *Presbyter* or *Elder*, the Author of the two latter Epistles, and of the *Revelation*: unto which opinion also *Dionysius Alexandrinus* in the fore-alleged place doth assent.

The title of John the Divine whence it arose.

But verily that *Presbyter* is not called the *Divine*, which Title *κατ' ἐξοχήν* in way of eminency was most deservedly by the Ancients attributed unto *John* the *Evangelist*, because none of the Apostles or Divines wrote more heavenly of the Deity of Christ. Therefore the *Kings Copie* of *Montanus* expresseth the whole Title thus: *Ἀποκάλυψις τῆς ἁγίας ἀποστόλου καὶ ἐυαγγελιστοῦ Ἰωάννου τοῦ Θεολόγου* The *Revelation of the Holy Apostle and Evangelist John the Divine*, the which, whether it were prefixed by *John* himself or afterward by the Church, is of no great consequence: seeing it sufficiently appeareth, that it is taken from ver. 1 & 2. Besides it is not credible, neither can it bee proved that the Lord *Iesus* after the death of the Apostles, sent his Angell unto another *John*, then unto *John* the Apostle.

Alcasar. Vestigat. Not. 4. prooem.

But that a certaine upstart Interpreter supposeth that *John* beginning with that other Title (*The Revelation of Iesus Christ, which God gave unto him*) would not have the Title of the Booke to beare the Name of the Author, almost after the same manner, by which, saith he, the *Author of our Society* would have the same to be called the *society of Iesus*, not of *IGNATIUS*: I doubt not but all sound men do understand, that this is not onely more then insolently spoken: as if forsooth there could or ought to be an equalitie betweene the Apostle *John*, and *Ignatius* the Souldier: the *Revelation* of *Iesus Christ*, and the *Iesuiticall Society* of Yesterdayes hatching, but that also it is altogether inconvenient and contrary unto the purpose of the Author. For *John* in the very first verse saying: *The Revelation of Iesus Christ, which he signified by his Angell unto his servant John*: doth put too his name: and the Church hitherto hath alwayes called this Book, the *Revelation of John*, and not the *Revelation of Iesus*. The *Iesuites* therefore ought not by this example

example to dissemble the Name of their Author, but should be called the Society of Ignatius, and not the Society of Iesus.

The Periphrasis of the Authour confirmeth the same thing, Chap. 1. ver. 2. who bare record of the word of God, and the testimony of Iesus Christ: which sheweth plainly that the Writer of the Revelation and of the gospel was the same: for who hath more clearly borne record of the word of God, and the testimony of Iesus Christ, then the Apostle Iohn in his Gospell, which beginneth: In the beginning was the word (ὁ λόγος) &c. and in his first Epistle Chap. 1. v. 1. That which was in the beginning. &c. touching the word of God, &c. we have seen it and beare witnesse: and Chap. 5. 9. This is the witnesse of God which hee hath testified of his Sonne, &c. like unto which, is that in Chap. 19. 13. where hee calleth Christs comming unto judgement (τὸν λόγον τῷ θεῷ) the word of God: and the stile of Iohn the Apostle (whatsoever others may judge) doth plainly appear throughout the whole Book, as we shall observe in the course of our Exposition.

Adde, that this Author saw and wrote the Revelation in the Ile Patmos, I was faith he, Chap. 1. 9. in the Ile, that is called Patmos, for the word of God, and the testimony of Iesus Christ, which Circumstance doth not obscurely denote the Apostle Iohn. Neither read we of any other Iohn banished into Patmos for the word of the Lord, and the witnesse of Iesus Christ, then Iohn the Apostle, who, as Eusebius recordeth, was condemned for the Gospels sake, and banished into Patmos by the Emperor Domitian.

Lastly, we have the Authorities of most ancient Writers confirming the same with full consent: both of Grecians, Iustin, Martyr. Dial: cum Tryph. Irena: Lib. 4. Cap. 37. Clemens Alexandrin. Pædag. Lib. 2. Cap. 12. Origen. Homil. 7. in Iosu. Athanas. in Synops. Epiphanius Hæres. 51. 54. 76. Chrysostom. Homil. 5. in Psalm. 5. Damascen. Lib. 4. Orth. fid. Cap. 18. also of Latine Writers: Tertullian. Lib. 4. contra Marcio. Cyprian. de exhort. Martyr. Cap. 8. 10. 11. 12. Ambros. in Psal. 50. & Lib. 3. de Spir. Sanct. Cap. 21. Augustine Tract. 39. in Ioh. & Lib. 2. de doct. Christ. Cap. 18. & de Hæres. Cap. 30. Et Lib. 20. de C. D. Cap. 7. Hierom. Catal. Script. Illustr: &c.

The Arguments usually alledged to the contrary, I will not now for brevity sake set downe. Erasmus hath painfully collected the same: And by Theodore Beza in his Annotations upon this Book are solidly refuted. One thing onely I will touch, which some do pretend touching the difference of the stile of the Revelation, and the writings of Iohn the Evangelist, but with no great reason: for an egge is not more like an egge, then Iohns stile is like to himselfe here and there. How often (to passe by other things) doth hee say that wee are washed from our sinnes by the blood of Christ, which also hee saith 1. Epist. Chap. 1. 7. But to grant, what they say, that the stile doth differ, was the same kinde of speech to be used in writing the Gospell, and a Prophecie? what marveil, that an unlike matter is explicated by a different stile. Besides it is to be observed, that Iohn wrote most part of the Booke not in his owne words, but in Phrases and words dictated by the Angell. Where he useth his owne, hee plainly retaineth the Phrase, which hee hath in his Gospell and Epistles, as we shall see in its place.

Besides some do observe, that although Iohn indeed wrote the Prophecie in Greeke: yet it seemeth the Angell uttered the same in Hebrew, it being Iohns native language: This appeareth by manifold Hebrew expressions throughout the Booke, as Abaddon, Harmageddon, Hallelujah, Gog, Magog, and the often Repitition of the number Seven, touching the seven Spirits, seven Candlestickes, seven Churches, seven Angels, seven Seales, seven Trumpets, seven Vials, seven heads of the Beast, seven hornes of the Lambe, &c. Lastly the whole Phrase or forme of expression, seemeth rather to incline to the Hebrew then the Greeke

II.

III.

Iohn banished into patmos. Lib. 3. hist. cap. 18.

IV.

Whither the stile of Iohn be diverse.

Ioh. Foxus. in Apoc. pag. 458.



The Greek  
letters  $\chi\zeta\psi$   
make 666.  
Romanus.

Greek: Hence the said writers suppose that the number of the Beasts name expressed in Greek by  $\chi\zeta\psi$  is to be interpreted by the Hebrew letters  $\קמנ$  precisely expressing the number 666. But of this no more at present. And thus much of the Authour.

## CHAPTER II.

### *Touching the Canonick authority of the Revelation.*

**N**OW by these things the divine Authority of the Booke doth necessarily follow. For if the Apostle Iohn be the Author: the Divine and Canonick Authority cannot justly bee questioned. For the Apostles writings are Apostolicall.

Besides, the Author doth againe and againe testifie, that he received his Revelation from Christ, and wrote the same by the Angels command.

Concil. An-  
cyran. in  
appendice.

This also the testimony of the Ancient Church confirmeth. For the Revelation is alledged under the name of *Iohn*, and as Canonick Scripture, by the most ancient Councell of *Ancyra*, which was before that of *Nice*: also in the Councell of *Carthage III.* Can. 47. and some others following.

The Revelation also hath bin alwayes of Canonick authority with the Greeke and Latine Fathers: although certaine Græcians before *Dionysius Alexandrinus* did some what scruple the same: as of old some of the Latine Church had their doubts touching the Epistle to the Hebrews, because it did seeme to favour *Novatus*, as *Ierome* writeth unto *Dardanus*. But the scruple of one, or a few of the Ancients can no more disanull the authority of any Canonick Book of Scripture, then the scruple of a few now can doe.

Published  
anno 1526.  
Sixtus. Se-  
nensis. Bib-  
lioth.  
Ribera in  
Apoc. Pro-  
oem. cap. I.

And howsoever *Luther* in his first Edition of the New Testament in the German tongue, did not reckon the two latter Epistles of *Iohn*, the Epistles also of *James* and *Iude*, among the Apostolicall and Canonick Scriptures: Not indeed (as some Papists write) because he could not beare those words, Chap. 14. 13. Blessed are the dead, &c. because their workes follow them (which verily doe notably overthrow their fiction of the Soules of the Saints going into Purgatory) but rather because he thought that such obscure Visions and Figures were not so well agreeable unto the light of the New Testament: notwithstanding in another Edition Anno 1535. hee speaketh more liberally in the Preface touching these Bookes: neither do they, who at this day are called *Lutherans*, any longer question the Canonick authority of the Revelation.

Alcaf. Ve-  
stig. nota.  
2. Proem.

For our part we did not judge the Revelation was therefore to bee received, that we might abuse the darke and obscure sayings of the Booke, to vomit out the venom of our malice against the Pope of Rome: as that upstart Interpreter before mentioned, hath begun to calumniate us, but because the reasons before laid down, and many more, do confirm our believe: and because by the Revelation we are manifestly taught, that that son of perdition lifting himselfe up against whatsoever is called God, and sitting in the Temple of God, as if he were God, is no other but that *Capitoline Iove*, even to this day treading down all powers under his feet.

Why Pa-  
pists write  
Commen-  
taries upon  
the Reve-  
lation.

But a man might justly wonder that Popish Writers do not tremble at the very sight of this Booke: and how they are not afraid to explicate the Prophecie by their Commentaries: but that the thing it selfe speaketh they chiefly doe it (seeing they can neither wholly extinguish it, nor keepe it any longer from the people) at least to deprave the oracles thereof by their false Interpretations: the which notwithstanding they labour for in vaine: seeing it is as cleare as the Sun at Noon day, that under the Image of the Beast and False-Prophet seducing the Inhabitants of the Earth: and of the whorish woman committing fornication with the Kings of the Earth: and of the great Citie on seven hills ruling over the Kings of the Earth,

Earth, is represented the Monarchicall and Papall Sea of Rome: and under the Image of *Locusts* the innumerable vermine of the Clergy and Monkes: under the Type of *Merchandise*, which no man, (Antichrist beeing discovered) shall buy any more, are set forth *Romish Indulgences*, and buying and selling of Soules, &c.

CHAPTER. III.

*Of the obscurity of the Booke: What it is, and whence, with the remedies of the same.*

**AUGUSTINE** writing of the darknesse of the Revelation, saith: In this Booke, which is named a Revelation, are contained many darke things, that the Readers mind might be exercised, and in it are a few things, by the clearnesse whereof the rest with labour may be sought out, chiefly, because it so repeateth the same things after a diverse manner, that whereas it may seeme to speake of different matters, by diligent search we shall find that they are the selfe same things diversly expressed. And **JEROME** In the Revelation (saith he) is shewed a Booke sealed with seven Seales, which though thou give it to a man that can read, to read it, he will answer thee: I cannot, it is sealed. And afterward: The Revelation of John hath as many Sacraments as words. I have said but little in regard of the worth of the Booke. It is beyond all praise. In every of the words are hid manifold understandings. So indeed it is: for the sharpnesse of mans wit is blinder then beetles in the true understanding, as of other divine Scripture, so of this also, unlesse it be enlightned by the beames of the Holy Ghost: but the causes of this obscurity are plain.

First, the whole Booke is Prophetically touching future things: Write, saith the Angell, the things thou hast seene, which are, and which shall be afterward. But future things as future, because they are not in any sence, are either altogether unknowne, or being foreknown are conceived not so much by the understanding, as in hope.

Adde, That these future things are not declared by plaine words, neither defined by notes or markes of times, places, and persons: but are revealed unto John (and so written) in darke and ænigmaticall Visions. It is true, many Visions in Scripture were plaine, as set before the eyes of the mind or bodie, so King Belshazzar saw a hand writing upon the plaister of the wall: Elisha saw fiery Charrrets round about him: and Moses the bush burning before him: Peter a sheet with foure-footed Beasts let downe from Heaven unto the Earth: Paul saw the Lord standing by him in the night, &c. In these there was no great difficultie. But there are other Visions more intricate: when the Images or Representations signifying some secret thing, are exhibited unto the minds of men, either sleeping or awake: the mysteries of which except they be revealed are so obscure, as that they cannot be found out by the understanding of mortall man. Of this kinde were the dreames of Pharaoh, Nebuchadnezzar: the Visions also of Ezechiel, Daniel, and Zacharie, unto which we worthily may compare the Visions of the Revelation. The secrets indeed of the aforesaid dreames, God not onely revealed unto the singular benefit of them which dreamt the same, but also would have them written for the understanding of all. But the mysteries of the Visions, although be revealed them to his servants and Prophets, yet hee kept them secret from all other men, namely, that indeed prophane men might alwayes set light by things so obscure: but the godly even by the obscurity thereof be the more stirred up to the searching out of divine mysteries.

And although we can scarcely, and with much difficultie come unto the understanding of all the secrets of this Booke: notwithstanding the difficultie ought not to affright or to keep us from searching: but rather stir up a more diligent

(B)

enquiry

Lib. 20. de  
C.D. ca. 17

Tom. 3. ad  
paul. Ep. 1.

I.  
The causes  
of the dark-  
nesse of the  
Revelation

II.  
The differ-  
ence of  
Visions.

Dan. 5. 5.  
1. Kin. 6. 17  
Exod. 3. 2.  
Añ. 10. 11  
Añ. 23. 11

The obscu-  
rity ought  
not to keepe  
us from  
searching.



enquiry into the same. Many things in the Booke are without any shadowes of darke Types, as speaking plainly of the punishments of the ungodly, of the blessednesse and reward of the Saints, &c. in which lies no obscurity. In many Types also the signification is plaine, and the Analogie with the things signified not obscure: as the Analogie of the seven Candlestickes, with the seven Churches, of the Lamb with Christ, of the woman with the Church, of the Dragon with Satan, of the Beast and False-Prophet with Antichrist, of the Locusts with the devouring Monkes, of Babylon and the Great Whore with Rome, of the seven heads of the Beast with the seven hills of Rome.

In the other more obscure Visions we have three helps, by which in some measure wee may dive into the understanding of them, viz. the Prophetickall Scripture, Historie, and experience.

## I.

Remedies of  
the darknes

For first, after we have compared the Types of the Revelation with the Visions and Phrases of the ancient Prophets, in speciall with *Ezekiel*, *Daniel*, and *Zacharie*: we shall find a great likenesse in them, and thence receive much light: for example: In Chap. 4. 5. it is said, *there were seven Lamps of fire burning before the throne*: which plainly appeareth to be taken out of *Zach. 4. 10.* where the seven Lampes are said to be the *seven eyes of Iehovah running too and fro through the whole Earth*. By which undoubtedly is signified the ubiquitie of Gods power and providence. Out of the same Chapter is taken, that in Chap. 11. 4. *two witnesses are said to be two Olive trees, and two Candlesticks standing before the face of the Lord of the Earth*: Examples of which kinde we shall observe many more in the course of our Interpretation.

## II.

Lib. 3. hist.  
cap. 34.

In vita  
Malchi.

If from Johns time we diligently run over the History of the Empire and Romane Church, and precisely compare the principall events with the Types of the Revelation, certainly we shall see much light to come unto these Visions. The Romane and Ecclesiasticall Historie testifies, that diverse storms of persecutions were raised against the Christians by Romane Tyrants. *Eusebius* recorderh out, of *EGESIPPUS*, that the Church did not long after the Apostles time, remain an undefiled Virgine: but by little and little, through the ambition and contention of Priests declined from Apostolicall sincerity: *But after CONSTANTINES time*, saith *JEROM*, *shee became greater indeed in wealth, but lesse in vertues.*

The arrogance and  
subtilty of  
Romish Bi-  
shops.

After-Histories also testifie, that the *Romane Bishops* by pride and subtiltie, namely under a pretence of the primacy left by the Apostle Peter, as also of *Christs Vicar-ship* bequeathed unto them, they, through the connivency or neglect of the Emperours, not onely usurped power over the City of Rome, but also took into their owne hands the very spoile of the Empire, and at last established this *Sacred Empire of the West*, the direct or indirect power whereof should wholly be in the Popes Holinesse. All which things do not obscurely teach us, what is meant by the opening of the Seales, by the stars falling from heaven to the earth, by the Beast speaking great and blasphemous things, what is intended by the Beast, False-Prophet, and Image of the Beast, what lastly by the whorish woman sitting on the Beast, and ruling over the Kings of the Earth in the great Citie upon seven Mountaines.

## III.

Rev. 16:  
13: 14:

Lastly, if we rightly consider the experience of the present times, two nuts are not more alike, then is the *Beast and Purpled Whore* to the Papacy: then the *Locusts* unto the Popish Clergy: then the impure *Frogs* (proceeding out of the mouth of the Dragon, Beast, and False-Prophet) unto the Popes Messengers, (being hooded like to Frogs) viz. the Iesuites cracking miracles, and running too and fro by Sea and Land unto the Kings of the Earth, to gather them unto the Battell of that great Day of God Almighty. These things, I say, will in some measure bee remedies against the darknesse of the Booke.

Vnto

Vnto which in the last place wee must adde diligent meditation, and ardent prayer, that the Spirit of God who revealed these mysteries to *Iohn*, do enlighten the eyes of our mindes with heavenly knowledge to finde out the wisdom of this Booke. *For blessed is hee that readeth: and blessed are they that heare the words of this Prophecie, and keepe them,* that is, which diligently meditate, and labour exactly to weigh these oracles in an equall balance, with the events past, present, and to come.

Rev. 1. 3.  
22. 7. 14.

C H A P T E R. I V.

*Touching Ancient and Moderne Interpreters of the Revelation, and of the manner of Interpreting observed by them.*

I Have spoken of the Authour, and Canonick Authority, and obscurity of the Revelation, and shewed that in these things is nothing to hinder us from the interpretation thereof.

The objection about the Interpreters is of no weight. I confesse that not a few Divines of great account, as *Luther*, *Melanchthon*, *Bucer*, *Martyr*, *Calvin*, *Beza*, and others have abstained from the Interpretation of the Revelation. But this neither doth lessen the authority of the Booke, neither doth it prejudice other Interpreters: for who knowes, whither the darkenesse of the Book, or their other waighty labours, or want of time did occasion the same, certaine it is, they no way questioned the authority of the Booke.

In the meane while, in all Ages there have beene excellent Teachers of the Church, who have laboured to illustrate the secrets of this Booke by their Commentaries.

The Ancientest that have written upon the Revelation, are *Iustine Martyr*, and *Irenaeus* Bishop of *Lyons*, and *Melito* of *Sardis*, as *Ierome* and *Ensebius* record. But their Commentaries have not been preserved untill our times: save onely that some few fragments of this nature touching the *ten hornes of the Beast*, the *two horned Beast*, of the *image*, *Character*, *Number* and *Name of the Beast arising out of the Sea*, are found in *Irenaeus* Lib. 5. Cap. 21. 23. 25.

In vita Iohannis.

Euf. lib. 5. hist. ca. 25.

Among *Augustins* workes wee finde a few Homilies upon the Revelation, which notwithstanding are ascribed to *Ticonius* by *Bede*, who himselfe also hath commented some things upon the *Apocalyps*.

But *Austine* in that divine Commentary de *Civitate Dei* endeavours to search not a few mysteries of this Booke, touching *Gog* and *Magog*, touching the *thousand yeeres* of Satans binding and loosing, of the *first and second Resurrection*, of the *Saints reigning with Christ a thousand yeeres*, of the *fire falling from heaven* and devouring the ungodly, of the *casting of the devill and his followers into the lake of fire*, of the *dead*, which the *Sea*, *Death*, and *Hell*, shall give up to be judged, and lastly touching the *New Heaven* and the *New Earth*, &c.

Lib. 20. de C.D. a cap. 7. usq; ad 18.

Wee have also some what upon the Revelation under the name of *Ambrose*: but it may plainly bee gathered from the worke it selfe, that it is later then *Ambrose*.

In the latter Ages among *Monkes* and *Schoolemen*, almost no Booke hath had so many Interpreters, as the *Apocalyps*, seeing no man but thought it a fine thing to exercise his wit in the opening of such dark *Ænigmas*, either for ostentation sake, or to delight himselfe with *Allegories*, a long Catalogue of which, even above an hundred, as well of such as are extant, as not, that upstart Interpreter, before mentioned, hath reckoned up. And among these hee commends foure Manuscripts which he found in the Libraries of *Spaine*. Vndoubtedly our *Germany* hath more. I have seene a compendious Exposition of *Iohns Revelation*

Alcasar. Vestigat. Not. 26. Pream.



velation written in the yeere 1486. by *Iohannes Hilten* a Franciscane : who also, (as they say) foretold many other things.

At *Heidelberg* in the Librarie of *W I S E D O M S Colledge* is extant a Commentarie of two big Volumes, written a little before that time by *Richard Faber* of *Laudenburg* an *Augustinian*.

*Luther* also published a short Commentary upon the Apocalyps at *Wueberg* Anno. 1528. sent unto him out of *Livonia*, having no name unto it : the which *Conr. Gesnerus* in his *Bibliotheca* ascribeth unto *Iohn Huisse*. But it plainly appeareth to be more ancient. The Postill of *Lyra* ascribes the prologue of that namelesse Authour, which beginneth thus, *All that will live godly, &c.* unto *Gilbertus Pictaviensis*, who flourished under the Emperour *Cunradus* about the yeer 1140. But by the 20<sup>th</sup> Chapter it appears not to be so ancient, for the Authour there disputing touching the thousand yeeres, testifies, that hee wrote in the yeer, from the Incarnation of Christ, 1357. Which, saith he, is our present date. He often expressly interpreteth the *Papacy* for Antichrists kingdom, the *Pope* for Antichrist : which therefore I rehearse, least any might imagine, that wee were the first Authours of this opinion. Yea *Pope Gregory* above a 1000. yeeres ago doubted not confidently to say, that that *Priest* should be Antichrist, or his Forerunner, who should arrogate the Title of *VNIVERSAL* unto himself, which a while after, as is knowne, the Bishops of Rome themselves did doe. But of this more in its place.

*Alcasar* also hath raked together many latter Writers upon this Booke, of his owne order.

Protestant  
Interpre-  
ters of the  
Revelation

But of ours not a few Divines of excellent learning, have in the foregoing age put their hands to this Prophecie, among whom notwithstanding in my judgement *Henry Bullinger* of *Helvetia* is most eminent, whom almost all do follow, as *David Chytraus*, *Alfonsus Cunradus*, *Franciscus Lambertus*, *Sebastianus Meyerus*, *Nicolaus Collado*, *Iohannes Foxus*, *Benedictus Areius*, *Matthias Illyricus*, *Augustinus Marloratus*, *Petrus Artopæus*, *Franciscus Iunius*, *Daniel Tossanus*. And of late in this our age *Iohn Napier* a Scotchman, *Thomas Brightman* an Englishman, *Raphaël Egelinus*, *Conradus Graferus* a Germane, *Iohannes Piscator*, *Matthias Hoë*, *Matthias Cotterius* a French man, with others whom I have not seene.

But thou wilt say, to what end are all these named? To wit to shew what I purposed, that nothing of the authority of this Booke is hereby diminished, because (as hath bin objected) some worthy Divines have abtained from interpreting the same.

Mar. 5. 26

Touching the manner of interpretation, which every of them hath followed, and whether, being so many, they have effected what they desired and ought to have done : would be too long to explicate, neither is it to the purpose in hand. This one thing perhaps may be affirmed without injurie to any of them all, that to this Booke hath happened, what the Evangelist *Marke* writeth of the woman diseased with an issue of blood : *that shee had suffered many things of the Physitians, and it availed her nothing, but she became much worse* : perhaps not so much by reason of the Physitians unskillfullnesse, as the incurablenesse of the disease, namely the healing thereof being reserved for to illustrate the glory of Christ.

The differ-  
ent man-  
ner of in-  
terpreting.

For while so many (every one following the force and reason of his own wit) have uttered such various things touching these enigmaticall Visions, piously indeed, as I suppose, yet little cohering with themselves, or with the scope or meaning of the Holy Ghost : it is come to passe, that indeed there are extant an heap of Commentaries upon this Booke, every of which promiset a new light unto the Prophecie, whereas the obscurity thereof is not onely not lessened thereby, but in some places also more darkened. For some applie the *Ænigmaes* of the Revelation unto the History of the Ancient Church : Others diversly unto the continued period of the New Church : Others in every particular have

have imagined unto themselves mysticall meanings, thinking, as the saying is, that under every stone gold lay hid: Others turned all things into tropes and morall Allegories: Others have laboured prophetically to presage and find out future things, even more then was lawfull for men to know: yea hardly among so many (which commonly is said of Chronicles) thou shalt find two or three agree: which disagreement verily argues that the difficultie of the Booke is not yet by so great variety of Authours wholly taken away, but rather encreased: not so much by a blame-worthy ignorance of Interpreters, as in regard of the incomprehensible wisdom of the Prophecie it selfe: the full revelation whereof is undoubtedly reserved unto the manifestation of Christ our Lord.

Notwithstanding I write not these things touching Interpreters, as if I would detract any thing from the labours of so many learned men, or thought that by their labour nothing of these mysteries were brought to light or explicated: and that I at length in all these Ænigmas, had (as the saying is) hit the naile on the head. Far be it: for I doubt not in the least, but that a great part of these Types by foregoing and present events are so manifestly brought to light, that the truth of them may daily bee seene and felt, of such, who, as the Holy Ghost requireth (τὸ νοῦν ἔχουσι) have understanding. Yea I ingeniously professe that I have bin very much helped by the Commentaries of most of them, especially Bullingers and Brightmans. Now what I further judge touching the whole form method, and manner of interpreting the Revelation, I will by and by shew.

## CHAPTER. V.

*Of the dignity, time, profit, and scope of this Prophecie.*

I Have spoken of the Authour and authority, of the obscurity and Interpreters of the Revelation: and thus I have freed this Booke from a three-fold slander: first as if it were not *Canonical*: secondly obscure, as not to be understood: thirdly of neglect, as if for this cause the worthiest Divines had hitherto shunned the interpretation thereof.

There remaine two other scandals to be taken away: one of the *order*: that this Booke is the last of the New Testament: the other of *errant*: that it contains somethings not agreeable to Apostollicall Faith: both these clouds will be dispersed by the consideration of the dignity of this Prophecie, which (like the Morning Starre above the rest) shineth most clearly among the other Bookes of the New Testament.

What therefore respects the Order, so farre is it from diminishing the worth of the Booke in any kind, as it the more commendeth the same. For it is in very deed a divine Seale, by which the Holy Ghost was pleased, not without reason, to close up both the Old and the New Canon of the divine Scriptures: which manifestly appeareth from that prophetical Protestation at the end of the Booke, by which such are pronounced blessed who observe the words of this Prophecie: the falsifiers on the contrary that presume to adde or take ought there-from, are threatned with curses: for unto them that adde, God shall adde the plagues that are written in this Booke: to them that take away, God shall take away his part out of the Booke of Life, and out of the HOLY CITY, and from the things that are written in this Booke. What could be expressed more honourable concerning this Prophecie: for if it be unlawfull to adde ought thereto: then certainly in all respects it is absolute, perfect, divine, and the word of God, unto which nothing without impiety may bee added by men. Again if nothing may be taken away from the same, then it is Sacred, inviolable, divine, and the word of God, which onely cannot bee broken. Thus we see that

(B 3)

the

Rev. 22. 18

The Canonical authority of the Revelation confirmed from the order thereof.

Iob. 10. 35.



Deut. 4.2.  
Ex 12. 32.

In præfat.  
Apoc.

Præfat. in  
Daniel.

When the  
Revelation  
was written

In vita Io-  
hannis.

Lib. 3. c. 25

In vita Io-  
hannis.

I.  
The profit-  
ableness of  
the Reve-  
lation.

II.  
Redempti-  
on of christ:

III.

the Canonick dignity of this Booke is established by the order it selfe.

And hereby it is plainly made equall with the divine Bookes of *Moses* himself, the Prince of Prophets. For as those, because they are the first of the Sacred Canon, are often confirmed with this Seale: *Ye shall not adde unto the word which I command you, neither shall ye diminish ought from it, &c.* So this Booke as it were closing the Holy Canon, is confirmed with the like Seale: *that nothing may be added to it, nothing taken away from it:* As *Moses* therefore was the Chieftaine of the Prophets, leading the first ranks: So *John* was chiefe of the Prophets, closing up, or leading the last ranks: and here I willingly assent to *Bezas* opinion, most solidly and truly affirming, *that it seemed good to the Holy Ghost to gather into this precious Booke, those things which remained to be fulfilled after Christs coming, of the predictions of the former Prophets: and also to adde some things, so farre as concerned us to know.* A like honourable Title that worthy Divine *JOHN OECOLAMPADIUS* giveth unto this Booke: *That it is the best Interpreter of all the Prophets.*

Neither will I speake more touching the order save this one thing, that in it appeareth also a manifest reason of time. For it is the last Booke of the New Testament, not because it is last in dignity, but in time. For *Ierome* writeth, that *Domitian* raising after *Nero* the second persecution against the Christians, *John* wrote the Revelation in the 14. yeer of his reigne in the Ile called *Palmos*. With whom *Irenæus* a most ancient Writer doth agree, affirming, that *John* saw the Revelation not long before his time, *but almost*, saith hee, *in our age, towards the end of Domitian his Empire.*

Wherefore the Apocalyps was written in the ninety sixth yeer of Christ, after all the other Bookes of the New Testament were written. For *John* outlived all the Apostles and Canonick Writers, and lived (as *Sophronius* records) untill the third yeere of *Trajan*, which from Christs birth was Anno 102: and after his passion (as *Ierome* recordeth) 68. and from the destruction of *Jerusalem* 25. Now whereas some affirme that *John* wrote his Gospell after the Revelation, it is without any probabilitie. But we come to speake of the utility of the Revelation.

This Booke doth excellently shine forth in point of doctrine: for it truly teacheth the Prophetick and Apostolick Faith, and much illustrates many articles of the Gospell, or common places. In speciall it proveth the eternall Deity of Christ with such weighty arguments, as scarcely more excellent are to be found in any other part of Scripture: absolutely ascribing unto Christ many attributes, which are onely proper unto *Iehovah*: viz. that he is *Alpha* and *Omega*, the first and the last, the beginning and the end: the Almighty: that the Lambe standing in the Throne of the Deity, equall in majesty with the Father, is worshipped by all the Heavenly Inhabitants, that he judgeth the adversaries, rules the Nations with an iron rod, that hee is the King of kings, and Lord of lords, &c.

It plainly also maintaineth the Doctrine of Christs Mediatorship, and work of our Redemption through his blood, calling him *the faithfull Winesse, the First begotten from the dead, the Prince of the kings of the earth, the Lambe slaine from the beginning of the world*, who hath washed us in his blood from our sins, and made us Priests and Kings to God and the Father, &c.

It sets forth the afflicted state and condition of the Church in this life, especially in the latter times, by evident types, viz. that the woman bringing forth a *Man-Child*, the Ruler of the Nations, shall be driven into the Wildernesse by the Dragon and the Beast, where she shall remaine hid from the sight of men, when the two Winesses shall prophesie against the Dragon and the Beast, and shall indeed be slaine, but being againe raysed to life, they shall be taken up into Heaven, &c. By which verily it is manifest that nothing else is signified, then that the Church in Antichrists reigne shall be obscure, and secret in the wildernesse,

wildernesse, being oppressed in Babylon it selfe: the Seat of Antichrist, untill at length Babylon decaying mee being commanded to come out of her, shall againe come forth and be seen of men.

By which, that cavill is easily answered: *Where the Church was before Luthers time, if the Papacy were now.* The Papacy indeed was the Apostolicall Church, it was Babylon, having nothing but the bare Name of the Holy Cite. But the true Church lye hid as captivated and oppressed in the same, no more appearing in the world, then the woman lurking in the wildernesse, or the Seven Thousand in Israel that bowed not the knee unto Baal: or a sound kernell in a rotten Apple, untill it was brought to light and repaired by the new prophesying of the two Witnesses. Christ therefore was not without a Church, although the Papacy were not the same.

It representeth also Bishops deserting the Orthodoxe Faith, and the studie of divine things, and cumbring themselves with wordly affaires, under the Type of *starres falling from Heaven into the Earth*: with their nature and plottings against the godly: neither hath any man, after the Apostle Paul, more lively set forth the rising, person, reigne, tyranny, seat, manifestation, and destruction of Antichrist, then we have it in this Prophecie: lastly it most clearely prophesieth many things touching the comforts of the Church under the Crosse, of her deliverance, victory, and glorification, with the punishments of Tyrants and all other adversaries.

By which we see, that this Booke is not onely worthy to be continually read in the Church and meditated on: but also to containe very profitable and necessary Doctrines, especially for this last age. For the Jesuites Antichrists chieft Souldiers are very ingenious to corrupt, and wrest the plaine Oracles of this Prophecie into a contrary meaning, as if they were not onely not to be applied against the Papacy, but also did make for the dignity thereof: wherefore also it is our duty diligently to labour, that the Revelation may be familiarly expounded and knowne: not suffering the same to be depraved: least we our selves be deceived by the slights of Antichrist, or that by our carelesnesse wee suffer others to be ensnared by pernicious errors.

Now this wee shall the more easily attaine unto, if wee alwayes have the Scope of this Booke before our eyes, like as Mariners doe the more safely direct their course in the vast Sea, by looking up unto the starres. The principall scope thereof was.

FIRST, generall, That the Christian Church being fore-warned of her future condition after the Apostles time, even unto the end of the world, should not promise perpetuall delight and ease unto her selfe, but timely bee prepared manfully to sustaine the battles at hand.

SECONDLY, speciall: least the Godly (even then groaning under the *Romane persecutions*, and calamities which were to endure yet a long time) beeing offended, should be discouraged: but know that it came to passe, because the Lord had revealed unto his servant John that it should bee so: and withall that they might be raised up with sure comforts of an happy issue out of their calamities: for this cause also Christ in the Gospell forewarned his Disciples of the Crosse and future sorrow, that when it came they might remember that it had been foretold unto them: *For the darth which are foreseen, strike the lesse, and we doe receive the evils of the world more tolerably, if we be fenced against them through the shield of providence,* saith GREGORY.

Thirdly forasmuch as not long after the *Romane persecutions*, Satan, through the riot, ambition and contention of the Bishops of the Churches, was to erect Antichrists throne in the Temple of God, the Holy Ghost in speciall would have his forme, nature, reigne, and Tyranny to bee set forth (as it were) in lively colours unto us, that we might learne the better to know, resist, and take heed of him.

Moreover he would have the destruction and punishment of Antichrist and all

The flight of the Church into the wildernesse.

Where the church was before Luther.

IV. The Apostacy of Bishops.

1. Thes. 2, 3. &c.

V. The explanation of the Apocalyps necessary.

The scope of the Revelation:



all other adversaries: as also the victory and future glorification of the Church to be plainly described: least either we should envy the present prosperity of the adversaries, or overmuch fear their Tyranny: but that on the contrary we might be patient under the Crosse, and constant in our Combats, retaining an assured hope of victory, deliverance, and future glory, even unto the end.

Now that, besides these scopes that *upstart Inquirers* labours to wrest the Revelation to this purpose, as if it should teach, that *Rome*, of old the head of *Pagan Idolatry*, by an admirable vicissitude was to be changed into the Metropolis of the *Catholike Church*, that the *Romane Church* was gloriously to triumph both in respect of the *Romane Citty*, and the whole *Empire*, and that the *soveraigne authority* of the *Romish Pope* should alwayes remaine in the height of honour: is such a filthy and impudent depravation of this most sacred Prophecie: that even the Divell himselfe ought to blush thereat; and I should wonder if these goodly trifles do not cause laughter, or shame even to the *Romish Court* it selfe. But these things a little after are to be more neerly examined, when we come to the Argument. Enough touching the Order.

Lastly, The things which have been objected against the Booke, as being erroneous and contrary to the Faith: in speciall that it seemes in Chap. 20. to favour the brutish doctrine of the Hereticke *Cerintus*, touching Christ and the Saints worldly and voluptuous Reigne on Earth a Thousand Ycers before the Vniversall Resurrection of the dead: doth not at all trouble me. For if the objections of Heretickes or Pagans had presently been believed, wee should long since have had nothing entire in the whole Scripture: but all these things have long agoe beene vindicated by ancient and later Interpreters: and wee referre the clearing of every of them to their proper places, least our Preface should bee too tedious.

## CHAPTER. VI.

### Touching the Argument of the Booke.

TO come unto the Argument of the Booke, however by what hath beene said already, it is not obscure, yet I will handle the same more neerly.

The principall and greater part of the Booke is propheticall (hence in the very beginning it is called a Prophecie) containing Typicall Prophecies not onely touching the state of the Church and the signes of the last times, of which Christ foretold his Disciples, like as *Ribera* thought good to explicate the Argument of the Apocalyps, viz. that it is nothing else but certaine Commentaries upon those words of our Lord. For they extend themselves much larger unto the times next after the Apostles, and thence from the giving of the Revelation, even unto the end of the world: namely touching the present conflicts of the Christian Church, which already were in *Johns* time, and afterwards should continually befall her: first, with *Romane Tyrants*, afterward with diverse Heretickes: and at length both with the *Easteroe*, and especially the *Westerne Antichrist*: as also of their insultings and tyranny against her, by which as if shee were forsaken of Christ her head, they should grievously both inwardly and outwardly afflict, and almost whollie oppresse her. But withall on the contrarie of the most sweet comforts of the godly under the Crosse, that those stormes of afflictions should not befall them at a ventures or onely at the lust and will of the adversaries: but by the ordering hand of God, for the exercise of the Church: neither yet should they be perpetuall or continue too long: but at length bee changed with the heavenly glory of the Saints: all the wicked being by the power of Christ the Conqueror, cast into the lake of fire and brimstone for ever and ever.

This Booke also is doctrinall and hortatorie: mixing here and there with oracles

excel-

Alas.  
proem. no.  
ta. 14. 3c.

Rev. 1. 3.

Mat. 24.

excellent doctrines, exhortations, and reproofes: both *particular* unto the *seven Churches of Asia*: which were committed to the care of *John* being banished into *Patmos*: as also *universall* unto all Christians even untill this day, for doctrine, for reproofe, for correction, for instruction in righteousness. These things suffice touching the generall Argument.

The *upstart Interpreter* of the Revelation (before mentioned) having thought upon a new Stratagem, I know not whether to curry favour with the Pope, or the more to harden him to his destruction, doth hence forge to himself new Oracles touching the Church, and the Monarchicall Empire of the Pope of Rome, and with his *Hypotheses* doth wholly stray from the Scope of this Prophecie, and to speake the truth, doth foully deprave the Argument thereof.

His *Hypotheses* or Positions are principally four: One general: Three speciall.

The generall is of the Argument of the whole Revelation: that it describes a two-fold warre of the Church: one with the Synagogue, the other with Paganisme, and a two-fold victory and triumph over both adversaries.

But the former warre with the Synagogue was already fought before the Prophecie was revealed: and the Synagogue with the Temple lay in ashes. To what purpose then should this warre have been shewed unto John as being to come afterward? Like as, saith he, things done are represented in a Comedie. As if forsooth, Christ would represent unto John things done, and not rather, which were to come to passe afterward. As for the latter warre with Paganisme, although it was then on foot very hot already, and was further to lie more heavy upon the Christians: notwithstanding a more fierce conflict by farre with Antichrist was to befall them (not to speake of the *Gogish Warre*) by whom the Church (as is prefigured in the Apocalyps) should grievously be oppressed unto the very last times, and against whom victory and triumph is promised unto the Saints, the which all Interpreters, the Papists not excepted, do confesse.

Of his speciall hypotheses the first is, that in the first eleven Chapters is represented the rejection of the Jewish Nation, and the desolation of the City Jerusalem by the Romans.

The SECOND: That in the nine following Chapters is portended the Empire of the *Romane Church* over Rome and the whole world, and the overthrow of Paganisme: the which forsooth should bee that horrible judgement of the *Great Whore* and destruction of Babylon, effected by *Constantine the Great* and his Successours.

The THIRD: That in the two last Chapters under the Type of the *Lambes Bride* and the *New Jerusalem*, is set forth the glorious and triumphant state of the *Romane Church* in Heaven.

But these most idle vanities will soon vanish away, if thou doest but even put them to the Touch-stone, that is, the very Text of the Prophecie: for Christ did reveale those things to John which should shortly bee done, Chap. 1. 1. and afterward Chap. 4. 1. whereas therefore the destruction of Jerusalem, and rejection of the Jewes, by *Alcasars* owne confession was fulfilled XXV. yeeres before the Revelation was given. Who then should believe that Christ would have revealed unto John for a great myserie, a History so generally known, under such obscure Types: Johns Revelation prophesieth of things present and to come, saith *Andrew* out of a Treatise of *Methodius*, intituled SYMPOSIUM or Banquet. Therefore the first Hypothesis is undoubtedly false.

Neither is the second more true. For the judgement of the *Great Whore*, and the ruine of Babylon is represented not as a grace of conversion, but as a punishment of whoredom to be inflicted on the kingdom & seat of Antichrist in the last times. Therefore to interpret this of the conversion of Rome and Paganisme into the Faith of Christ, which came to passe three hundred yeeres after Christ under *Constantine* and his Successours, is to make a mocke of reason.

The third is no better then the rest. The Spouse of the Lamb, and the New Jerusalem

Alcasar  
perverteth  
the argu-  
ment.

Vestig. no-  
ta 6. proce.

Vestig. nota  
14. proce.

And in A-  
poc. cap. 12.



1. Cor. 6.  
9. 15.

The Argu-  
ment of Al-  
casars Ve-  
stigation, or  
Inquirie.

Chap. 21.

Jerusalem, is the whole Church of Christ, gloriously triumphing in Heaven, from whom God hath wiped away all teares: in which shall bee nothing that is defiled and abominable, as shall be afterward shewed in its place: but that the now *Romane Apostaticall Church*, worshipper of Idols, mother of fornications, and driver, not of Christs asse, but of the *Beast of Antichrist* (while she remains such on earth) should also belong unto the Spouse of Christ in Heaven; shall then be true, when that of the Apostle is false: *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor drunkards, nor revilers, nor blasphemers, nor extortioners shall enter the Kingdom of God.* Shall I take the members of Christ, and make them the members of an harlot: which shall be ad *Calendas Gracas*, that is, never.

But what need I trouble my self: This new fiction of the *Inquirer* is abundantly refuted by the judgement of *Ribera*, *Bellarmino*, and other most acute Doctors of his owne order: although scarcely there be any one of them, whom he doth not most freely censure.

But of late a certaine learned and judicious Divine seemeth to have set forth in lively colours the argument of that painfull and most polished *INQUIRY*, in an Epistle, which I shall here annexe.

Vnto thy two Letters, the Post hastening away, thus in a few lines. What was my opinion perhaps thy father hath heard long since: what now it is, I will not easily say, *γρηάσκω γάρ πολλά διδασκόμενος*: FOR I GROW OLD LEARNING MANY THINGS. Lately one *Alcasar a Jesuite* hath published an *INQUIRY* upon the Revelation, in which he rejoyceth himself, and gratulates the Pope of Rome, affirming that the dedication of this *Enigma* was of old made to the *Romane Church*, touching the future principallity of this Church over all Churches, and the majesty of the Pope, which others should submissively worship and humbly adore, so as he first hath out of the darknesse of the *Apocalyps* shewed a light, by which the old Prophecies hitherto by others not understood, may be enlightened, namely of the authority of the *Romane Church* over all others, that she alone is the Spouse of Christ, Cant. 6. Psal. 45. at his right hand and married to the Lambe, Rev. 19. whose founders were Peter and Paul, whom *Isaias* sets forth by a couple of horsemen, one sitting on an Asse, the other on a Camel, which two are the Angels that in the Revelation denounce the ruine of *Babylon*: before whose feet *Iohu* fell downe to worship: and other strange mysteries, which he having first found out, doth now flatteringly applie to the Pope, being lift up with incredible joy, if not madnesse and folly: or to say truly, with blasphemous impiety and sacrilegious boldnesse. I know not whether thou hast seen D. N. I suppose you have seene and read him, forasmuch as hee adorneth Commentaries on that prophesie. Its the worke of a Spanish Divine of *Granata* fairly printed at *Antwerp* An. 1614. the Author also being an eloquent Interpreter of his owne mind and sense: One thing I know: that of mad men he will make them more mad by his glozing Exposition of *Enigmaes*: such flatterers are the *Jesuites* of their *Antichrist*, being void of truth, full of deceit, and wanting no words. The sum is: a two-fold warre of the primitive Church: the first against *Judaisme* in the two first Chapters: the other against *Paganisme*, in the eight following: the Citie and world being converted to the Faith of Christ, and hence a four-fold *Hallelujah*. Lastly a long durning peace to the Church, *Antichrist* being to bee overcome under the names of *Gog* and *Magog*, and in the last place the most glorious triumph of the *Romane Church* in the Heavens at the day of Judgement: a worthy cover to the poe: March. 10. 1615. Yours to command

N. N.

Behold a lively Idea of the *Inquirie*, the which being communicated unto me by a friend, I thought good here to rehearse it, least happily the beautifulnesse of the new worke might deceive any one. For he coyneeth new Oracles, hence I call him an *upstart*: his worke otherwise being of much labour, and more then vulgar wit, and not unpolished: which I could wish, the Author had more rightly placed. Enough both of the true and the false Argument of the *Apocalyps*. Wee come to the Parts.

CHAP.

CHAPTER. VII.

*Touching the parts of the Revelation.*

**T**He Booke ordinarily is variously divided. I shall not much differ from the common partition: but distribute the same into a *Preface*, *Propheſie* or *Viſions*: and a *Concluſion*.

I. The *Preface* contains the Title and Dedication of the Booke, Chapter 1. unto verſe 9.

II. The *Propheſie* I diſtinguiſh into *ſeven Viſions*, clearly enough and diſtinctly ſhewed by Chriſt unto Iohn in the Spirit, in the Ile *Patmos*: from thence unto ver. 6. of Chap. 22. But thoſe that ſuppoſe, and urge that the Booke conſiſts of one continued Viſion, do wholly ſtray from the Scope, and in vaine wearie the Reader, as I ſhall ſhew by and by.

The *firſt Viſion* is of Chriſt gloriously walking among the ſeven golden Candleſtickes, and commanding *Iohn* to write certaine Commandements unto the *ſeven Churches of Aſia*, and alſo the following Viſions, for the perpetuall doctrine, inſtruction, and conſolation of the Faithfull: from ver. 9. Chap. 1. 2. 3.

This *Viſion* is not prophetically of future things, as the ſix following, but wholly doctrinally, confirming Iohn in the function of teaching, and commending his Apoſtolicall authority unto the *ſeven Churches of Aſia*.

The *ſecond* is touching Gods majeſty ſitting in the Throne, and of the Lamb ſtanding in the Throne: and of the Booke ſealed with ſeven Seales, and of the opening of the Seale and of the Book by the Lamb, and diſverſe wonders thence proceeding: Chap. 4. 5. 6. 7.

The *third* is of the *ſeven Trumpets* of the Angels, and wonderfull apparitions following thereupon. Chap. 8. 9. 10. 11.

The *fourth* is of the woman in travell of a Man-Child, and of the Dragon perſecuting the Man-Child and woman: of the womans flight into the wilderneſſe, and of the rage of the two Beaſts againſt the Saints: Chap. 12. 13. 14.

The *fiſt* is of the *ſeven Angels* pouring forth the Seven Vials of the laſt plagues upon the adverſaries, and throne of the Beaſt: Chap. 15. 16.

The *ſixt* is of the Iudgement of the great whore, and ruine of Babylon, and of the caſting of the Beaſt and Falſe-prophet, with all his followers into the Lake of fire and brimſtone: Chap. 17. 18. 19.

The *ſeventh* and laſt, is of the binding and looſing of the Dragon at the end of a thouſand yeers, and laſtly of the Iudgement of the Divell, Death, Hell, and all reprobates that were not written in the Booke of Life, and of the figure and glorious ſtate of the Heavenly Ieruſalem: Chap. 20. 21. 22. unto ver. 6.

III. The *concluſion* of the Booke commends the profitableneſſe of the Propheſie, and by an *Anathema* eſtabliſheth the divine authority thereof: from verſe 6. unto the end.

CHAPTER. VIII.

*Touching the Forme of the Revelation.*

**T**He things hitherto premixed, have beene treated of by many Interpreters. That which remaines touching the *forme* and *method* of the *Revelation*, hath as yet beene obſerved but by few, nay; to ſpeake it with modeſty, I ſcarcely find the ſame explicated by any one.

The *forme* indeed ſeemes to be Epistolarie: having an Epistolarie Inſcription



The Apocalyp-  
s a propheticall in-  
terlude.

In Prologo  
Cant. &  
Homil. 1.

and Subscription, and is shut up with an Epistolarie with common to the Apostles: all the Acts also of the first Vision, are Epistle-wise.

But that which beginneth at the fourth Chapter (which is the first prophetical Vision) and the following unto the end, if you well observe them, have plainly a *Dramaticall* forme, hence the Revelation may truly be called a *Prophetical Drama*, show, or representation. For as in humane Tragedies, diverse persons one after another come upon the Theater to represent things done, and so again depart: diverse Chores also or Companies of Musicians and Harpers distinguish the diversity of the *Acts*, and while the *Actors* hold up, do with musically accord sweeten the weariness of the Spectators, and keepe them in attention: so verily the thing it selfe speaketh that in this Heavenly Interlude, by diverse *shewes* and *apparitions* are represented diverse, or rather (as we shall see) the same things touching the Church, not past, but to come, and that their diverse *Acts* are renewed by diverse *Chores* or Companies, one while of 24. *Elders* and four *Beast*, another while of *Angels*, sometimes of *Sealed ones in their foreheads*, and sometimes of *Harpers*, &c. with *new Songs*, and worthy *Hymmes*, not so much to lessen the wearisomnesse of the Spectators, as to infuse holy meditations into the mindes of the Readers, and to lift them up to Heavenly matters. The which thing not having been hitherto observed by most Interpreters, they have wondred what was meant by so many *Songs*, *Hymmes*, and change of Angels and Personages renewed in diverse Visions, and what by the often iterated Representations of the *Beast*, *Babylon*, and the *last judgement*, which caused them to seeke and imagine Anticipations, Recapitulations, and unnecessary Mysteries in those things, which either served onely to the *Dramaticall decorum*, or else had a manifest respect to the method of the Visions, concerning which I will speak by and by.

What Origen therefore wrote touching the *SONG OF SONGS*: that it seemed to him Solomon wrote a wedding song after the manner of a *Drama*: which, saith he, is a *Song of many Personages*, like as a *Fable* is acted on the Theater, where diverse persons are brought in, some coming, and some departing, that the Text of the Narration may be made up by diverse, and unto diverse men: and he calleth that wedding Verse a *Spiritual Interlude* of foure Personages, which he saith the Lord revealed unto him in the same. viz. the *Bridegroom* and *Bride*: with the *Bride her virgins*: with the *Bridegroom his flock of Companions*: The same thing I more truly may say touching the Revelation, that it seemes unto mee, the Lord Iesus revealed the same unto Iohn by his Angell, after the manner of a *Dramaticall Representation*, and that it is an Heavenly *Drama* or Interlude, not onely of foure, but of diverse persons and things, by Typicall Speeches and Actions, exhibiting to Iohns sight or hearing those things in the Heavenly Theater, which God would have him to understand, and us by continuall prayers, meditations, and observations to search out, touching the future state of the Church. And that ye may understand this to be so, I will endeavour to delineate and pourtray the *method* of the Revelation, now indeed briefly as in a Type, reserving the rest to the Preface of every Vision: But the order of the Personages, by whom this *Prophetical Interlude* is Acted, I will by and by set downe in a short Table.

## CHAPTER. IX.

### *Touching the generall Method of the Revelation*

TO speake accurately of the *Method* and Order of this Prophecie: whither the *generall*, by which the prophetical visions do all cohere one with another: or the *speciall*, by which the Apparitions of every of the *Visions* doe follow each other, is not for me to do, although I have imployed my study more then thirty yeers this way. Yet I will say (to stir up the endeavours of others) as much as the

L ord

Lord in mercy hath for the present revealed unto mee.

It is now fiftie two yeers ago, since I first heard the *Table-Propositions* (as they call them) of my Master *Zacharie Ursinus* that great Divine, in *Wisedomes Colledge*, out of the Old and New Testament. He for five yeers together, as often as the Reader had ended with the Epistle of *Jude*, READ, (said he) *Matthew*. I desired to heare the *Revelation* also, being ignorant of the difficulties, which either my Master shunned, or else would not as yet commit unto his Disciples. At length Anno 1570. being again come (in course of reading of the Scriptures) unto the *Revelation*, he bade the Reader goe forward. Then the *Revelation* was read: which he illustrated with briefe notes, in so many dayes, yea halfe hours, as there are Chapters in the Booke, yet accurately, as hee was wont to doe all things: these his Observations I with all attention gave heed unto, and as much as might be, set them downe in writing, and thereby I began to observe somewhat of the obscurity about the distinction and analogie of the Visions.

Fourteene yeeres after I my selfe being called to the Government of the said Colledge (wherein also I continued so many yeers) running over seven times at least the explication of the *Revelation*, I at length seemed unto my selfe to observe some kind of Harmony in certain *Visions*, and as it were some distinct *Acts* of most of the Visions.

Here specially of the Ancients *Augustine*, and of the latter, *Nicolaus Collado* a Divine of *Lausanna*, did most effect me.

For *Augustine* in his Commentary de C. D. after hee had taught that the last judgement should certainly come to passe, both by other Scriptures, and largely also by the *Revelation*, at length, he saith: *In this Booke many things are obscurely spoken, to exercise the mind of the Reader: and in it are a few things, by the manifestation whereof the rest might with labour bee found out: chiefly because it so repeateth the same things after a diverse manner, as if it seemed to speake of different things, whereas wee shall finde that it speakes of the very same things, after a diverse manner.* By which words *Augustine* seemeth to me wittily and truely to say three things. First, that many darke things are contained in this Booke, to exercise the minds of the Reader. Secondly, that some things in the Booke are plaine, by the understanding whereof, the other more obscure things might with study be dived into. Thirdly, that it principally conduceth unto the searching out of the mysteries of this Booke, to observe that the same things are spoken of in diverse Types after a different manner, although different things seeme to bee spoken of.

The first of which touching the obscurity seemeth plainly so to be, as hath before been shewed in Chap. 3. by which indeed the Holy Ghost hath involved this Prophecie of the New Testament, not because hee would not have the same to bee understood by the Readers: but to have their mindes and understanding exercised with labour, studie, and prayer: as appeareth Chap. 13. 18. & 17. 9, &c.

The second doth notably respect the speciall method. For almost in every *Vision* there are some few (if not many) things, whence the plaine understanding of the other more obscure may bee found out: either because they are properly spoken: or because, the significations of the Types are declared by the Spirit himselfe: or lastly because the Types themselves are so manifestly agreeing to the matter signified, as they yeeld no difficult understanding unto such as diligently mind the same. For example: It is plaine that in the very beginning it is said, that here those things are revealed, *which must shortly be done*: and John is commanded to write those things, *which then were, and which should afterward come to passe*: and expressly those *last plagues*, and oftentimes the last Iudgement: whence two more darke things are easily dived into. First, that the Types of the *Revelation* do not represent the foregoing Historie of the Israelitish Church: but the future state of the New Church. Secondly, that they shadow out, not a few

(C 3)

Ages

Lib. 20. de  
C.D. cap. 17

*Augustines*  
*animadvert*  
*sions tou*  
*ching the*  
*method of*  
*the Reve*  
*lation.*

Rev. 1. 1.  
19. & 14. 1  
& 15. 1.  
Rev. 14. 14  
& 19. 11.  
& 20. 11.



Agess onely after the Revelation: nor yet the last times and Tragedie of Antichrist alone, but the whole period of the Church.

Thus it is plaine, that the *starres* are the Ministers of the Churches, the *great starres* renowned Teachers. Whence it is not obscure, what is meant by the great starres falling from Heaven.

Ezech: 16.  
2:  
Jer. 3. 1.  
Ose, 2. 5.

Moreover also it is plaine, that in Scripture a *whorish woman* doth denote the Apostaticall Church. Whence it is cleare, that the *woman clothed with the Sun*, signifies the true Church: the flight of the woman into the wildernesse, her being out of sight, *riding on the Beast*, and sitting upon *seven hills*, the adulterous and domineering Church of Rome.

It is also plaine, that most of the Visions doe end with the last Iudgement. Hence it is manifest, that the periods of the Church are often ended: neither is one onely continued throughout the whole Revelation.

Which very thing the Third Advertisement of *Augustine* doth intimate. For by the *seven Seales* and *seven Trumpets* different things seem to be signified, whereas the same things are treated of after a different manner. Thus the *Beasts* appeare to be diverse, whereas notwithstanding they are but one. The rupture, and ruine of *Babylon* is diversly set forth: and yet it alwayes comes but to one thing.

And this is that which also *Nicolaus Collado* seemes to have observed in his Exposition on the Revelation in the School of Laufanna, published Anno 1584. For following this observation of *Augustine* he learnedly sheweth: that it pleased the Lord to shew a thing unto his servants in Visions, not once, but twice, yea sometimes thrice, the more to confirme the thing: like as in Act. 10. when God would shew *Peter*, that he should not refuse to go in to a heathen man, it is said that he saw a *sheet let downe thrice to the Earth from Heaven, and received up againe*: so also in the Revelation the future calamities and changes of the Church are exhibited to *Iohn* not once, but againe and againe in diverse Visions: and indeed in such a manner, that by a certaine gradation, the latter doe alwayes adde somewhat more cleare and waighty to the former. Now that the matter may appeare more evidently, I will set down his own words.

Method  
pag. 19:

After, saith he, *horrible tyranny had oppressed even all the Churches, and that indeed with a wonderfull cloake of hid hypocrisie: and so all liberty was either extinguished, or banished, or also more and more brought to nothing through contempt, or did weare away through neglect: Hoc opus hic labor erat: and therefore the Lord would have the servants of Christ to be forewarned of such weighty matters in a threefold Vision, least through the universall rage of wickednesse they might be drawne away, or least being sometime drawne away, they should never returne into the right way againe. This, I say, was chiefly the necessary cause of foresignifying the same thing diversly: and the often inculcating of it by seven Seales, seven Trumpets also, and seven Vials: Now in these is a certaine gradation most worthy of observation. For the opening of the seven Seales stirreth up indeed, and moveth the eyes of the Beholders a farre off: neither doth it suffer all the senses to bee without a part: but the most shrill sound of the Trumpets breatheth indeed something more terrible, and sounding in the eares of sleepy and dull persons, suffers them not to goe on in their sluggish drowsinesse. Yet these two may seeme onely to have respect to the eyes and eares: But the pouring forth of the Vials may bee said wholly to take hold on the whole man, and with heat to scorch him.*

It is also worthy of observation, that in this Booke are gathered together seven Visions of three sorts touching the same things, viz. of Seales, Trumpets, and Vials, so as every latter kinde is more full then the former, (which belongs also unto the Narration of things) and propounds the things themselves more neerly to the view of the eye, denoting, and more certainly defining the same with more circumstances. For example: the opening indeed of the Seales comprehends the whole matter, though summarily, yet significantly enough: but all the same things much more significantly in the sounding of the Trumpets: but the pouring out of the vials comprehends these very things most significantly of all. So in those

Dreames

*Dreames of Ioseph it is more expresse, that Ioseph should be worshipped by the Sunne, Moone, and eleven Starres, then that his sheafe should be worshipped by his brethrens sheaves. So in the Dreames of Pharaoh those seven eares of corne did more neerly serve to signifie either fruitfulnessse or dearth: then the seven kine. So also the Vision respecting the foure Monarchies in that Image, whose head was of gold, Dan. 2. and opposing unto them the Kingdome of Christ, yet it lesse expresse the matter, then that following vision in Dan. 7. propounding the same things in foure Beasts: also the vision of part of those very things in Chap. 8. is more plaine: and in the Ramme, He-goat, and his foure hornes, &c. againe speciall particulars bee also prosecuted more specially, Chap. 11. These things COLLADO.*

Hence he after a new manner hath fashioned his method into the forme of an Harmonie, oppositely coupling the seven Seales of the second Vision, with the seven Trumpets of the third Vision, and with the seven Vials of the fift Vision, by a singular studie and praise-worthy diligence.

Now although I do not at this time dispute of his explication it selfe: and that the combining of the seven Vials with the seven Seales and Trumpets, is not without scruple, as I shall shew in its place: as also that he restraines the whole Revelation unto the Tragedie of Antichrist, or thole times onely which after the rising and growth of Antichrist felt the calamities shadowed out: nor lastly doth it from that combination or coupling sufficiently appeare, what is the meaning of many other wonders touching the measuring of the Temple, and the two witnesses slaine by the Beast, of the travaile and flight of the woman into the wildernesse: of the Beast four times coming forth on the Theater, of the last Iudgement so often times represented, &c. and how these things cohere with the Seales, Trumpets, and Vials: Notwithstanding I hence have drawn two things which are sufficiently evident: First indeed, that they do erre from the scope, who with *Lyrarus, Antoninus*, and others, imagine that a continued course of the Ecclesiasticall Historie, from the beginning of the Revelation unto the end of the world is prefigured in this Prophecie: Unto which opinion, besides those things *Collado* hath noted, this in speciall is contradictorie, that almost in every of the Visions, the whole period is so evidently ended by the Type of the last Iudgement, as it cannot easily bee questioned, or weakened by imagined Anticipations. Secondly, that of *Austin* in the fore-alleged place: *The Revelation doth so repeat the same things many wayes, as it may seeme to speake of different things, whereas it is found to speake the same things onely in a diverse manner*: that is, it representeth the future condition of the Church; so farre as it concerneth the principall events, by diverse Visions againe and againe, one while more obscurely, another while more plainly.

Hence briefly I thus determine touching the generall Method of the whole Prophecie.

First, that wee stray not from the scope, we must know, that the Revelation is not a representation of things past, like as, for example, the Historie of *Daniel*, *Susanna*, or the *Baptist*, is represented in a Comedie, as *Alcasar* affirmeth, but that it is a Prophecie of future events concerning the Christian Church, even from the time of the Revelation (which, as before I shewed, was about the 14. yeer of *Domitian*, or the ninety sixth of Christ) unto the last deliverance of the Church, and utter destruction of Antichrist with all the wicked. For therefore it is called a Revelation and a Prophecie, which is onely of future things: and Christ commands John to write those things which must be done afterward.

The which notwithstanding is not to bee taken so precisely, as if there were nothing at all of things past intermingled. For almost in three places, the argument of the Visions so requiring, it could not be avoided, but some things past should be mixed with things to come. The first place is in Chap. 12. touching the woman in travaile with the Man-Child, &c. where the beginning or originall of the Christian Church is plainly figured out by the Type of Christ

*On Argument of Chap. 16. What seems to be required in Collado his Method.*

*The Revelation representeth not a continued Historie.*

*I. That things past are not represented.*



Christ's Nativity and Ascension: which Vision therefore is more perfect then all the rest, as we shall see in its place. The *second place* is in Chap. 17. where the Beast, on which the whore sitteth, is said to have been in the *five Kings* before the Revelation. *Lastly* in Chap. 20. touching the thousand yeers of Satans binding, that he might no more seduce the Nations, a few yeers, to wit, twenty five, from the destruction of the Temple and Iewish Nation went before the Revelation: for Satan did not cease through the Iewes to deceive the Nations, and keepe them from the Gospell of Christ untill the Synagogue and the Iewish Nation was dissipated: as shall be shewed in its place.

## II.

The Revelation is not one continued vision but distinct

*Secondly* we must remember: That howsoever the Revelation may seeme to be one continued Vision: yet indeed it is not one, neither revealed at one time, but are many distinct Visions, to wit, *Seven*, as it were so many *sights* exhibited to Iohn in the Spirit, as was erewhile shewed in the Partition of the Booke: in which least I should goe too farre from other Interpreters, I retained the *seven-fold number*, which is familiar, and as it were peculiar unto this Prophecie: neither have I varied save onely in the *seventh Vision*, to which why I rather joyned the twentieth Chapter, then to the sixt, I will shew hereafter.

Evident traces of *distinction* do sufficiently appear throughout in the Text, as shall be shewed Chap. 1. 10. whither Iohn saw them in seven times and *ecstasies*, or in fewer. This is certaine, that hee was not once onely, but oftentimes *ravished in the Spirit*, neither saw he all in one place, but somethings in *Patmos*, somethings in *Heaven*, somethings at the *Sea-shore*, somethings in the *Wildernesse*, and lastly somethings in a *high mountain*, which is to be observed partly against the new faigned consequence of the *Inquirer*, partly against that received error, as if one continuall Historie of the Church, from the beginning even unto the end were observed in this Booke: from which supposition many things will necessarily be confusedly explicated, and contrary to the scope.

## III.

The Revelation saith the same things in a diverse manner.

*Thirdly* it is to be noted, what *Austin* hath observed, *That the Revelation speaks the same things after a diverse manner*, that is, that divers Visions by changed types do represent the same period of the Ecclesiasticall History. Of which thing that often iterated description of the last Iudgement is a most cleare Argument, which is annexed unto every one of the Visions, not by *anticipation* (as commonly it is imagined) but in a right order of Historie. Now least this so often repetition of the same things, might bee thought to bee idle or unprofitable, the following observations are to be added.

## IV.

The latter Visions are clearer then the former.

*Fourthly* therefore it is to be noted, the same things are so diversly spoken, as (which *Collado* hath well observed) the former Visions are for the most part more obscure, the latter bring clearer light to the darkenesse of the former, if you rightly observe them. The opening of the *seven Seales* seem to be obscure in the *second Vision*: But the *seven Trumpets*, especially the *five* latter, touching the *great stars falling from Heaven to the Earth*: the *Locusts* tormenting, and yet not killing men; the Armies of the *four Angels of Euphrates*, &c. are more cleare in the *third Vision*. The *measuring of the Temple*, and the Prophecie of the *two Witnesses* seems to be obscure, in the *third Vision*: but it is illustrated by the preaching of the *three Angels* against Antichrist, in the *fourth vision*. The Historie of the *Beast* is obscure Chap. 11. & 13. but most cleare, Chap. 17. The last Iudgement is more darkely shadowed out towards the end of the *second* and *third Visions*: but more clearly towards the end of the *fourth*, by the Type of the *Harvest* and *Vintage*, and of the *fift Vision* by the Type of a great *Earthquake*: but most clearly towards the end of the *sixth*: and most properly in the *seventh*.

## V.

The periods of the visions are the same, but not the same histories.

*Fifthly* it is to be noted, that the same things are diversly spoken, not because the same individuall events are again iterated, but because the selfe same period of the Church according to different Histories more known, & sometimes also the same are shadowed out by more manifest Types. For example: In the *second vision* the blacke-

*blacke-horse* denotes the Church made black with heresies after *Constantines* time: The pale-horse having death fitting on, and drawing Hell after him, the Church sicke even unto death, towards Antichrists rising: In the third vision by the sounding of the third, fourth, and fift Trumpets the same state of the Church is indeed represented: yet more specially the declining, corruption, and lastly the apostacy of the Sea of Rome: In the fourth vision her Tyranny and Idolatry: In the fift and sixth vision is exhibited her ruine and judgement: and so of the rest, as we shal see in the Exposition.

Sixty, Also it is to be noted, that all the visions doe figure out the same period of the Church, yet not all the whole: but some indeed the whole, others some certaine distances: For the whole period of the Ecclesiasticall Historie from the Revelation unto the end, is principally distinguished by *four* distances: afterward I call them *four* periods in the same sense, for, the four remarkeable distances or state of the whole period.

The first distance was of the Church flourishing and groaning under the Roman Tyrants, untill the peace brought in by *Constantine*.

The second distance was of the Church reigning and rioting under Christian Emperours, untill the rising of the Westerne Antichrist in *Boniface III.* Pope of Rome: and of the Easterne in *Mahumet* sixe yeers after: Of which distance *HIEROM*, after, saith he, the Church came under Christian Princes: in power indeed and riches she became greater, but lesse in vertues.

The third distance was of the Church trodden upon, and oppressed by Antichrist, especially the Westerne, untill the measuring of the Temple, which began to be effected by the two witnesses *JOHN HUSSE*, and *JEROM OF PRAGUE*, who were slaine by the Beast in the Councell of *Constans* Anno. 1414. and thence untill *Luther*, by whose ministerie the measuring of the Temple (broken off, or hindered through the Tyranny of Popes) began to bee continued Anno. 1517.

Lastly the fourth distance is of the church reformed from Popery, & of the declining of the Papacy, to endure untill the end. For the Beast goes into destruction, whatsoever the gates of hel attempt to the contrarie, and *Bellamin* their Prophet said truly: From that time, that the Pope began by you to be Antichrist, his Empire hath been so farre from encreasing, as it hath alwayes more and more decreased.

This whole period, I say, of the Christian Church, some visions doe represent, according to the four-fold state erewhile declared: and these I call UNIVERSAL Visions, because they containe the universall Historie of the Church: but some shadow out not the entire, but onely the two latter distances of the whole period, or the Tragedie of Antichrist: and these I call PARTICULAR, because they prefigure not the whole Historie of the Church, but onely the latter part thereof touching Antichrists rage and judgement, and of the Churches warfare and victory against him.

UNIVERSAL Visions I find to bee four: viz. the second touching the seven Seales: and the third of the seven Trumpets: and the fourth of the woman in travaile: and the seventh (which is as it were a Recapitulation of all the foregoing) touching the binding and loosing of the Dragon, &c. The PARTICULAR Visions are two, viz. the fift of the seven Vials of the last plagues: and the sixth of the Iudgement of the Great Whore, the overthrow of Babylon, and destruction of Antichrist. And these things I suppose do suffice to the plaine understanding of the generall Method of this Prophecie.

VI.

The period of the church is not whole in all the visions.

There are four distances of the period of Christs Church.

Tom. 2. in visa Malchi.

Lib: 3. de P.R. cap. 21

Univerfall visions.

Particular visions.



## CHAPTER. X.

*Of the speciall Method of the Apocalyps.*

What concerne the *speciall Method*, because it is more diligently explicated in every of the Visions, I shall in this place speake the lesse thereof.

## I.

The forme  
of every vi-  
sion is tra-  
gicall.

First, We must remember, that the forme of this Prophecie is truly Tragicall. For it representeth Tragicall motions and tumults of the adversaries against the Church of Christ, and at length the Tragicall end also of the wicked themselves. Now Writers of Tragedies usually mingle (*μιμνῆσαι τῆς ἔριδος*) feigned things with serious, both for preparation, as for delight sake, and to distinguish their *Dramas*, or Interludes into *Acts*, *Scenes*, and *Chores*, the which also I find to be observed in this *Dramaticall Prophecie*. For most of the Visions, besides the propheticall things they treat of, have somethings *παρασκευαστικά* Preparatorie: They also containe certain distinct *Acts* of Propheticall Types: and diverse *Chores* or Companies beginning, or comming in between, or ending the Propheticall Action with muscical accord, serving to the *decorum* and pleasantnesse of the *Drama*.

## II.

The Dra-  
maticall  
matters are  
to be discer-  
ned from  
prophetical.

Secondly, In every Vision (I speak of the six Propheticall) we must prudently distinguish betwixt what is Dramaticall, what Propheticall.

I call that *Dramaticall* which is preparatory to the visions: of which kind is what we have in *Vision first Chap. 1.* from v. 9. unto the end: in the *second Chap. 4.* & 5. in the *third Chap. 8.* unto ver. 7. in the *fift Chap. 15.* throughout. The *Chores* also, and their Prayers, Songs, Hymmes, Prailes, as are, the Chore or Company of the *four and twenty Elders*, in the *second, third, & sixth Vision*: the Chore of the four Beasts in the *second and sixth Vision*: the Chore of Angels in the *second vision*: the Chore of all creatures, *ibid*: the uncertain Chore in the *fift and sixth Vision*: the Chore of Harpers in the *fourth and fift*: whose Symphonie and Songs are to bee read in the said Visions, *Chap. 4. ver. 8, &c. and Chap. 5. 9, &c. and Chap. 6. 12, &c. and Chap. 12. ver. 10, &c. and Chap. 15. 3, &c. and Chap. 19. ver. 1, &c.* All these properly serve for the *decorum* of the Propheticall *Drama*, neither doe they containe Prophecies, but propound Morall Doctrine, of celebrating the workes of God, and his Iudgements unto the Church. But they that search for other mysteries in these things, seeme to labour in vaine.

*Propheticall*, I call those Parts or Types of Visions, which by word, gesture or action, represent future events concerning the Church, by a certaine similitude of things, whither open or hid: and for the most part are repeated out of the Acts of the ancient Prophets: In the understanding and application of which unto their events past, present, and to come, the true explication of this Prophecie doth consist, and principally aime at.

## III.

The distinct  
Acts of the  
visions.

Thirdly, The Method and Explication of the Propheticall Types, cannot be gathered more commodiously and safely then from the Argument it selfe, namely the generall of the whole Booke, and the *speciall* of the Visions in particular. The generall Argument (as we heard in the foregoing Chapter) is specially in two things. For the *Apocalyps* forewarneth the Church of her condition and sorowes at hand: and armes her with comfort against the same. The same wee have in every of the Visions. For they both foretell future evils, as also shew the Godly remedies thereof: yet all shew not the same things, nor in the same manner. For some prefigure *All*, that is, both the first, and the second Battles, which I called *UNIVERSAL*: some the second onely and latter, which I called *PARTICULAR*. By the *first* or *former* battles of the Church, I mean, the Combats shee had with Tyrants and Romane Adversaries, oppugning the Testimony of Jesus: as also with Heretickes diversly depraving the word of God.

The former  
and latter  
battles of  
the church.

God. By the *second* and *later*, her Combates with the Easterne and Western Antichrists.

Hence there are as it were *four* distinct scopes of the *universall* Visions: but of the *Particular* two onely: the which I for instruction sake do name *Acts*.

The *first* Act of the *universall* Visions hath a proposition of the calamities, with which the Church shall bee assaulted by Pagans and Heretickes untill Antichrists rising.

The *second* in way of parallell to the first, prefigureth comforts opposite to the calamities of the Godly.

The *third* shadoweth out an amplification of calamities, or new and more glorious Combats of the Church under Antichrist.

Lastly, the *fourth* parallell to the third, sheweth the *Catastrophe* of all evils, viz. the declining of Antichrists Kingdom, and the casting of all adversaries into the lake of fire: and on the contrary the Churches Victory, and Eternall Glory.

The *particular* Visions are finished with the two latter Acts, because they onely represent Antichrists tragedie, rage, declining, and destruction: the which notwithstanding the former touching the *seven Vials* doth more briefly: the latter touching the whore riding on the Beast more largely and clearly: therefore this also is to be distinguished into *four* Acts, yet answering to the two latter Acts of the *universall* Visions.

Now although the *Parallell-Acts* both former and latter are not alwayes divided by whole Chapters (like as Tragedie-writers use to doe) but sometimes are joyned together, and as it were mingled in the same Chapters, because they shadow out Histories or things by the same periods, and walking (as the saying is) with equall steps: yet every where (if thou well observe the Method) they have traces evident enough, as wee have diligently shewed in every of the Visions: where also wee have noted the Markes and Periods of every of them.

The *four*  
Acts of the  
*universall*  
Visions.

The *two*  
Acts of the  
*particular*  
Visions.

## CHAPTER. XI.

*The manner of interpreting observed by PAREUS.*

Furthermore by the things hitherto spoken touching the Argument and Method, the manner of interpreting observed by us will not be obscure.

To every *vision* wee have prefixed its proper dispensation or order, with as much brevity, and light as could be: the Chapters we have illustrated with Arguments, Parts, and Analysis.

The *Doctrines* which in this Prophecie are many and excellent: we have so laboured to expound and applie unto the Scope of divine Scriptures shewed by the Apostle: Rom. 15. 4. 2. Tim. 3. 16. (being profitable, for reproofe, for correction, for instruction in righteousness, and lastly for the patience, comfort, and hope of the Saints) that this Booke may with no great labour, profitable be propounded unto the Churches by the Ministers of Gods word.

Now seeing in the beginning I said, that the eternall Deity of Christ is thorow-out in this Prophecie proved with such evident Arguments against Heretickes, as scarcely any other Scripture doth it more clearly, I thought it worth the labour to note above XI. Arguments of that nature in their severall places, vindicating them from the depravings of *Eniedinus* the *Transylvanian* Hereticke (which he calls *Explications*: ) that it might so much the more appeare, that those Ancients, who (as *Eusebius* recordeth) denyed the Canonick Authority of this Book, as not written by the Apostle *John*, but the Hereticke *Cerinthus*, did either not looke into the Booke, and so sinned through grosse ignorance, or else

Lib. 7. bisi.  
cap. 25.



were carried away with more then humane affection.

It is most  
safe to ex-  
pound the  
Revelation  
by the Re-  
velation.

What Method I have taken in explicating *Prophetical* things, hath already been said, and the Prefaces of the Visions shall shew: in which I have not onely laboured to declare the Argument, Scope, Coherence, Order, and Period of every one, but in speciall clearly to shew the Harmonie and consent of the foregoing and following Types, and of the darker and more clear each with other, and with the Types and Phrases of the ancient Prophets, that so I might illustrate the Revelation by the Revelation; which manner of interpreting cannot bee but most safe and certaine. For seeing it is evident, that the darker Types go before, and the clearer follow after, and are notwithstanding Analogicall or agreeing with each other: undoubtedly the more darke must bee sought out by the clearer. Now the more cleare have no extraordinary difficult application unto the things signified by them: And therefore wee may thence with some labour draw the understanding of the darker, which also I have laboured to doe.

Aug. lib.  
20. de C.  
D. cap. 17.

Eph. 4. 7.

2. Cor. 12. 8

In summe (following *Austines* advice) I have shewed these two things: *that the same things are so many wayes repeated in this Booke, as it may seeme to speake of different things, whereas we shall finde that the same things are diversly related: And: that a few (yea not a few but many) things are in the Booke, by the manifestation whereof the rest might with labour be found out:* which again I say not, as if I thought that all the mysteries of the Revelation were by me unfolded: Far be it: I come short in many things. Throughout where I sticke, and where bounds seeme to be set, there I ingenuously professe a man must stand and goe no further. For here is wisdom. To them that earnestly call upon God the Spirit is given according to the measure of the gift of Christ. It befell even the Apostle Paul, that he obtained not the thing hee petitioned of God. How much more may the same befall us, and me the least of all: especially in these things, of which the Lord hath as yet reserved much in his owne power.

What it is  
to interpret  
the Revela-  
tion.

Wherefore to interpret the Revelation, is not to untie all the knots of *Ænigmas*, to leave unsifted or be ignorant of nothing at all in the same, or by precisely interpreting the meaning of the *Image, Character, number of the Beasts name, the Beast himselfe, the woman on the Beast, the eating of her flesh, the seven, the ten Kings that shall burne her, Gog and Magog, to make all gain-layers to bee silent.* For who hath ever attained unto this by interpretation or commenting on any part of Holy Writ? They therefore that require the same, are wiser then Christ, the Apostles and God himselfe: And on the contrary such are wise against God who make a mocke of the Oracles they understand not, because of their obscurity, or because of the diversity of Interpreters.

Many types of future things remaine secret and are known to God onely, untill they be fulfilled. The whole *fourth Aët* with its accomplishment is secret: because the *seventh Trumpet* hath not yet sounded: neither is the *seventh Viall* yet poured forth into the Ayre. A great part also of the *third Aët* is reserved unto posteritie, which in time shall see the full gathering together of the *Kings of the Earth into Harmageddon*, the devouring and burning of the whorish woman, the desolation of Babylon, and the event of the *Goggish Warre, &c.* The beginning we see, and further shall see.

In the two former *Aëts*, and the better part of the third (the accomplishment whereof hitherto Histories and dayly experience do so plainly shew, that if we held our peace, the very stones would cry out) it is the part of a Faithfull Interpreter, not to draw the Readers from the scope, neither to send them from thole things which are done at home before their eyes, to seek for *Chymeras* in the *Hyperborean Mountaines*, which thing almost all the Iesuiticall brethren at this day do in their Commentaries, least happily Antichrist should bee found in the *Mountaines of Rome*, for the discovery of whom the greater part of the *Apocalyps* was of old revealed, and circumscribed with such apparent oracles, that  
after

after the Historie and experience of so many Ages, we may justly question, whether it were greater blindnesse in the Jews not to beleeve in Christ, then for these to deny the Pope of Rome to be Antichrist.

Wherefore I shall seeme to have performed my function sufficiently, not if I discusse all the obscurities of mysteries so irrefutably, that all do applaude mee: but if (so farre as God hath enabled me) by the helpe of my Method laid down, I shall congruously, perspicuously, and without deceit (according to scope and experience) explicate both the other *Ænigmas* of this Prophecie, and especially that part which contains the amplification and *Catastrophe* of the Combats of the Church, and properly respects these last times. Now by doing hereof, if I have not kindled a Torch, to take off the darkenesse with which it seemes to be covered, yet verily I have laboured, and if I be not deceived, have lighted a Candle, by the light and guidance whereof, as by *Ariadne* her threed, other (*ἱερόδοτος*) Godly Divines shall after me dive more deeply into these hidden mysteries, and more neerly point at that *Son of perdition* sitting in the Temple of God as god, and exalting himselfe above all that is worshipped, shewing himselfe that hee is God: And they shall say: *This is he: O Romanist beware of him.*

MAKING UP THIS PROPHETICAL

BOOK BY THE HAND OF THE

A M E N.



(D 3)

THE



T H E  
A P P A R I T I O N S  
A N D  
P E R S O N S

MAKING UP THIS PROPHETICAL  
DRAMA, REVEALED IN SE-  
VEN VISIONS.

In Vision I. Chapters 1. 2. 3.



**I O H N THE EVANGELIST**, *Actor, and in-  
terlocutor throughout.*  
*Christ in a glorious form walking amongst the seven Can-  
dlestickes: The authour of the Revelation, and ma-  
ker of the prologue.*

In Vision II. Chapt. 4. 5. 6. 7.

*The majesty of God sitting on the throne.*  
*The first Chore of the foure and twenty Elders.*  
*The 2. Chore of the foure Beasts.*  
*The Book sealed with seven Seales in the hand of the sitter on the throne.*  
*A strong Angell desiring the booke to be opened.*  
*The Lambe as it were slaine opening the booke.*  
*The 3. Chore of Angels.*  
*The 4. Chore of all creatures.*  
*A white horse with his Rider comming forth out of the first Seale.*  
*A red horse and his Rider, out of the second Seale.*  
*A blacke horse and his Rider, out of the third Seale.*  
*A pale horse with death on him, hell following him, out of the fourth Seale.*  
*The soules of the Martyrs under the Altar, in the fift Seale.*  
*A great Earth-quake, out of the sixt Seale.*  
*Four Angels holding the foure winds that they should not blow.*  
*An Angell from the East with the Seale of God.*  
*The multitude of Sealed ones and Martyrs.*

Vision

## In Vision III. Chapt. 8. 9. 10. 11.

*Seven Angels with seven trumpets, out of the seventh Seale.*  
*An Angell with a golden censer at the Altar.*  
*An Angell sounding the first trumpet.*  
*An Angell sounding the second trumpet.*  
*An Angell sounding the third trumpet.*  
*An Angell sounding the fourth trumpet.*  
*An Angell sounding the fift trumpet.*  
*Locusts comming up out of the battomlesse pit into the earth.*  
*An Angell sounding the sixt trumpet.*  
*Four Angels bound and loosed at Euphrates.*  
*A strong Angell cloathed with a cloud, and having a Book in his hand.*  
*John eating up the Booke, and measuring the temple with a reed.*  
*The two witnesses prophesying.*  
*The Beast out of the pit, killing the witnesses.*  
*An Earth-quake overthrowing a tenth part of Babylon.*  
*An Angell sounding the seventh trumpet.*  
*The first Chore of the foure and twenty Elders.*

## In Vision IV. Chapt. 12. 13. 14.

*A woman clothed with the Sunne, bringing forth a Man-child, & flying into the Wildernesse.*  
*The son of the woman taken up into Heaven.*  
*The red Dragon persecuting the woman.*  
*Michael fighting for the woman against the Dragon.*  
*The fift uncertaine Chore.*  
*The seven-beaded Beast ascending out of the sea.*  
*The two-borned Beast ascending out of the earth.*  
*The Image of the Sea-beast.*  
*A company of Sealed-ones standing with the Lambe on the Mountaine.*  
*A sixt Chore of Harpers.*  
*An Angell flying with the everlasting Gospell.*  
*An Angell publishing the ruine of Babylon.*  
*An Angell denouncing punishments to the worshippers of the Beast.*  
*Christ on the cloud with a sharpe sickle.*  
*An Angell proclaiming the last harvest and vintage.*

## In Vision V. Chapt. 15. 16.

*The seven Angels with seven Vials.*  
*The sixt Chore of Harpers upon the sea of Glasse.*  
*An Angell pouring forth the 1. Viall on the Earth.*  
*An Angell pouring forth the 2. Viall on the Sea.*  
*An Angell pouring forth the 3. Viall on the Rivers and Fountaines,*  
*An Angell pouring forth the 4. Viall on the Sunne,*

An



*An Angell pouring forth the 5. Viall on the throne of the Beast.*  
*An Angell pouring forth the 6. Viall on Euphrates.*  
*Three unclean Spirits like frogs out of the mouth of the Beast, &c.*  
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*The rupture of Babylon by an Earth-quake.*

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*The ten Kings waging war with the Lamb: afterward burning the whore.*  
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*An Angell casting a milstone into the sea.*  
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A COM-

A COMMENTARIE  
UPON THE  
**REVELATION**  
OF IOHN THE APOSTLE.

The argument parts, and analysis of Chap. 1.

After the title, and Apostolical salutation, to the seven Churches of Asia. Iohn rehearseth the first vision, namely the seven golden candlesticks, and Christ his glorious walking in the midst of them, and how hee was affected with the vision: and received from Christ commandment for to write the same, both concerning things present, and to come.

The parts of the chapter are two: the former containes the preface to v. 9.

The latter, the vision of Christ gloriously walking in the midst of the seven candlesticks, from vers. 9. unto the last.



He preface, containes the title, and apostolical dedication of the booke. The title sheweth first the argument of the booke, that it is a revelation of things to come, & Christ the author of it, as also the ministerie of the Angel vers. 1. Secondly it notes the person of the author by a periphrasis, or description, vers. 2. Thirdly it commendeth the profitableness of the booke, from the necessitie of it, vers. 3. The dedication containes the *prosopographie*, or description of the persons, who, and to whom he writeth, vers. 4. Secondly the Apostles with. *viz.* grace from God, and from the seven spirits, as also from Iesus Christ: whose threefold office he declareth, v. 5. Thirdly the celebration of the prayes of Christ, and giving of thanks, for a threefold benefit received from him, v. 5, 6. His coming to Iudgement is promised, by the words of Zacharie, vers. 7, and in the last place, bringeth him in testifying his eternal Godhead and omnipotencie, vers. 8. The vision containes the preparation, & vision it self. In the preparation Iohn sheweth the name, how hee was affected, the place of his banishment, and the cause, vers. 9. Secondly the time and manner of the vision, vers. 10. Thirdly a command to write the vision, and to send it to the seven Churches by name, vers. 11. Fourthly his Gesture, vers. 12. In the vision are three things, first the form, secondly the effects, & thirdly the things following. The form of the vision which hee saw is twofold: first the seven Golden candlestickes. Secondly the forme of the Sonne of man in the midst of them; whose habit, and clothing hee describeth, vers. 13: His head, Hair, and eyes, v. 14: His feet and voice, vers. 15: His right hand holding the seven starres, his mouth armed with a two edged sword, and his face, shining like the sun, vers. 16. The effects are first Iohns Great amazement, secondly his falling to the ground, v. 17. The things following are, first a twofold comforting of Iohn: first



by Gesture, the laying on of the right hand, vers. 17. Secondly by speech, bidding him not to fear, and the reason is taken, from the person, & adjuncts of the speaker, viz. because hee is eternall God, the Lord of life, of death, & of hel, vers. 11: 2 The command of writing the present vision, & following propheties. 3 The unfolding of the mystele, first of the seven starrs, that they are the seven pastors, and secondly of the seven candlestikes, to bee the seven Churches of Asia.

THE FIRST PART

OF THE

C H A P T E R.

CONTAINING THE PRE-

face, title, and dedication of  
the booke.

**T**he Revelation of Iesus Christ, which God gave unto him, to shew unto his servants, things which must shortly come to passe; and he sent and signified it by his angel unto his servant Iohn,

2 Who have record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things, which are written therein: for the time is at hand.

4 Iohn to the seven churches in Asia. Grace be unto you and peace, from him which is, and which was, and which is to come: and from the seven spirits which are before his throne:

5 And from Iesus Christ, who is the faithfull witnesse, and the first begotten of the dead, and the prince of the kings of the earth: unto him that loved us, and washed us from our sins in his own blood.

6 And hath made us kings, and priests unto God and his Father: to him be glory and dominion for ever and ever, Amen.

7 Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall waille because of him: even so. Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is, to come, the Almighty.

Exod. 3.  
14.  
1 Cor.  
15. 21.  
Col. 1. 18.

# A COMMENTARIE Vpon the REVELATION

Chap. I, vers. I.



**I**He revelation) this propheticall title, doth expresse the argument of the booke, called in Gr. *ἀποκάλυψις*. Concerning the meaning of which word, there is extant in a colledge called wisdom colledge (of which I have before spoken) a manuscript in way of commentarie on this booke, which Giveth us an example of their monastical ignorance: the author tells us, that the word apocalyps is compounded, of *apo*, *re*, and *clipsor*, *relares*. O the miserable barbarisme of that age, attempting to unfold these high mysteries, and in the mean time ignorant of the very name of the title. The verbe *ἀποκαλύπτω* signifyes, to reveal a secret, from which commeth *apocalypsis* a revelation of a secret, such as are all future things. For it is not man, but God, who foreseeeth, and revealeth things to come. But the events which were to befall the Church under the new Testament were hidde both from Iohn, and us, but are revealed in this booke: and therefore it is rightly called *ἀποκαλύψις*; to which wee may adde *τῶν ἐσθίων*, that is, a revelation of things to come. Afterward it is sometimes called a prophesie, from the argument of it, which is a prediction of future things revealed by God. And the title answereth to the title of the ancient prophets, as, the vision of *Isaiah*, the vision of *Obadiah*, the prophesie of *Niniveh*, which *Naym* saw, the prophesie which *Habacuc* saw, the word of the Lord that came to *Hosea*, to *Joel*, to *Micah*, &c. so that it sheweth the divine authoritie of the booke. For to reveal things to come, is from God onely: so that this booke, being a revelation, is inspired of God, which argument Iohn afterwards doth more fully confirme. For as Ierom wel observeth, this mystical booke is intituled, a revelation, to give us to understand, that we have need of the knowledge, and explanation of it; that wee may say with the prophet, *open my eyes, and I will consider the marvellous things of thy law* Psal. 119. 18.

Of *Iesus Christ*) that is, which Christ revealed unto Iohn. So that Christ is the author of the revelation, which is the first argument, to proove the God-head of Christ, in this booke. For God, by the prophet, doth assume it as a thing peculiar to himself, to reveal secrets. *Isai. 42. 9, & 43. 23: Behold, the former things are come to passe, and new things doe I declare, before they spring forth I will tell you of them*: and confounds by this argument all Idols, that they are no Gods, because they are ignorant of future things. But the words following, *which God gave unto him*, seem to weaken the argument. For to whom God doth reveal things to come, hee is not God: but God hath revealed these things to Christ, therefore Christ is not God. The answer is twofold, first the whole may bee granted, if it bee taken in a good sence, as namely, that Christ (albeit he is true God) yet wherein God his father hath revealed these things to him, that is, according to his humanitie, hee is not God. For the humanitie of Christ, not foreknowing things to come but by revelation, is not God: but the man Christ Iesus is God, because by his divinitie, hee foreknoweth all things of himself. Secondly the assumption is not in the text, and may bee denyed; for Iohn saith not, that God revealed these things to Christ, but gave this revelation to him, as to our mediator, that hee might reveal the same

a monastical exposition upon the word Apocalyps.

an argument of the deity of Christ.



to us his servants: for it is his proper office, to reveal the will of the father to the Church. So that ~~John~~ <sup>John</sup> speaketh of the office of Christ, as hee is our mediator, which doth not diminish the equality of the son, with the father, but suppoeth it: because as he was meere man, or a creature, of what power soever, hee could not have performed the workes of a mediator. But it behooved him also to bee God. But Thirdly, there follows no absurditie, to understand it as spoken of the Godhead of Christ: for such as is the order of existence, such also is the manner of working, betwixt the father, and the son. For as the son existeth not of himself, but as hee is the first begotten of the father, so the son revealeth things to come, not of himself, but as hee receiveth from the father: and as the father Giveth unto the son his Essence: so is also his divine wilddome communicated unto him from the father by Eternall Generation. Lyra and others understand God, in this place (*ἀποκάλυψις*) Essentially of the whole trinitie: and taking it in that sence, then the revelation is given to Christ by God, as unto a mediator onely, but understanding it of the person of the father, then God is said to give it unto Christ, both, as to the son, and mediator also.

To shew *into his servants*) the end, that God Gave the revelation to Christ, was, not that hee should have it for himself. But, as being the messenger of the father, to reveal it to his servants. By *servants* is meant John, with the pastors and teachers, yea all the faithfull of all ages: to all which the mysteries of this booke were to bee revealed by Christ.

First, to John that hee should write it, and then to all the rest both to read, and understand it, meditate, teach, & explain it to the Church of God. The Gr. (*ἀγγελλῶ*) his, noteth the servants of Christ, for it cohereth with the word (*διδάσκω*) to shew, which noteth the office of Christ, and not of God. So that Christ sheweth this revelation, to his owne servants, which is a second argument; proving the Godhead of Christ. For hee certainly is the Lord of the Church, yea God Eternal, to whom John, the teachers, and all the faithfull of the Church are servants: for God alone is the Lord of the Church, according to that of the psalmist, *Iehovah our Lord, &c.* Psal. 8. 10. For albeit Christ in that hee is our mediator, is exalted to bee head, and Lord of the Church: notwithstanding (except hee had been God) hee could neither have been mediator, or Lord of the Church. So that we plainly see, that Christ Jesus, is God, seeing John and all the faithfull are his servants.

Which must shortly come to passe) this noteth the subject of the booke, which contains an historie of things not already past: but of things to come afterward, both to the Church, and enemies thereof. *Must come to passe*, not by a fatall or absolute necessitie, but hypothetically or supposedly, according to that of the Apostle, scandalls and heresies must come.

Besides God hath so decreed it, whose counsell is unchangeable: and therefore the events must happen according to the same: as also because of secundarie causes, as the malice of satan, & the rage of the enemies against the Church, which though they bee changeable in themselves, yet they are not changed: so that if accidental events bee not altered by the counsell of God, and secundarie causes, they necessarily come to passe, though the contingencie bee not taken away.

Shortly) but how shortly? seeing after so many ages, they are not as yet come to passe, and are for the most part to bee fully accomplished neer the very last times, which is distant from the time this was revealed, more then 1500 years: some extend this to the whole time of the new Testament, which though it were to continue more then a 1000 of years, yet is called short, both in regard of the age of the world then already past: as also in regard of eternitie, in which shall bee neither shortnesse nor length of time.

For this cause the whole time of the new Testament, is in scripture called the *last hour*, the *last times*, the *ends of the world*. For the whole time and age of the world is but a moment in the eyes of God, or as yesterday when it is past, and as a watch in the night. Which is the reason that Christ saith chap. 21. 12: *that he will come*

2 argu-  
ment of  
Ch. desity.

1. Cor.  
11. 19.

John 2,  
13.

1 Cor. 10

12

Psal. 90 4

1 Thess.

5. 3.

come to judgement quickly, or shortly: that is sooner then men imagin, suddenly, in which sence the words following, *come to passe*, were of necessitie to bee restrained to the full accomplishment of this prophecie, which may not bee, for it is to bee extended, to the whole time, and currant of those things which were foretold. So that by *shortly*, is meant the beginning, and progresse of the fullfilling thereof. *Shall shortly come to passe*, that is shall begin: for things are said to come to passe shortly, not which are eyther already past, or else are to come a long while after, but which are beginning to bee effected, & are even in doing. Signifying that the stormes of afflictions were not to bee differred to the last times, but that they were suddenly while the Apostles yet lived to rush in by heaps upō the Churches: the which Christ also foretold his disciples, and histories manifest the accomplishment of it.

Iob. 16.

12.

For the first persecution of Christians, began straightways under Tiberius and Nero, which tooke away Paul, and Peter: the other under Domitian, in whose time Iohn was banished. Wherefore hee foretels them, not to tefrify, but to animate the godly against the dangers at hand, that it might not come upon them unawares: as Christ saith Iohn 16, 1: *these things have I spoken unto you, that ye should not bee offended*: for the darts which are foreseen, are the lesse hurtfull: withall hee teacheth, what is the portion of the Church in this world: namely to suffer afflictions, least wee should fayn delights unto our selves. So likewise hee comforteth us from the brevitie of the afflictions, and certainty of the promised deliverance: For as afflictions must shortly come, so also shall deliverance shortly, and certainly come: because Christ foretold the one, as wel as the other unto Iohn.

Lastly it appeareth that the revelation treateth, not of things past but to come: wherefore they misse of the scope, who apply a great part of the types to the state of the Iewish occurrences and Roman Empire then allready past.

*And signified it by his angel*) that is, Christ signified it. He declareth the faithfulness of Christ in executing the charge committed to him of God, and shewing this revelation to Iohn his servant, and dear Apostle, by sending his angel, who instructed him in every particular of it. *And signified*, that is, who also signified the same, &c. for so it is expresse in vers. 6 & 16 of chap. 22: where the Lord Iesus saith, *that he sent his angel to shew these things to Iohn, & to his servants in the Churches*.

So wee see, that the scriptures compared together, interpret themselves. Wee need not restrain the word *signified* to a typical, and dark manner of revelation, but rather it noteth a plain, and manifest discoverie, made unto Iohn: because that, which is here said to bee signified: is in the fore alledged place expounded by the words shewing, and testifying, &c.

*And hee sent*) Gr. *sending*, this whole verse retaineth the Hebrew phraze: and is, as if it were read thus: *who also sending his angel signified the same to his servant Iohn*. Hence wee gather a third proove of the God-head of Christ: much like to the second: for as Iohn is a servant, so also is the angel, and both are imployed by Christ as his proper servants, who is Lord of them both, and therefore God: for the angels are servants to none, but to Iehovah God, of whom it is said, *who maketh his angels spirits*, &c. it is true; Christ is Lord of the angels, in that hee is the mediator, but unles hee were God, hee could neither bee mediator or Lord of the angels: by this argument, *Hebr. 1. 6*: the Apostle proveth the God-head of the son: *because the angels of God adore him*.

3 Argument of the deity of Christ.

Psal. 104. 4.

*Vers. 2 Who bare record of the word of God*) hence it appeareth, that the Euangelist Iohn is the writer of the revelation: for hee bare record of the word of God in the very entrance of his Gospel, saying: *in the beginning was the word; this is the testimonie of Iohn, when the Iews sent unto him: and ye sent to Iohn, and he bare witness*; which things though spoken of Iohn the Baptist, yet were written by Iohn the Euangelist; who bare record to the word in setting downe of the testimonies of the word of God: besides none of the writers of holy scripture, have more expressly testified the divinity of Christ then the Euangelist Iohn. For who but Iohn

Iohn the Euangelist the writer of the revelation.



nameth the son of God (*λόγος*) the word: in that he was from the verie beginning the wisdom, and orator of the father unto the Church: for hee calleth him (*τὸν λόγον Θεῷ*) the essential word of God.

*And of the testimonie of Iesus Christ*] that is, the doctrine of Christ. And it may bee understood either of Christ, or else of Iohn. For as Christ hath brought forth the testimonie of the redemption of the Church, out of the bosome of the father, so hath Iohn also witnessed the said doctrine of Christ both by voice and writing.

Lib. 5. c. 24. in catalogo.

*Ribera* understands this record to be meant of the Gospel preached, but not written, because hee supposeth, that Iohn writ his Gospel, some while after the revelation, being returned to Ephesus from Patmos: and alledgeth *Eusebius*, and *Ierom*, but neither of them make mention of it: And so by this means so known a mark of this Euangelical writer should be made voyd. This may likewise bee gathered from the words following.

Io. 19. 34.

*Of all things that hee saw*] For so the Euangelist writeth of himself in the Gospel. And hee that saw it bare record, and his record is true, to which place hee seemeth plainly to allude in these words, that, *he bare record of all things which hee saw*. In the version of Montanus these words (*and which must be hereafter*) are annexed: which seeme to bee taken from v. 19: and put in this place, but then the words *all things which hee saw* must bee referred to these visions onely, and not to the history of the Gospel, but I retain the former exposition.

*Verf. 3 blessed is hee that readeth*] hee commendeth the dignitie of this booke from the utilitie of it, because the readers, hearers, and observers of this prophesie, shall thereby receive the fruit of eternall happines.

*That readeth*] hee commendeth the reading of this booke to all men, because all desire happines. Not as if the reading thereof saved us, but because it is necessarie to teachers both for their, and others salvation.

*And which hear*] they which hear this booke are also said to bee blessed, both to the end, that the unlettered, who can not read, should not seeme to bee excluded from the benefit of it, (for if they can not read themselves, let them hear others read it) as also to commend the publick interpretation of this booke to the Church.

*And keep those things*] it is a small matter to read, and hear the word, but to keepe the same is all in all: that is so to lay it up in the soule, and heart, as that wee never be unmindfull of it: also to mediate, observe and apply the events to the prophesies, that so the accomplishment of them may bee taken notice of by us. Moreover wee are to make use of the precepts, admonitions, consolations, promises, and threatnings, which wee then doe, when the rage of the enemy doth not dismay us, when wee carefully take heed of the deceit of Antichrist, and Bailes of the devil, to be short, when wee chearfully indure adversities, in hope of eternall happines. By these things wee attain to blessednes; not as if by the reading, hearing, or keeping of this prophesie, wee merited our owne salvation. But because such diligence, and vigilancie, is a means, to remove that, which hindereth our happines, and directeth us in the right way of attaining the same.

*Of this prophesie*] in calling it a prophesie he commends the booke, from the argument of it. For all prophesie is of God, *knowing this, that no prophesie of the scripture is of any private interpretation*, 2 Pet. 1, 20: but is divinely inspired: for God alone foreknoweth things to come: And therefore this booke is divine, & canonical: Besides it serveth also to stir up our desire for to gaine the knowledge of this book. For by nature wee are all desirous to know things to come. Some on the contrarie argue from this place, that this booke is not of divine authoritie, because it seemeth in vain to promise blessednesse to those that keepe it, when as in regard of the obscuritie of it, no man is able to understand it, much lesse to keepe the same. *Bellarmin* chargeth *Luther* with it: well, whosoever said it: it is but a vain cavill, for though there bee contained in this booke many dark prophesies: yet withall it treateth of many articles of faith, and excellent precepts of life of the

of the person, office and benefits of Christ: Of the ministries of Angels & happines of the triumphant church, with the crosse, and comfort of the militant: withall teaching us to imbrace Godlinesse, to bee constant in afflictions, to hold fast faith and love, to take heed of false prophets, to Go out of Babylon, and beware of Antichrist, &c. To be short it containes many worthy, & comfortable sentences, as *blessed are the dead, that die in the Lord. &c.* Promises also of the deliverance of the Church, of the mariage of the Lamb, with threatnings of destruction to the enemies. All which things, how profitable, and usefull they are, it is manifest unto all.

*For the time is at hand.*) A reason to stir up a diligent care in us, to read, hear, and keepe this *prophecie*. Because the time, both of the furie of the adverfarie against the Godly, as also of the deliverance of the Church, is at hand. The knowledge of evill and Good things, even at the dore is not to bee neglected: but the diligent reading of this *prophecie*, causeth us to know both evill, and Good things at hand: therefore it is not to be neglected. It admonisheth us therefore to watch, lest unawares, we be overwhelmed, with the present troubles. It comforteth us also that we be not disheartned for feare of the present battles, but with full assurance of the presence of God, and promised victorie, we hold out manfullie unto the end.

That the time was then at hand; histories make manifest: for *Iohn* being banished in the *isle of Patmos*, began already to feel the fury of *Domitian*. And here the dream of such is refuted, who binde the fulfilling of this *prophecie*, to the last three years before the end of the world.

4 *Iohn to the seven Churches*) Those things being forefspoken of, which served, to gain authority & attention to this booke, *Iohn* dedicates the revelation, to the seven Churches of *Asia*, wishing *Grace* and *peace* unto them. By *seven*, *Andreas* understandeth all the Churches: Because in scripture, the number *seven*, is a number of perfection: but because the seven Churches in *Asia*, are as it were nominated by a marke to be knownen, therefore I understand, that it was purposely dedicated unto them: not that the revelation belongeth not to others, but because the first vision doth directly concerne them: the rest generally belongs to the whole Church.

Of *Asia* He speaketh of *Asia the lesser*, or that part of *Asia*, which is invironed from the East, with both countries of *Armenia*, from the west, with the *Egean sea*, from the North with the *Euxine sea*, & from the south with the *Mediterranean sea*. Here *Iohn* had planted seven Churches of note, whereof that of *Ephesus* was the greatest: but after he was banished, the teachers carelesly performing their office, he is commanded in the first vision to reprove, & admonish them of their duty.

*Grace to you and peace*) be, or be multiplied: as in *1 Pet. 1. 2*: by a familiar salutation, he seekes to gaine the good will of those, whom he was afterwards more sharply to admonish. The Apostolical salutation hath beene opened in the *Epistle to the Romans*, and *Corinthians*. *Grace* is that free favor of God, from which doth flow, all the mercies of God, and every good thing which we enjoy. The *Glosse* doth wel understand it, of the free forgiveness of sins. *Peace*, the effect of *Grace*, is the tranquillity, and joy of the conscience, of which the Apostle speaketh, being justified by faith, we have peace with God. The *Hebrews* by the word *peace*, understand all maner of prosperitie: and hence the Apostles in the beginning all most of all their *Epistles*, doe not without cause wish the same unto the faithful.

*Which is, and which was, and which is to come*) It is manifest that this is a *paraphrase* of the name of God, who alone is the author and giver of *Grace* & *peace*. But others do interpret it otherwise. Some of the father alone, from whom the Apostles generally desire *grace* to the Churches. *Grace and peace be to you from God our father*, he is called: *which IS*, because he is from none, but the beginning of the deity is from him. And *which was*, because he was before all time in eternitie.

*Psolo. lib. 5  
geogra.  
cap. 2.*

*Rom. 1. 2.*

*Rom. 1. 7.*



John. 5. 12.

And *which is to come*, because he wil come to judge the world by the son: that the father is said to judge *no man*, is to be referred to the immediate judgement. For the father hath not so given over the judgement to the son: as not to keepe the power of judging stil in his owne hand. Others refer all to the person of the son: For he is, *he which is*, because Christ is the same God with the father: & *which was*: because the word was in the beginning; and *which is to come*: because *he will come in the clouds to judgement*, vers. 7.

Others will have the three persons to be noted by three differences of time, attributing the severall times to the severall persons, that is, *which is*, to the father, *which was*, to the son, and that *which is to come*, to the holy Ghost his coming in to the Church by proceeding from the father & the son: so *Andreas*, grace be to you, & peace from the Godhead, which subsisteth in three persons. To be short, others thinke that God is (*αἰδιόδιος*) essentially described, and doe apply all the words to every one of the persons: for the father is he, *which is*, *which was*, and *which is to come*, so is the son, and so is the holy Ghost.

What then? all these expositions were right, and godly, if *John* in these words had ended his prayer, but he addeth, *and from the seven spirits, and from Iesus Christ*: by which hee declareth, that he directeth his prayer in the behalfe of the Churches to the holy Trinitie. But not indeed in words commonly used, yet such as are convenient to his purpose: for the stile of this prophesie hath many things proper and excellent, fitted to the argument of visions: which not being observed by some interpreters, they vainly wearie themselves, and go astray: For seldom the name of God, or of the father, or of the son, or of the holy Ghost is found in the revelation in expresse words: But *John* speaking of God useth for the most part prophetical descriptions.

Rom. 7.

Therefore this prayer is set downe in words agreeing to the excellent proprieties of this prophesie, and in stead of the ordinarie forme of salutations, used of the Apostles, as *grace and peace to you from God our father, and from the Lord Iesus Christ*: or, *the grace of the Lord Iesus Christ, and the love of God, and the communion of the holy Ghost be with you all*: *John* useth this kind as more proper and secret: *Grace and peace from him, which is, and which was, and which is to come, and from the seven spirits, and from Iesus Christ, &c.* in which words the true God, three in persons, one in essence is described, as the divine attribute, and prayer of the Apostle doe plainly manifest. *Now I come to the particulars.*

AB. 18, 21.

Exod. 3. 14.

Iam. 1, 17.

Job. 13, 1.

*From him which is*) Thus he describeth the person of the father; by attributes proper to the divine essence, yet common to every one of the persons: Hereupon Christ assumes the same to himself, vers. 7. which is a most evident argument of his divinity. And it is a description of eternity, including and exceeding the three differences of the time, present, past, and to come: that is, from him *which is, was, and shall be*, the words *which is to come*, being put for *shall be*: as in that of *John* 16, 13. *He will shew you things to come*, that is, things that shall be: so, *I must keepe the feast that cometh in Jerusalem*. And it seemeth that he altogether intended here to expresse that name of God in Exodus, *E H I E H I wil be*, from which cometh the name *Jehovah*, in which word as *Varianus* wel observeth the Hebrewes take notice of those three differences of time. It serveth for the great comfort of the Church, in that he prayeth for grace & peace, not simply from God the father, but from him, *which is, which was, and which is to come*, who alwayes remaineth the same, and with whom is no variableness, nor shadow of turning. Indeed in the world the Church hath experience of diverse changes: but in God alone, she findeth constant shelter: because he changeth not with the world, but whom he once loveth, he loveth to the end. Before I proceed further: here take notice, that some subtile ones, are displeased, because of a solecisme against the rule of Grammer: for it should not have been

been writ, *δοτε τῷ θεῷ*, as it is in the text, but, as they say, *δοτε τῷ υἱοῦ*. But what? are these men so sharp sighted, as to set rules to God? Let them construe, if they can, that expression of God. Exod. 3. 14. *I am hath sent me to you*. Or is the spirit of God tyed, to speak as is pleasing to *Priscian*. Let them therefore suffer God to pronounce his owne names (*ἀκλῆτα*) without declination: who himself is (*ἀκλῆτα*) indeclinable, immovable.

And from the seven spirits ] Who should be these spirits hath so troubled interpreters, that some for this very cause, have blotted this whole prophesie out of the canon of holy writ. Some refer it to the person of the son, in this sence: *peace be to you from the son of God sitting on the throne, before whom are the seven spirits, which he holdeth in his hand: chap. 3. 1.* But they observe not what followeth, *ver. 5.* And from Iesus Christ. For indeed Iohn prayeth for grace, not from him that holdeth the seven spirits, but from the seven spirits expressly. *Andreas, Lyra, and Ribera* whom others follow, understand by the seven spirits, seven angels ministring before the throne of God: and they take leven cyther indefinitely for innumerable, because the number seven is perfect: So *Lyra*: from the seven spirits, that is, from all the angels, which are ministers of our salvation: or definitely, supposing there are seven great Angels, which chiefly care for the safety of man: So *Clemens Alex.* there are seven of greatest power, the first borne princes of the angels, through whom God doth provide for all man kinde. Which seemeth to be backt with a place in *Tobie 12. 15.* *I am Raphael the Angel one of the seven, which stand before the Lord.* This opinion seems to agree, with the letter of the text. Because the seven spirits before the throne of God are often mentioned, as in *chap. 4. 5, & 5. 6, & 8. 2, &c.* as if they were Gods speciall ministring angels. But Iohn in praying to the seven spirits for grace, confutes this opinion: for it is contrary to scripture, and Christian religion, to pray for grace unto created angels. Besides none but God is the fountain & giver of grace, and peace, from whom, and through whom, and for whom are all things. Therefore we finde, that the Apostles pray for, and desire grace from none but God alone.

*Alcasar* saith wel: sound divinity admits not, that the grace, and peace of the Gospel, be demanded of the Angels. For such praying is a part of that worship spoken of, *Matth. 4. 9.* *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* And concerning grace that of *Iames* is most true, every good gift, and every perfect gift is from above, and cometh downe from the father of lights. And therefore we may not understand, the seven spirits, to be seven angels, in regard of the divine attributes given unto them. Neither will the subtiltie of *Ribera* helpe the matter: we expect, (saith he,) the grace, & peace of our sanctification, from the angels, as from the ministers of Gods: for the text speaketh not of expecting, but of a religious praying for grace: which for to direct the same unto the angels, were great impietie: Because the religious worship of angels is expressly condemned in scripture: and the angels themselves forbid Iohn to fall downe before them or to worship them, *chap. 19. 10.* and *22. 9.* To be short, the Apostle maketh his prayer for grace, jointly both from him, that is, and from the seven spirits, and from Iesus Christ as working causes, or rather as from one onely cause, to wit, from one God, three in persons. Neither is that equivocation of *Andreas* to be allowed, who saith, the seven spirits are not, as equall in power, joynd with the most hie God, and blessed trinity: But are named, onely, as Gods chiefe servants, according to that of the Apostle, *I charge thee before God, and the Lord Iesus Christ, and the elect angels.* But the particle (from) three times repeated, doth plainly shew, that the seven spirits are joynd with God, as the giver of Grace. Whereas to call God, Christ, the angels and man together to witnes, is neither repugnant to scripture or sound divinity: For Christ himself, *ch. 3. 5.* saith, *I will confesse his name, before my father, and before his angels.* And therefore that place in *1 Tim. 5. 21.* alleged by *Andreas*, is not of the same nature, with this here treated of. For the literall sence seemeth not fully to agree with the following places, (as I my self have formerly minded) neither to confirme ought to angels as by and by I will it make to appear.

I exposition.

Lib. 6. Strom.

Ro. 1. 36.

Iam. 1. 17.

Collo. 2. 18.

1 Tim. 5. 21.



3 Expo-  
sition.

Isa. 42. 8.

Revel. 4. 5.  
and 5. 6.  
and 8. 2.Ephes. 2.  
14.

Eph. 4. 12.

Io. 1. 18.

The third and most common exposition, both of ancient and moderne writers, understand by the *seven spirits*, the holy Ghost, which onely is agreeable to the scripture, & analogie of faith: according to that of the prophet, *I will not give my glorie to another*. But according to the letter it seemeth to be otherwise, for these are said to be seven spirits, and the holy Ghost is but one: but we are to minde the nature and prerogative of this prophesie is such, as if every thing should be strictly urged according to the letter, we should of necessity multiply divers things. So that by seven being a perfect number, he speaketh of the holy Ghost who is but one, powring forth seven, that is sundrie gifts, and graces upon the Church: which is a figurative speech, or *metalepsis*, when the effects are put for the cause. Or else John wishing grace to the seven Churches, attributes to each, one and the same spirit, as if there were seven in all. Neither is it of waight that in some other places of this booke there is mention made of *seven spirits*, as of *seven angels*, for if the phrase be well observed, we may perceive, that they are noted as diverse from these here spoken of, who are absolutely called the *seven spirits which are before the throne of God*, by which the unitie of essence with him that sitteth on the throne, is set forth by a divine attribute: the other are called the *seven spirits of God sent forth into all the earth; the seven angels which stand before God*, not having any divine attribute: by which it is plain, that these latter places speak of created angels, who are Gods ministring spirits.

*Alcasar* maintaineth against *Ribera*, according to the truth, that here the holy Ghost is spoken of; and not, as the other affirmeth, that these *seven spirits* should denote the seven powers of Gods providence, namely, *his vertue, charity, justice, wisdom, patience, threatenings, and wrath*. Which is a mysterie, bringing along with it an inconvenience, which he desireth to avoid; for he makes question, whither sound divinitie will admit, that grace and peace be asked from the seven vertues, rather then from the seven created angels, yea how grace and peace can be prayed for, from menacings, and wrath: so be.

*And from Iesus Christ*) In that he wisheth grace, and peace from Christ in the the third and last place, is neither against the former exposition, nor any way derogateth from the dignity of Christ: for as the Apostle 2 Cor. 13. 14, doth not derogate from the order of the persons in the trinitie, though he put Christ in the first place: so here our Apostle for waighty causes sets downe the holy Ghost, before Christ: because he treateth of him, not simply as being the son of God, but also as he is the mediatour, redeemer, and revealer of this prophesie. Notwithstanding great reason it is, that he should pray for grace and peace from Christ, because it cometh by him, Iohn. 1. 17. *and he is our peace*.

*Who is the faithfull witness*) The following titles are so many reasons, wherefore grace, and peace is prayed for from Christ: and they set forth (as hath been shewed in the analysis) both his threefold office, with the benefit thereof, as also declare his eternall Godhead. The first title respects his prophetical office: *that faithfull witness*: which seemeth to be taken from Psal. 89. 38. *witness*, because he hath brought forth out of the bosome of his father the testimonie; that is, the glad tydings of the redemption of man through his death: and from heaven hath opened to us the true knowledge of God, and way of salvation.

*faithfull*) Because he not onely confirmed the heavenly truth by preaching, by miracles, & meekly calling of sinners to repentance, & to the faith of the Gospel; but also sealed the same by suffering on the crosse, and by instituting the ministry, he gave to the churches, *Apostles, prophets, Evangelists, Pastors and Teachers*, who perpetually should be his witnesses, & preach the Gospell to after ages, for the perfecting of the saints, for the edifying of the body of Christ, according to these scriptures Ioh. 17. 6. *I have manifested thy name to the men thou gavest me out of the world, and 18. 37. For this cause came I into the world, that I should bear witness unto the truth: the son which is in the bosome of the father he hath revealed God unto us. Who before Pontius Pilate witnessed a good confession.*

The

The father, and holy Ghost are also said to be witnesses: *1. Io. 5. 7. there are three that bear record in heaven the father, the word, and the holy Ghost. The father saith Christ, himself, hath borne witness of me.* And of the holy Ghost he saith, *when the comforter is come, &c. He shall testify of mee:* the Apostles are called witnesses. *Act. 1. 18.* And *Antipas Rev 2. 12.* and two witnesses are mentioned, called Martyrs for sheadding of their blood for the testimonie of Christ. *Revel. 11. 3.*

But Christ onely *נא' יִשְׁחָלֵנוּ* by way of prerogative is called, *that faithfull witness:* because he first brought with him the witness of the truth, downe from heaven, he first, and he onely hath shed his blood for his owne testimonie, whereas all other martyrs suffered, not for their owne, but for the testimonie of Jesus Christ. Yea also the witness which the father, and the holy Ghost gave of him, was declared by himself; and therefore Christ as by a speciall, and proper right is called, *the faithfull witness*, that is, the true and constant revealer of the doctrine of our salvation: whoever therefore hearkens not to him, can not be saved: but who so heareth him shall have life eternall. This also confirmeth the authoritie of the revelation, because it was revealed to *John* by Jesus Christ *that faithfull witness*, who can not ly, nor deceive: therefore this booke is trulie divine, and we may safely trust, and beleve all things contained in it. It serveth also to instruct us, that if Christ onely be *the true witness*, then those are not to be heard but avoyded as Liars, which teach the Church such things as dissent from the testimonie of Christ. It may also comfort us, because Christ *the faithfull witness* will not forsake them who suffer for the cause of his truth, but will at length reward them faithfully according to his promise.

*The first begotten of the dead*] This title concernes Christ his priestly office, who died for our sins, and was raised again for our justification. For the word (*dead*) shewes that he died: *and being the first begotten of the dead*, it teacheth us, that he was rayed from the dead. And the whole scripture testifies, that the end and use, of his death and resurrection, was not a bare witness, (as *Socinus* blasphemeth) but chiefly a propitiation to purge us from our sins, and to justifie us before God. *Paul* calleth him likewise *the first begotten of the dead*, and sheweth that *Christ* is become *the first fruits of them that sleep*. But how can Christ be the first fruits of the dead, seeing the scriptures testifie that *Elias*, and *Elisha* rayed up two persons from the dead, before the time of Christs manifestation in the flesh. *Lazarus* also, with the widows son, and Centurions servant, were restored from death to life?

*Answer:* First Christ is the first begotten or first fruites of the dead, because he was the first, that rayed up himself from the dead by his owne power: whereas all before Christ, were rayed not by their owne power, but Christs alone.

Secondly, Christ was rayed up to an immortall life, not to dy any more: but the other to an earthly life, and became subject to death again. He is said to be the first begotten, or the first that did rise again: because the resurrection is a kinde of new birth; and so Christ calleth the last resurrection a *regeneration*. And *Paul* applieth that in *Psal. 2.* of the father eternally begetting the son, to his resurrection from the dead: and hence he is declared to be *the eternall and omnipotent son of God*.

This should greatly comfort us; that though we are borne, and brought forth in a corruptible condition: yet when we rise again, we shall be regenerated unto a state incorruptible: even while we are in this life, we are regenerated, but it is spiritually onely and in part: but when we shall by the spirit of God be restored to eternall life, then we shall be regenerated both corporally and fully, to wit, when our mortall bodies shall be made conformable, to the glorious body of Christ: let us not fear therefore, though we should suffer death for the testimony of Christ, because he who is the first begotten of the dead, will free us from death, according to that promise: *Father I will also that they whom thou hast*

*Ioh. 5. 37.*

*Deuteron. 18. 19.*

*Rom. 4. 25.*

*1 Collo. 1. 18.*  
*1 Corinth. 15. 20.*

*Matt. 19. 28.*  
*Act. 13. 13.*  
*Rom. 1. 4.*

*Ioh. 17. 24.*

*given*



Iob. 16.  
11.

given me be with mee, where I am and that they may behold my glory, which thou hast given mee. Again if wee be dead with him, wee shall also live with him.

2 Timoth  
2, 11.

Eph. 2. 2.  
Luk 4 6.

Psal. 2.

And the prince of the kings of the earth] The third title of Christ declareth his kingly office, that he is farr more powerfull then kings, tyrants, and all other adversaries whatsoever, and by his power can easilie subdue them for as much, as he sitteth, at the right hand of God, and powerfully governeth all things both in heaven, and in earth: and hence in *Chapt. 19. 16*: hee is called, *the king of kings, and Lord of Lords*: which serveth for the comfort of the Church, for if Christ be Lord over all the kings of the earth, why should we fear their rage against us? Christ is chiefe of all, and stronger then all: and therefore can easily stoppe their rage, Christ is the prince of all; and so hath the purposes and counsels of them all in his hand, and will order and direct them for the good of his chosen. *Satan* is called the prince of the world, not by way of right, but of fact: because by Christs permission hee hath taken into his hand the principallity of the world for a season: that hee might powerfully worke in the children of disobedience, to their destruction. He falsly said, *all the kingdoms of the earth are mine*: for the father hath appointed, not Satan, but the son to be the heir, and king of all. He calleth them *kings of the earth*, that are powerfull in this world, who for the most part oppose Christ, and but few of them receive him: yet Christ is the prince of them all, the rebellious he will *break with a rod of iron as the potters vessel*, whose fury therefore is not to bee feared: for they are the *kings of the earth*, not of heaven, earthly power, is but fraile, and of no force against God. Afterwards the *kings of the earth* more restrictivelie are called the *vassals of Antichrist*.

4 Argu-  
ment of the  
deity of  
Christ.

*Rupertus* understandeth it allegorically, that is, *kings of the earth* to bee such as subdue their earthly mindednesse, avoyd sinne, and are the servants of righteousnesse: of such *onely* (saith hee) *Christ is prince, and all who will be Christs, must be such*: but the former exposition is more agreeable to the text. Furthermore, by these titles we have a fourth argument of the deity of Christ: he is the faithfull witnesse, the author, and revealer of the heavenly doctrine, he was raysed again from the dead, by his owne power: he is the prince of the kings of the earth: all which confirms his omniscience and omnipotencie, that is, that hee is true God.

*Who loved us*] in the Greeke, *to him that loved us, and washed us*. Here something is to be noted about the construction of the words in the originall. *Gagnus* a Papist insulting against the Greeke copies, saith, the Greeke reading is full of solacismes, for these datives to him that loved, &c. can not be referred to any thing in the text. *Ribera* the Iesuite also, applauding the Latine version, above the Greeke, saith, by this it is manifest that the Latine is much purer then the Greeke that is now extant. And afterward, the Greeke copies that now are, are corrupt, and our interpreter hath (according to his usuall manner) followed the true, and amended ones. And there seemes to be something in their exception, if the words, *unto him that loved us, &c.* be referred, to what goeth before. But *Alcasar*, although a Iesuite, yet doth justly reprove them, for the false construction they speak of, is not in the text, but proceedeth from their owne fancy: there is no reason (saith hee) we should suspect that the Greeke copies are corrupted, for the vulgar Latine admitteth the same construction elsewhere, as appeareth in their translation on chap. 6. 4: *he which sate on the red horse, to him it was given that he should take peace from the earth*, in like manner the words here, *who loved us*, are not to be construed, with the foregoing matter, but with that followeth, *to him be glorie, &c.* This he taketh out of *Andreas*, and *Aretas*, who from these words *to him that loved us* understand the beginning of the following thanksgiving. And indeed the construction is plain, if a period be made, and the article *os who*, be put before *et immortem* hath made, so the whole thanksgiving would thus bee read. *To him who loved us, and washed us from our sinnes in his owne blood, and made us priests, and kings to God his father, to him be glorie and dominion for ever, and ever, Amen.* Thus much about the construction.

And who loved us] He concludeth the dedication, with a thanksgiving in which,  
(the

(the threefold office of Christ being before spoken of) hee now sheweth a threefold benefit flowing from the same to us. First he giveth thanks, *that he loved us* who is the fountaine of our salvation: for seeing the son of God loved us: therefore hee tooke our flesh, and laid down his life for us, & delivered us from death to life. God (saith the Apostle) *commendeth his love towards us, in that, while we were yet sinners, Christ died for us.* Again, *who shall separate us from the love of Christ: hereby perceive wee the love of God, because hee laid downe his life for us.* So saith Christ himself: *Greater love hath no man then this, that a man lay downe his life for his friends, &c.* The scripture setteth forth the love of the father also in this thing: that he gave his son up to the death for us. The love indeed of the son seemeth to be greater; because he loveth more, that will give his owne life for others, then hee that giveth the life of another to the death: but in this the father and the son have manifested one, and the same *philanthropie*, or fulnesse of love to us-ward, the father, in that hee gave the son, and the son in that hee became obedient unto the father. The consideration of whose love ought to take away from us all opinion of merit, and selfe-trust. For the father and Christ loved us, not because wee were worthy of it, but when wee were enemies, and dead in trespasses. It should also stir up our thankfulness, to love him again, who first loved us, and to consecrate our selves wholly to him. And in the last place it is for our comfort: for those whom he hath thus freely loved, hee will love unto the end, and not leave them in the howe of death.

*And hath washed us from our sinnes by his owne blood*] Here followes another benefit, being an effect of the former, for seeing hee loved us, therefore hee shed his blood, and gave his life for us: a golden sentence containing the summe of the Gospel, and a principall fruit of the death of Christ. Besides it yeeldeth us an argument, who was the writer of this booke, for this is the phrase of Iohn the Evangelist: *the blood of Iesus Christ the son of God, doth purge us from all sinne*: that which there he calleth *purging*, here it is called *washing* by a like metaphor taken from water which purgeth away foulness. Now Christ cleanseth us from our sinnes two manner of waies. First by his merit: because by the shedding of his blood he hath taken away the guilt of our sins, and justified us before the judgement seat of God. Secondly by the efficacy of his sufferings: for by the vertue of his merit, he also giveth us the holy Ghost, and regenerateth us to newnesse of life, that being dead to sin, we might live unto righteousness. So that Iohn in few words, doth comprehend many great mysteries of the Gospel. *Christ hath washed us from our sinnes.* So then wee were defiled with sinnes: we were guilty in the sight of God: but hee hath washed us by his owne blood: And therefore the shedding of his blood is a price fullie satisfying the justice of God for all our sinnes. Contrarie to the blasphemous falshood of Socinus, affirming that the blood and death of Christ is nothing, but a martyrdom, whereby he merited his owne exaltation. *He hath washed us from our sinnes*, so then wee are justified before God, by the merit of his blood. Therefore it is false, that we are washed and justified, by the merit of works. To be short, *he hath washed us*, being therefore once purged, let us not returne to the wallowing again in the myre: but rather seriously indeavor to be righteous, and acceptable to Christ our Saviour.

6. *And hath made us kings, and priests unto God, and his father*] in the Greeke there is a defect of the relative *us*, who, common to the Hebrewes, and hath made, is put for, *who hath made*. For the word, *kings* the old interpreter rendreth it, *kingdom*, and the reason of it may be, because two greeke copies have the word βασιλειαν, that is a kingdom: but all other copies; yea the kings bible reads βασιλες; that is, kings, which also is repeated, chap. 5. 10.

*Alcasar* defendeth the vulgar translation with many words, but the generall agreement of all copies is against him, and though the sence may be the same, yet it is more probable, that persons with persons, rather then persons with things should be joynd together; besides the one is a proper speech, the other figurative.

Rom. 5. 8.

Rom. 8. 35.

1. 1. b.

3. 16.

Iob. 15. 3.

Iob. 5. 8.



Rom. 8.

37.

Rom. 16,

20.

1 Cor. 15.

57.

1 Iob. 5. 4.

Exo. 19. 6

1 Pet. 2. 5.

9.

Ioh. 3. 16.

20. 28.

Exo. 19. 6.

Luk. 23. 3.

Ilay. 2. 19.

tive. This then is the third benefit we receive from Christ, viz. that he hath made us *priests*, and *kings*: kings, not onely, in adopting us to be heirs of his kingdom, but also through the power of the holy Ghost, hath made us conquerors, over sinne, death, satan, and all other enemies, as it is written, *in all these things, wee are more then conquerors, through him that loved us.* And the God of peace shall brise satan under your feet shortly. Thanks be to God, which giveth us the victory through Iesus Christ. And this is our victory, that overcometh the world even our faith. Lastly Christ hath made us kings, hereby to shew that he will at length crowne all his members with glory and honor.

And *priests*] to offer spirituall sacrifices acceptable to God through Christ, and to consecrate our selves as a living sacrifice pleasing unto him. *Iohn* here hath reference to that in Exod. 19, 6: *and yee shall bee unto mee a kingdom of priests, and an holy nation.* Which words the Apostile Peter thus explaineth: *ye also as living stones, are built up a spirituall house, an holy Priesthood, to offer up spirituall sacrifices acceptable to God through Iesus Christ.* And again, *ye are a royall Priesthood, an holy nation, a peculiar people, that yee should shew forth the praises of him, who hath called you out of darknesse into his marvellous light.*

To God and his father.] Whether we understand this of the trinitie, or else, (as generally it is taken,) of the person of the father, the sence is one, that is, that we being reconciled to God by Christ, should therefore labour to give up our selves to him, as an acceptable sacrifice. Indeed this our reconciliation is a singular dignitie, which God forbid, we should stain with any spots of unthankfulness.

The papists challenge the Priesthood, as proper to their *clergie*: but Christ on the contrarie, hath made it common to all the faithfull. They confesse indeed that spiritually all may be said to be *priests*, yet properly they onely, who are anointed with the *holy Chrisme*: but it may easily be proved that their *hierarchie*, and order of *Clarks priests* and *monkes*, were not instituted by Christ or his Apostles, but were brought into the Church, by a preposterous imitation of Iewish and heathenish rites.

*Ribera* on the contrarie pleads, that the Priesthood here spoken of, is not to be taken properly, but metaphorically. Now who doth deny it? therefore seeing himself striving herein with his owne shadow, he changeth his stile, and affirmeth, that the Priesthood in this place is properly spoken of, and pretendeth a rule, that oftentimes that which in holy writ seemeth to be spoken of all in generall, is not to be applied to all in particular, but onely to some of the number, whom it concerneth. And he alledgeth for this, Exod. 19, 6: *ye shall bee to mee a kingdom of priests, an holy nation, &c.* The rule wee acknowledge, yet doe denie, that it appertaineth unto this place. For the words of the text compared with the place of *Peter*, cannot bee understood of some of the faithfull onely, but of all in generall: for as not a few of the faithfull, but all are made *kings* to God by Christ: so also not a few but all are made *priests*. It is likewise plain, that the speech in *Exodus* respected all the people, for as they were an *holy nation*, so they were a *royall Priesthood*, though afterward by a special priviledge, God granted the ceremonial Priesthood to one tribe alone: which priviledge if it belong to the *Romish clergie* also, let *Ribera* shew it from the holy scriptures.

To him be glorie] the relative (*to him*) doth plainly cohere with the foregoing *datives* *αὐτῷ* that loved and washed. And therefore *glorie and thanks* is properly ascribed to Christ: for he giveth thanks, and teacheth us to give immortall praile to him, because he hath washed us, and made us *kings*, and *priests* to God, and his father. He giveth to Christ, that which he already hath, that we should acknowledge that he hath it, and that it is his will, we should ascribe the same to him, and therefore we are bound to render due prayse to him, because what he hath, it is all for our good. *Glorie*, that is, both the *glorie* of his Godhead, as also the exaltation of his glorious reigning at the right hand of the father. *Dominion*, this respecteth both his omnipotencie which he hath from all eternitie, as hee

as hee is God : as also his authority over all creatures , which he received in time, as hee is the mediator.

*For ever & ever*] The Hebrew (*ar golum*) sheweth the eternity of Christ for our consolation, *Amen* a particle confirming *so it shall be*, or *so be it*: from (*Aman*) to be faithful. Furthermore here we have a fift, and most manifest argument of Christs divinity. For the effects attributed to Christ are divine. For he is God, whose love is the fountaine & the cause of our salvation, it is God, who hath *per-chased the Church with his owne blood*. It is God who hath *made us kings, and priests to himself*: for none but God, can give the spirituall kingdom and Priesthood: it is God to whom *glory and dominion* is dew: now all those things being of right attributed unto Christ, it plainly sheweth that he is God.

*Vers. 7: Behold he commeth with clouds, and every eye shall see him*] This confirmeth the former argument, that these things are certainly spoken of Christ: seeing it is hee which must come to judgement, it is hee whom every eye shall see to come in the clouds of heaven with power and majestie, it is hee, whom the soldiers pierced, and at whose comming all the kinreds of the earth shal waile, and the wicked shall cry, *saying to the mountains fall on us, & to the hills cover us*. Hence it is apparent that *John* eve here attributes *glory & dominion* unto Christ: for the words, *to him be glory and dominion, & behold hee commeth*, doe manifestly accord. But some may say, why is there here a promise of his comming? not onely to strengthen our faith touching his glorious returning to judgement, but chiefly for the comfort of the godly, and terrour of the wicked. For now Christ being bodily absent, seemeth (as it were) to have forsaken the Church in her affliction: but our redeemer will come in the cloudes: now the wicked rejoyce, tyrants tyrannise, and Antichrist rageth against the Godly, as if they were left orphans. But they shall see the judge comming gloriously in the cloudes, him (I say) whom they have injuriously condemned, pierced, and still daily doe afflict in his poore members, yea and shall bitterly howl, when they shall hear that sentence pronounced, *go ye cursed into everlasting fire, &c.* This seemeth to bee the true meaning of the place: the opinion therefore of *Alcasar* is absurd, who refers this to the comming of Christ, for to make the Church victorious, in the conversion both of Jewes and Gentiles: for that which followeth is contrary to his expcition.

*With cloudes*] This is more, *then in the cloudes*, which is spoken of us: for wee at the comming of Christ *shall be caught up in the cloudes to meete the Lord in the ayre*. And it noteth the divine majesty of Christ, for it is spoken of *Iehova God*, *Psal. 97, 2: Cloudes and darknesse are round about him*. This confuteth the *ubiquity* of Christs bodily presence, for he shall descend from heaven in the cloudes, and with the cloudes, therefore his humane nature is not, nor ever shal be every where. For how then could he possible come with cloudes, which are not every where: hence it is, when we celebrate the Lords supper, wee are commanded to shew forth his death *till hee come*. So then hee will come visibly with the cloudes, the which is a strong reason to prove that his body is not the mean time invisibly hid in, under, or about their host, altar, or chalice.

*Every eye shall see him*] *Synecdoche*, part being put for the whole, that is all men both good & Bad, yea the very soldiers & enemies which pierced him on the Crosse shal see him, which serves to terrify all ungodly scoffers, who, because they see him not here on earth with their bodily eyes, thinke not that he reigneth gloriously in the heavens. But to their wo, and condemnation they shal see him comming, for *they shal wayle before him*, that is, horror and trembling shal come on them, at the sight of the judge, and hearing the sentence of their just damnation. This is taken out of the prophecie of *Zacharie, 12. 10*: where *Iehovah* speaking of himself, saith, *they shal looke upon mee whom they have pierced, they shal mourne for him: in that day there shal be a great mourning in Ierusalem*. A repenting mourning in the elect: but in the reprobate of final desperation. This very text *John* the Euangelist alledged upon the crucifying & piercing of Christ by the soldiers, *Ioh. 19, 37*: hence we

5 Argu-  
ment of  
Chr. deity.

Ioh 3, 16.  
20, 28.  
Exod. 19,  
6.

Luk 23,  
30.  
Isay 2, 19.

Matth.  
25, 41.

1 Theff.  
4, 17.

1 Corinb.  
11, 26.



6 Argu-  
ment of  
Chr. divin.

gather two things. First that *Iohn* the Euangelist was the penman of this booke. For hee alone, here and in his Gospel, applieth that place in *Zacharie* unto Christ. The second is, concerning the deity of Christ, for that which *Iehova* (in *Zacharie*) speaketh of himself, *they shal se me, whom they have pierced*, *Iohn* attributes it to *Iehova* Christ pierced on the crosse; who is neither the father, nor the holy Ghost. Therefore the son *Iesus Christ*, crucified, and pierced in the flesh, is *Iehovah*. And this is the sixt argument of the deity of Christ.

*Even so, Amen,*] The two particles, doe strongly confirm, the coming of Christ to judgement, to the end that the godly now in afflictions, and troubles may no way doubt of their future deliverance: neither the wicked thinke to goe unpunished, who scoff at our faith and confidence. The word *ne (even so)*, with the Greekes and Latins, is an *asseveration*. *Amen* with the Hebrewes is a certain affirmation, which two words usuallie put together, exclude al manner of doubting, as if he had said, this is determined, confirmed, & can not bee altered. They are too curious, who in the words seeke for a mystery, viz. the calling of al natiōs unto Christ.

Verf. 8. *I am Alpha and Omega, the beginning and the ending*] Here some interpreters beginne the vision: whereas the preface here endeth. For the person of whom he before sayd, that he should come in the cloudes, he presents here before our eyes as present, and crying from heaven, for the comfort of the Godly, and terror of his enemies: as if he should say, doe yee doubt? behold I am present: I, who *am Alpha, & Omega, the beginning & the ending, the Almighty, &c.* who therefore shal hinder my coming to judgement, or call it into question? Thus in the Gospel he cryed out to the gainsaying Iewes: *I am the light of the world, &c.*

Iob. 8. 2.

*Ribera* supposeth that these are the words of the holy Trinity. But the coherence sheweth, it is Christ that speaketh, who is described in the foregoing words, and the epithite *Lord* is to be understood of Christ: as appeareth also from the 11 and 17 verses, and more clearly, chap. 22. 13: so that, without all question, Christ saith of himself, *I am Alpha and Omega, the beginning and the ending*. Furthermore to be *α* and *ω* is a proverbiall speech, and meant of one that is first or chiefe in any thing: as in *Martial*, one *Codrus* is called the *Alpa* of poore men, that is, poorest of men. *Alpha* is the first letter of the Greeke alphabet, & *Omega* the last. Christ therefore in calling himself *Alpha and Omega, the beginning, and end*, and that absolutely, therein doth assume unto himself, absolute perfection, power, dominion, eternity, and divinity.

*The beginning and ending*] The *Latine* version hath not these words, neither *Montanus*, but all other Greeke copies have them. Besides they are also read in *Chap. 21. 6, and 22. 13*: whereby it appeareth that they were not taken from the margent, and put into the text, as some have thought.

*Which is, and which was, and which is to come*] Christ assumeth all those epithites here to himselfe, by which *Iohn* verf. 4. described God. *Ribera* understandeth it of the trinitie as formerly: but it hath been shewed, that Christ speaketh of himself, and so the fathers, *Nazianzene, Ambrose, and Athanasius* interpret the place. And what marveile is it, if Christ who is God, doth take to himself, what ever is dew to God.

*The Almighty*] Another epithite proper to God, which Christ also taketh to himself, shewing that he is the true eternall, and omnipotent God, in all things equall, and coessentiall with the father, and the holy Ghost, and here we see, who, and how great hee is, which must come to judge the world. For the adversaries must stand before Christ the judge, not as he is simply man: but before Christ the judge, as he is the eternall, and omnipotent God. This being the seventh argument of Christs divinity, is three times repeated. He is the first & the last: *which is, was, and is to come, and the Almighty*, and therefore surely hee is God eternall. For so *Iehovah* saith of himself: *I the Lord the first, and the last I am hee: I am the first, and I am the last, and besides mee there is no God: I am God almighty*. But Christ doth challenge as dew to him all these divine attributes, therefore hee is *Iehova*, that

one

7 Argu-  
ment of  
Chr. deity.

Isay 41. 4  
& 44. 6.  
Genes. 17

one eternall and omnipotent God with the father, and the holy Ghost. *Eniedmus famosaniannus* denieth these words to be Christs, but will have them to be the fathers onely speaking of himself.

First because, it is not onely said of Christ, that hee is to come, but of many others also, as Matth. 17. 11: *Elias must first come*. God the father is said to come, Matth. 21. 40: *When the Lord of the vineyard commeth, what will he do to those husbandmen*. Christ saith of himself and the father, Ioh. 14. 23: *We will come to him, and make our abode with him*.

Secondly because that description which is, *was, and is to come* is attributed vers. 4 to the father alone.

Thirdly because that which Iohn before spake of Christs comming, he afterward confirms the same, by the testimonie of God himself, after the manner of the prophets, who used to adde in the end of their sentences, *thus saith the Lord*. Answer, though some interpreters: yea, *Lyra* also & *Ribera* Iesuites, referre these things to God absolutely, that is to the trinity as speaking in this place: not withstanding I have already sufficiently proved the contrary. As for the hereticks reasons they proove nothing.

For first we insist not upon the participle, *ἵ ἐρχόμενος*, which is *to come*, (whence he vainly goes about to deceive) but on grounds formerly spoken off: neither can it be denied with any shew of reason, but that Christ speaketh of himself in vers. 11: *I am Alpha and Omega, the first and the last*; and therefore the shift in this place is idle. For the strength of our argument standeth not in this: *πᾶς, that every one, who is to come is God*, (as the heretick foolishly imagineth) but thus, that he is God, to whom all these divine attributes doe appertain.

Secondly though that description of God which is, &c. do in vers. 4: note out the person of the father, from whom Iohn first of all desireth grace: yet forasmuch as the essential attributes, respecting eternity, are common to the three persons, therefore they are rightly attributed to Christ the second person in the trinity.

Thirdly, howsoever we acknowledge, that the stile is prophetically, yet it will necessarily follow, that Christ here speakes these things of himself, both to confirme Iohns testimony of him, as also that the godly might be comforted in having so great, and glorious a judge. And lastly it is for the terror of all wicked and ungodly men. And thus much of the preface.

### The other part of the Chapter, the preparation to the first vision: with the vision it self.

9 I Iohn, who also am your brother, and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Iesus Christ.

10 I was in the Spirit on the Lords day, and heard behinde me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelpia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.

13 And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.

15 And his feet like unto fine brasse, as if they burned in a furnace: and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the Sun shineth in his strength.

17 And when I saw him I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, I am the first, and the last.



18 *I am he that liveth, and was dead: and behold, I am a live for evermore, Amen, and have the keys of hell, and of death.*

19 *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.*

20 *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlestick. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.*

Lib. 7, hist.  
cap. 20.



*John who am also your brother and companion in tribulation*] Hitherto we have treated of the *preface*, now followeth the *preparation to the vision*, with the *vision it self*. *I John: Dionysius Alexandrinus*, as *Eusebius* witnesseth, draweth hence a reason for to weaken the authority of this booke, as if the author were excessive in publishing of his owne praise: for, saith he, the *Prophets & Apostles* used not to mention so oftē their owne names, as *John* doth in this booke: laying many times *I John*, as if he had been writing not a booke, but an obligation or acquittance. But *John* herein doth nothing more, then what is very seemly, yea necessary. Five times indeed, he names himself in this booke, which wil not seeme strange, if wee minde that it is one thing, to write a historie, another thing to write a prophesie. The truth of an *historie* requireth not the authority of the writer, but so doth a *prophesie*. Therefore we read that the old prophets as *Jeremie, Daniel*, and others did usually prefix their names to their prophecies, whose example *John* seemeth here to imitate. Yea *Paul* himself expresseth sometime his name in his Epistles, *I Paul with my owne hand, &c.* And touching the repetition of his name here, it was very necessarie. For otherwise it might have been thought, that *Christ* who before called himself *Alpha and Omega*, had also spoken the words following *I am your brother, &c.* therefore his name is seasonably inserted, *I John* who am your brother, &c. by which epithites, hee seekes to win their good wil, & also comforteth the Churches to whom he writeth.

*Your brother*] Not by blood, but by faith, and in the communion of *Christ*, for there is betwixt the members of *Christ* a *spirituall brotherhood*, straightly tying them together in the bond of love: he calleth himself their *companion* in three respects: because they who are the members of one head, must mutually partake together in all conditions. First in affliction, for even then the Christians were grievously persecuted under *Domitian*, and *John* himself banished into *Patmos*. Secondly in the *kingdom*, that is, a *spirituall kingdom*: For we being made kings and priests to *God*, do now with *Christ* our Lord maintain the same against all enemies, and in the end shall fully enjoy it with him in the heavens: by this fellowship *John* the beloved disciple doth not a little rayse up the spirits of *Christ's* afflicted ones, because he requireth constancy no otherwise of them, but as he himself desired to be a companion with them in their common sufferings: yea assureth them, that after their afflictions, they shall enjoy an everlasting kingdom. Thirdly he was their *companion in the patience of Iesus Christ: or sufferance*, as the word importeth, shewing that in the kingdom to come we shall not suffer, but reigne, according to that of *Paul* 2 *Timoth.* 2, 12. To which purpose is that saying of *Tertullian*: *we triumph being overcome, being slain, we conquer, when we are kept downe, we escape, howbeit we are no otherwise esteemed then malefactors, and worthy to be burnt, &c.*

2 *Timoth.*  
2, 12.

*Of Iesus Christ*] this may be referred as wel to the afflictions, & kingdom, as to the patience or sufferance of *Christ*, which is very comfortable to the Godly, for herein the Apostle giveth us to understand, that not onely hee, but even *Christ* himself also doth partake with us in our troubles, and as the kingdom is *Christ's*, so also is our affliction, and our sufferance. Thus is he afflicted, and suffereth with us, that wee also might reigne with him.

*I was in the yle, that is called Patmos*] He sheweth where he saw, and wrote the *Revelation*, which addes authoritie to the historie. *Patmos* is an Island

Island in the *sea Aegeum* in circuit 30 miles as *Plinie* writeth. For what cause, and in what condition he was, being there, he mentioneth not. *Eusebius*, *Hieronymus* and others say, that he was banished thither, in the fourteenth year of *Dominian*, and there he received this revelation from Christ.

*Tertullian* addeth, that he was apprehended at *Ephesus*, by the governor of *Asia*, and sent to Rome, where he was boyled in oyle, but receiving no hurt, afterwards was banished into this Island. It is further reported, that *Dominian* did cast him into a caldron of boyling oyle, in way of scorn, because he had heard, that the Christians tooke their name from Christ, that is, the anointed. *Dominian* being slain, & his acts for their cruelty recalled by the Senate, *John* (under the Emperor *Nerva*) returned from his banishment to *Ephesus*, and ministered to the seven Churches in *Asia*, to whom he wrote the first vision. *Epiphanius* recordeth, that *John* was in *Patmos* in the dayes of *Claudius Caesar*. But it is a manifest error, *Claudius* being put for *Dominian*, as the computation of the time sheweth.

For the word of God. He closely notes the cause of his banishment, lest it might bee scandalous, and taken as if he had been there as a malefactor: (for not the punishment, but the cause maketh a martyr:) whereas it was for his constant profession of the doctrine of Christ, which the Romans would neither suffer, in their city, or other territories, which caused the first great persecution against the Christians under *Nero*: and the second under *Dominian*, at which time many thousands of them laid downe their lives, for the cause of Christ.

For the word of God, and the testimony of *Iesus Christ*. Both are joynd, as here, so in vers. 2. By the word, hee understandeth the *son*, the essentiall word of God, *Ioh. 1. 1*: By the testimony he meaneth the doctrine of Christ. Thus by banishments, and sufferings, the primitive Christians did triumph over their enemies, though scandalised as fooles and Galileans by the men of this world, and esteemed worthy of nothing, but whipping, torturing and hanging: therefore (saith *Tertullian*) that which the enemies challenge over us, is our joy: who had rather be condemned then forsake God: this is the Palme of our clashing: This is the Cloam of our triumph, and the reason why wee submit not to these, whom thus we have overcome. Thus much for the time and the place, when, and where this prophesy was revealed to *John*.

I was in the spirit. He sheweth how he saw this revelation, viz. not with mortall eyes, but being ravished in spirit, his mind was carried beyond it self. So we read that *Peter* and *Paul* praying earnestlie fell into a trance, and conversed with God. The which againe confirmeth the divine authority of this booke. For the following visions, and the mysteries of them were revealed unto *John*, not by the power of any humane wit, but by the holy Ghost.

Interpreters observe three kinds of visions. First corporall, when we behold the objects presented, with our bodily eyes. Secondly spiritual, when we behold the appearances of things, either a wake, or a sleepe, yet understand them not, thus did *Pharao*, *Nebuchadnezzar*, and *Peter*. The third they call intellectuall, that is, when the minde being illuminated by the holy Ghost understands the mysteries of those things which are presented. Thus *Ioseph* understood the vision of *Pharao*, and *Daniel* that of *Nebuchadnezzar*, thus *John* saw the visions of the revelation in the spirit, that is, the holy Ghost gave him to understand them. Others expound these words in the spirit, as opposite to the being present in the body, not as if such which saw visions in the spirit, did not still retain their real bodies: but being ravished, they seemed for the present to themselves, as out of the body: even as *Paul* in the 2 *Corinth. 12. 3* caught up to the third heaven, knew a man in Christ, whether in the body, or out of the body he knew not.

This kind of visions, is one of the gifts of the new Testament, which Christ ascending up on high poured forth upo the Church according to the oracle in *Iuel*: Your young men shall see visions, &c. yet was this not given to all, but a special grace and bestowed onely, on such as the Lord pleased. Neither was it perpetual, but ceased with the gift of miracles, after the doctrine of the Gospel, was sufficiently propagated,

Lib. 4.  
chap. 17.  
Lib. 3. hist.  
cap. 14.  
Lib. de dal  
prescripte.

Abi 10,  
10. & 15,  
& 16.9,  
& 18.9.

Iuel 2. 18.



Isa. 8, 20.  
Luk. 16,  
29.  
Iob. 5, 39.

propagated, and confirmed in the world: and hence we must beware of such who now a days boast of visions, as if they were inspired, but they are deceivers, *in the law and testimony*. For God hath tyed the church to the written word of the law and Gospel: *they have Moses and the Prophets, let them hear them, search the scriptures,* for though an angel from heaven, preach any other Gospel, let him be accursed.

*On the Lords day*. He calleth the first day of the weeke on which Christ rose again, *the Lords day*. He saw the revelation, on this day, which Christians kept holy to God, being by the authority of the Apostles set apart for Church meetings, in stead of the Jewish sabbaths: as we may gather from 1 Cor. 16. 1: where the Apostle commandeth, that *on the first day of the weeke, gathering be made in the Church, for the brethren in Iudaea*. So Acts 20. 7. *An one of the sabbaths*, that is, the first day of the weeke the Christians are said to come together to break bread. So then the observation of the Lords day is warranted, by an Apostolicall tradition.

Mat. 15,  
9.  
I say 29,  
13.

Hence Gagnens and Ribera infer, that the Church, besides, yea and contrary to the scripture, may impose some things to the observed as divine: *let no man thinke*, (saith he) *that those things onely are to be observed, which are contained in the scriptures*: but they do erre. For first there is great difference betweene articles of faith, and the Lords day: no man doubteth, but the Church may lawfully appoint dayes, and outward rites belonging to order and decencie, so it be don, without scandal, opinion of worship, and intruding upon the liberty, and conscience: But the question betwixt us, and the papists is, touching points of faith necessarie to salvation, which they affirme, that the Church or Bishops may ordaine, without the authority of scripture, the which thing wee denie: *For God is worshiped in vain by the commandments of men*: Besides the authority of the Apostles is one thing, and the authority of Bishops and the Romish Church is another. For they were not onely divinely inspired in their writings, but also in whatsoever they instituted touching Church orders. Wherefore, they not onely appointed the *Lords day* to bee kept, but also made it apart of scripture: now as for other ministers, they have not the same authority, so that, it cannot hence bee gathered, that any thing should bee beleaved as necessarie to salvation, besides what is contained in the holy scripture. For though the Lords day, is a matter not of faith: but of fact: yet the observation thereof is according to the word of God.

Here it may be demanded, whether *John* saw the whole revelation upon one Lords day? Indeed it may seem by the coherence of the matter, so to be: not withstanding I thinke, that Christ did not at one time burden the minde of his servant, with so many different, and large visions: neither is it probable, because the like distinctions of time, which other prophets had in their visions, appears also to be in these visions of John: as in Chap. 4. vers. 1, 2: is evident. *After this I looked, &c. and immediately I was in the spirit*, so that after he had seene the first vision, he was come to himself, ere he was again ravished, & saw other visions: and in like-lihood this was upon another *Lords day*. The like wee may gather from chapter 17. 3: *So he carried mee away in the spirit, into the wilderness*: and often it is said, *after these things*: But I doe not conceive all of them import a distance of time: but the things which I specially minde are in: Chap. 4. 2, and 17. 3, and 21. 1: besides all things were not revealed to *John* in one place: but some things he saw in *Parmos*, some in the heavens, some on the sea shore, & some things in the wilderness: But seeing we cannot certainly determine of the thing, I will therefore leave it to the readers choice.

*Heard behinde mee a great voice*. By this *great voice*, *John* (whither sleeping, or waking) was stirred up to observe the visions, least otherwise he should have neglected them, as vain fantasies. The voice was *great*, either in regard of the great myserie of the visions, or because it was the voice of the great God, or lastly in regard of the lowdnesse, and shrilnesse thereof.

*As of a trumpet*. Whose sounde is high, loud, and heard a great way off: signifying that those things which *John* saw, ought continually to sound in the eares,

ears, and hearts of Gods people. And hence the prophets were commanded, to cry aloud, not to spare, but to lift up their voice like a trumpet: that all might hear, and have no pretence for their ignorance.

*Alcasar* untruly affirmes, that this voice, was altogether like unto the sound of a trumpet. But the text saith, it was the voice not of one sounding, but speaking. Again by this voice is signified, how we should be stirred up to encounter with al our spiritual adversaries: as souldiers by the sound of the trumpet are imboldened to the battel. In that hee heard the voice *behinde him*, is signified, that *Iohn* added nothing to these visions, but that they were altogether divine for the things which are behind us we see not. Or otherwise he heard a voice behind, to denote how the things he heard, were suddenly to come to passe even immediately upon *Iohns* departure.

11. *Saying I am Alpha & Omega, the first & the last* In this great voice are contained three things. First the eternity of Christ is testified: Secondly *Iohns* commission to write the vision: And lastly a commandment given him to send the same to the seven Churches. And hence it is very cleare, that Christ is that *Son of God*, who spake in vers. 8. For both there and here he taketh the same things to himselfe. And there is no question to be made, but that in this place hee speaketh himselfe, and of himselfe. *Eusebius the Samosatenian* objecteth, that these words are not in all copies, nor yet in the *Latin version*, and for this citeth the *Annotations of Beza*.

I answer, though *Aretas* and *Montanus* have them not, yet *Andreas*, and the Editions of *Paris* have them, with other approved copies. *Beza* also confesseth, that the repetition agrees well with the style of *Iohn*, for Christ being to command *Iohn* to write this vision; declares his authority from his Godhead, to the end he might not doubt, but what he did was truly divine. In these very words Christ speaketh of himselfe vers. 17. and Chap. 21. 6, & 22. 13: so that it seemeth, some hereticke adventured to blot this out of the vulgar version, thereby to darken the divinity of Christ, or els some presumptuous person did it, who thought this repetition needlesse.

*And what thou seest write in a booke* The command of writing, confirmeth the authority of this booke. For *Iohn* wrote this prophesie, not of himselfe, but by the commandment of Christ, for though here the commandment bee particular, to write this first vision, yet in vers. 19. it is Generall, not onely of the things which are, but which shall bee hereafter.

*Write, what thou seest* This serveth for the authoritie of the booke, for the Apostle is to write, not the things which he thought fit, but what God gave him to see.

*And send it to the seven Churches in Asia* By seven, *Rupertus* understandeth all the Churches: but it is to be taken restrictively of the seven greater Churches of *Asia* the lesse, because they are expressly named, and epistles directed to every one of the Bishops or Pastors thereof: yet so as that saying of Christ appertaineth to this place: *what I say unto you, I say unto all*.

*Ephesus* Situated neer the sea, was the head city of *Ionia*, a famous mart towne, and the more in respect of the temple of *Diana*, which perished with the seven wonders of the world. Here a tumult being rayfed against *Paul*, the towne Clerke cryed out: yee men of *Ephesus*, what man is there that knoweth not, how the city of the *Ephesians*, is a worshipper of the great Goddesse *Diana*, and of the Image, which fell downe from *Jupiter*. Here the Apostle *Paul* taught, and constituted a Church: to whom afterward he wrote an Epistle.

*And to Smyrna* A sea coast towne in *Ionia*, and a colonie of the *Ephesians*: taking its name from *Smyrna* the wife of *Thessalus*, and builder thereof. In it was the porch, and temple of *Homer*, who as is said, was born here: it is probable, that either *Iohn*, or some other Apostle, gathered a Church to Christ in this place.



Ovid.  
Lib. 13.  
metamor.

AE. 16,  
14.  
AE. 20,  
28.

Lib. 5,  
cap. 29.

*And so Pergamus*] Or Pergamum a city of *Troas*, or *Phrygia*, famous because of the *Trojan tower*, called *Pergamon*, of which the poet mentioneth: it was the country of *Galen* the phisitian: from this place came store of that paper, which we call parchment: there is mention made no where, of this place in the history of the Apostles, unless it bee *Acts 20*, vers. 6: where *Paul* remained seven dayes at *Troas*, and raysed up *Eutychus*, being fallen dead through the window: so that it seemeth, this Church also, was planted, either by *John*, or the Apostle *Paul*.

*Thyatira*] The Greeke *Θυατιρα* is plural: it is a city of *Lydia* neer *Pergamus*: seated on the river *Lyca*. Of this city, mention is made in the historie of *Lydia* a seller of purple of *Thyatira*: it seemeth that *Paul* preached the Gospel in the place: though when *Lydia* was converted to the faith, shee heard him teach at *Philippi*.

*To Sardis*] Gr. *Σαρδεις* in *Sardis*, a city of *Lydia* also, by the mountain *Tmolus*, of old the royall, and famous city of *Cresus*. *Plinie* calleth it *Moomia*.

*Philadelphia*] A city of *Mysia*: there was also a city so called in *Egypt*, another in *Coelesyria*, but this *Philadelphia*, was in *Asia* the lesse.

*And unto Laodicea*] A city as *Ptolomie* saith, of *Caria*. But *Plinie* and *Strabo* affirme it to bee in *Lydia*. For divers cities were so named, as in *Syria*, and *Caria*, *Lydia*, and *Media*: but *John* was commanded to write unto *Laodicea* of *Ionia*, which was neere *Ephesus*: it seemeth that *Paul* had preached in this place: because he willeth, that the epistle, which he wrote to the *Colossians*, should be read in the Church of *Laodicea*. The Angel or pastor of this place, was an hypocrite, being neither hot nor cold, against whom *Christ* being highly offended, threatneth destruction, chap. 3.

But happily it may seeme strange to some, (saith a learned interpreter) where *Rome* was at this time to which, for saving further labour, this epistle might have been written in stead of all other Churches seeing shee boasteth herself, to be the head of all: indeed *Christ* seemeth to have forgot himself, in passing by his vicar, & not so much as in one word to mention him, who as it seemes, should onely have been spoken to: but the answer, why *Christ* wrote not to him, is at hand, he knew he could not erre, neither had neede of admonition: therefore let this omission, be one of the prerogatives of the holy See.

*And I turned to see the voice*] To see him who spake behinde him, to the end hee might obey his commandement. It is a figurative speech, the effect being put for the cause (for a voice is not seene, but heard,) but *Iohn* being turned about comes to describe, who, and what maner of person he saw speaking unto him.

Thus much concerning the preparation to the vision: now followeth the vision it self, which first is described, afterward explained.

*And in the midst of the seven candlesticks*] There appeared to *Iohn* seven golden candlesticks, and in the midst of them, one like unto the Son of man, giving commandement to him, to write the following visions, and to send seven epistles to the seven Churches in *Asia*: *Christ* himself propounding unto *Iohn* the arguments therof: all which served, for *Iohns* encouragement in his banishment, and that the neighbouring churches might take notice of his Apostolical authority. Interpreters dispute, who it was that appeared to *Iohn*, like unto the Son of man. Some take it indefinitely for any man: others for an angel, & others for *Christ*: but the scope & drift of the matter doth manifest, it was *Christ* that appeared in this likenesse, both because he commandeth *Iohn* to write this revelation, vers. 19: & revealed the following visions to *Iohn*, chap. 4. 1, which onely *Christ* did: as also because he is said in vers. 18 to have been dead, but is alive for evermore, & hath the keyes of death & hell: the which cannot be applied, neither to men nor Angels, but onely to *Christ*. The most of the description is taken out of *Daniel*, chap. 7, & 10. Now whereas *Christ* standeth in the midst of the candlesticks, is signified, that he is alwaies present with his Church, by his word & spirit to govern, direct, keepe & preserve the same

same, according to the promise, *where two or three are gathered in my name, I am in the midst of them. And lo I am with you to the end of the world.*

This is for our comfort, wee may not thinke that wee are left of Christ, while wee are here in this troublesome world: for he hath promised, *that he will not leave us comfortlesse*, albeit wee see him not with our bodily eyes. Therefore being assured of his goodnesse and power, let us not regard the threatnings, and cruelty of the adversaries. It is also for our admonition, if Christ bee with us, let us then live holily, justly, and soberly in his sight, least he being offended at our ungodly walking, we provoke him thereby to wrath against us. For as hee is present for the safety of the godly, so also he will take vengeance on the wicked, and on such as neglect their duty towards him: hence it is, that he comforteth some of those Churches in the midst of whom hee walketh, others he reproveth, and threatneth to punish, if that they repent not. Their argument is foolish, who hence maintain the *Vbiquity of the humanity of Christ*. Christ (say they) *standeth in the midst of the seven candlestick*. The humanity of Christ, is the son of man: therefore as man he is present in seven, that is, in all places.

I answer: the *assumption* is false. For the words, (*son of man*) signify not the nature, but person of Christ: wee confesse, and beleve, that the person of the son of man, which is God, is every where. And in the midst of two, or three, yea seven, and in all places: to wit, according to his divinity, grace, and power, as *Augustine* speaketh: though according to the flesh, and the nature of a true body, he be in heaven, and there remaine untill from thence hee come to judgement, as the scriptures testifie: otherwise it would hence follow also, that the humanity of Christ, is *Alpha and Omega, the beginning and the ending*, that is eternal, because the son of man speaketh this of himself also.

Secondly though the *assumption* were granted, yet it will not follow, that the flesh of Christ, is every where, but onely in seven places, and onely within, and not without the Church, which is contrarie to the opinion of the *Vbiquists* themselves.

The contrarie followeth: for hee was seene of *John*. But what is infinite, and every where, is not to be seene with corporall eyes, as *Theodore* witnesseth, *ὅτι τὸ ἀόρατον καὶ ἀπείρητον φῶς*, that is, *the incomprehensible nature is not to be seene*. In the last place no consequences contrary to the analogie of faith, may be drawn from visions: for so there would follow many absurd things, as that the humanity of Christ should have in his bodily hand, the *seven angels*, and *Churches*: and that a real sword should proceed out of his mouth, and the whole description necessarily to be taken, according to the letter. The which if it were so, then Christ should be no longer true man, who tooke our flesh really of the virgin: neither should he be our brother. For wee know, when he shall be revealed, we shall bee like unto him: but Christ at the day of judgement shall not appeare in such a manner, neither shall we be thus like unto him: so that no conclusions contrary to the doctrine of faith, may be taken from allegories.

They are yet more foolish, which under the pretence of this vision, labour to maintain the images of Christ, & the saints in temples, against the expresse commandement of God: as if the son of man appeared to the end to be painted, and set up in such a forme in temples, or thus painted to be sent unto the Churches: and not rather to this end, that by these his admirable attributes, the divine authority of the following epistles might be confirmed, as by and by will appeare. Now let us consider the description. First *John* sheweth the *garments* and *habis* wherein Christ appeareth. Secondly the admirable form of his body and members, which plainly sheweth, that the man Christ did not appeare really, but typically, and the whole serveth to make knowne to the Churches his dreadfull majestic and power.

*Like to the son of man*] This is taken out of *Dan. 7. 13*: where *Daniel* saw one like the son of man come with the clouds of heavens. So saith *Paul* in his epistles,

Marth.

18. 20.

Marth.

28. 20.

1eb. 14.

18.

Theod.

dia. 2.

1 Iob. 5. 2.

Philp.

3. 21.

that



Philp. 2.  
7. 8.  
Rom. 8. 3.

Heb. 7. 14.

that Christ was found in likeness as a man. *Adde* like unto man, that hee was in the likeness of sinfull flesh: not that hee had onely the form of a true man, as the *Marianas* doe gather from this place. But because nothing is more like to man, then he that is a true man, and the Apostle seemeth to give a reason of this manner of speech, where he saith, that Christ himself likewise took part of the flesh, and blood of the children. And againe ver. 17. That in all things it behoved him to be made like unto his brethren. So then he was like to us in the truth of our nature. *Cum* with a garment downe to the feet, as the Greeke *modios* signifieth, compounded of *mo* a foot, and *di* to take, or lift up; by this kingly garment is shadowed out the royall majesty of Christ.

And girt about the paps with a golden girdle } Though there is a mystery in all these things, yet wee must not bee too curious in searching after the meaning of every thing therein: interpreters are diversly minded about it. For our part it is sufficient we know, by what followeth, that it is to set forth the majesty of Christ. It was the manner of men in the easterne countries, to gird up their garments, being long, that they might not bee hindered, in their travaile or any other businesse: so that Christs binding up of his garment with a girdle, noteth his care, and diligence, to accomplish the work, which his father gave him to doe. In that it was a golden girdle is shewed his majesty, of which the prophet *Isay* speaketh: righteousness shall bee the girdle of his loynes, and faithfulness the girdle of his reines. Now in that Christ is girted about the paps, not according to the ordinary Custom, is manifested the love of Christ towards the Church, because the heart, which is the seat of love is between the breasts.

Isay 11. 4.

Ver. 14. His head, and his haire were white like wool, as white as snow } So the haire of the ancient of dayes was like the pure wool, *Dan. 7. 9*: This reverend hoarenesse or whitenesse of haire, noteth our prudency and wisdom, for Christ is the wisdom of the father. So also eternity is signified by it. For hoarenesse cometh by multitude of yeares. And it is compared to snow, and to the whitest wool: For snow is very white. Therefore *David* prayeth that hee might bee washed with hyssop, and he should bee whiter then snow. And in *Isaiah* the Lord saith, though your sinnes bee as scarlet, they shall bee as white as snow, though they be red as crimson they shall bee as wool. This colour like snow, noteth our purity, so that Christ appeareth to Iohn in hoarenesse venerable, in prudency reverend, in purity innocent, and age eternall. Some by the head understand his divinity: others the father, because God is said to bee the head of Christ. But the allegory, is not in the word head, (without which it would have seemed an imperfect body,) but in the white & snowy haire.

Pf. 51. 9.  
Isay 1. 18.

His eyes as a flame of fire } From *Daniel* chap. 10. 6: his face as the appearance of lightning: and his eyes as lamps of fire, fiery eyes doe manifest the fiery, heroick, and terrible motions of the heart. Hence in *Chap. 19. 11*: Christ coming to take vengeance in a terrible manner on the enemies, his eyes appeare like flames of fire, because in his wrath hee will consume the wicked, like as fire doth the chaffe: but in chap. 2. 23 the fiery eyes of Christ, doe note his allseeing presence entering into the very hidde things of man: And whereas hee calleth himself the searcher of the reines and hearts: It shewes that no man can shun his presence, neither deceive him.

Rev. 2. 23.

His feet like unto fine brasse } *Dan. 10. 6*: his feet like in colour to polished brasse: some doe take the word rendered fine brasse, to signifie a kinde of frankincense hard like copper, which they call (*shon masculum*) others for such copper, as is digged out in the mountaine Libanus. The old interpreter rendereth it *aurichalcum*, a kinde of metall, which cometh nearest to the colour of gold, which in old time, was of a great price. The Germans, and so Luther translate it *Messing*, fine brasse. And it is apparent that by it the divine power of Christ, his unpareld strength, stability, and constancy is declared. The fathers interpret it of the humanity of Christ, which was tryed in the fyery furnace of his sufferings, and at length advanced to the brightnesse of his glory. And thus in these words searcheth

deeply

deeply after divers allegories, but wee passe by his subtilities, as having indeed but little solidity in them.

*His voice as of many waters*] Dan. 10. 6: the voice of his words, as the voice of multitude. First hee heard his voice like a trumpet, and now like to many waters, which violently running thorow rocks and stones, make a terrible noyse, neither can they be stopped, with any power or force: as may be seene at the swift fallings of the river Nilus, and the Rhyne. It noteth both the vehement, and terrible voice of Christ, as also the power and efficacy thereof, piercing into the very hearts, and mindes of the hearers, for the conversion of the elect, and terror of the wicked. The which voice could not be hindered by any adversary power whatsoever, but it was spread large, and wide unto many peoples, which is signified by the many waters, Revelat. 17. 15.

16. *And he had in his right hand seven starres*] The 20 vers. sheweth, that by the seven starres the seven pastors of the Churches are to be understood, they are compared to starres, because they ought to shine like starres to their flocks by the light of their life and doctrin. They are in the right hand of Christ, because it is he that giveth them to the Churches, and governeth them by his word, and spirit, and preserveth them by the right hand of his power: and lastly worketh through them salvation for his Church: so that this commendeth to us the dignity of the teachers of the Church.

*Out of his mouth went a sharpe two edged sword*] This is explained Chap. 19. 15: *Out of his mouth goeth a sharpe sword, that with it hee should smite the nations: and he shall rule them, with a rod of iron* which serveth for the comfort of the Godly who confidently trusting on Christ the judge, ought not to fear the power of the enemies: moreover the doctrine of the Gospel, may also be understood by it: which Christ by the words of his mouth hath brought forth unto us, out of the bosome of his father, the which Paul compareth, because of its piercing nature, to a two edged sword.

*And his countenance was as the sun*] Dan. 10. 6: his face was as the appearance of lightning by which is meant either his divine majesty, or else that great glory unto which the humanity of Christ is exalted being set at the right hand of God, which glory though it giveth immortality to the flesh, yet taketh not away the nature thereof, as Augustine writeth to Dardanus. The lightning can not wel bee looked on without hurt to the eyes: So the brightnesse of the sun at high noone day dazels the eyes of the beholders: for the greater light darkens the lesser: even such is the exceeding glorie of Christ, as that it can not be looked on. The just also shall shine as the sun in the kingdom of the father: but the body of Christ doth shine as the sun in his full strength, by which is noted the excellency of Christ the head, above the members.

Alcasar doth compare this brightnesse of Christ, to the admirable glorie of the Romish Church, after the conversion of the empire, saying, *the Church of Rome doth properly, and truly set forth the meaning of that shining brightnesse, which cometh from the countenance of Christ*: which exposition the very Iesuites (I beleve) can not read without laughter. For then Christ did forget, to write an epistle to this church, wherby to confer this glory upon her: but I passe by this mercenary clowback, who perhaps instead of conversion, would have written the *eversion* of the empire.

*And when I saw him*] Now Iohn sheweth how hee was affected with the vision, by reason of the glorious brightnesse of Christs majesty: *he falleth downe as dead*: the like wee read of Daniel chap. 8. 18: for such is the great weaknesse of the most holy men of God, that they are not able to behold the divine majesty: for God is a consuming fire, but how then shall the wicked stand before his dreadfull presence: surely they shall melt away as waxe before the fire. As for allegories, I passe them by.

*And he laid his right hand upon me*] As a hand touched Daniel (in whom there remained no strength, when hee saw that great vision) and set him upon his knees,

Revelat.  
19. 5.

Ephes. 6.  
17.  
Heb. 4. 22.

Matth. 17.  
3. 43. 81.



and upon the palmes of his hands: even so doth Christ lift up *Iohn*, who was fore amazed, first by laying his hand upon him, and afterward (speaking comfortably unto him. Hee toucheth *Iohn* with the same *right hand*, in which hee held the *seven starres*. For by his divine power, and love (which never faileth) hee upholdeth all the Churches, with their teachers, and every one of the faithfull.

*Fear not I am the first and the last*] Hee biddeth him not to fear, because feare disturbeth the minde, & unfits men for instruction, and therefore the admonition at this time was very seasonable. And that he might comfort *Iohn* the more, and lift him up, hee expoundeth in order unto him the whole vision. First who he is. Secondly what he would have him to do. And thirdly unfolds the *mystery of the starres, & candlesticks*. He sheweth him who hee is, to the end he might know, that he saw no fancie, or spirit, but Iesus Christ his redeemer. He again calleth himself *the first, and the last*, that is God eternal, as in vers. 8, & 11: which is a seventh argument of Christs divinity, as wee have already expounded. For that which the prophet ascribeth to God alone, Christ in this chapter three times assumeth unto himself.

But some heretikes object, that Christ is called *first*, as being the *first* of the Church under the new Testament. But I answer, that all the adjuncts disprove this glosse. For Christ doth absolutely call himself *the first and the last*, by which very words, the prophets declare the eternity of *Iehovah* God. Yea Christ saith: that hee was not onely before the Church of the new Testament, but also before *Abraham*: *Ioh. 8. 58.*

18. *I am hee that liveth, and was dead*] These words do clearly manifest, that neither man nor Angel, but Christ alone is represented here in this vision.

¶ *¶ I am the living, or he that liveth*] Christ taketh unto himself not onely the glorious life of his humanity, but the essential also of his divinity, of which hee speaketh in the Gospel: *as the father hath life in himself, so hath he given to the son to have life in himself.* For chiefly he calleth himself *¶ I am* (*him that liveth*), because even then when he was dead, he lived. Therefore he saith not, *I did live, and afterward dy*, for then there would not have been any thing remarkable in such an expression, for no man can bee said, to be dead, who formerly hath not been alive: but hee saith, *I living, and was dead*, that is, both together: for (*ἐγὼ ὢν καὶ νεκρὸς*) *I was*, is but once in the text, & is referred to both words (*ἐγὼ ὢν καὶ νεκρὸς*) *living and dead*. In which great and admirable expression, he doth openly declare his twofold nature, affirming that he lived, as he was God, & was dead as he was man at one time. According to that of *Peter*, *Christ was mortified in the flesh, but vivified in the spirit*, that is, both dead in the flesh, and alive in the spirit together. And this is the true meaning of that place, which is the same, with that common tenet, that Christ being dead in the flesh, raysed up himself, by the power of his divinity. This is also confirmed by the following words:

*Behold, I am alive for evermore*] Hee saith not, and I lived again, but behold I *am living, or alive*: by the particle (*behold*), hee attributes to himself an admirable, divine, and everlasting life, to distinguish it from that life which he received again after his suffering in the flesh. Therefore he saith, *hee liveth for evermore*, that is, both before his death, in his death, and after his death: which I have expressed in these verses:

*Vivus eram, sed eram crudeli morte peremptus  
En vitam sine fine per omnia secula duco.*

*I was alive, and did a sore death suffer:  
Yet so I live, and so I shall for ever.*

This is the eighth argument, of the Godhead of Christ, because he was dead, and liveth for evermore.

*Eniedinus* the heretike objecteth, that Christ is not God, because he died, and so ceased to be: whereas God dieth not, neither can he cease from being God.

But

*I say 41.  
40, & 44.  
6, & 48.  
12.*

*Ioh. 5. 26.*

*1 Pet.  
3. 18.*

*8 Argu-  
ment of  
Chr. deity*

But it is a childish objection: For though God cannot die, as hee is God: yet Christ, as is he God manifested in the flesh, suffered death according unto the scriptures: *mortified in the flesh*: Again, God hath pardoned all the Church with his own blood. Wherefore this only doth follow, that Christ is not God according to the flesh, in which hee suffereth: which indeed is true, although it bee opposed by the *Ubiquitists*, who therefore have need to consider how they will answer to what is here by the heretike objected. Furthermore all this, that Christ doth attribute to himselfe is for the comfort of the Godly. For Christ liveth, yea is life a selfe, that wee also might live through him, according unto the promise, *John. 14. 6.* *he that eateth me, even he shall live by me*; and again *John. 10. 10.* *I give unto my sheep eternal life, and they shall never perishe*: *and I will not let any man take them out of my hand*. And hee the keyes of hell, and of death. That is, I have power to cast the enemies into hell. Keyes are a signe of power, the which Christ, *Matth. 16. 19.* doth ascribe unto God: *for whosoever shall bind on earth, &c. shall be bound in heaven*; which is able to destroy both soule, and body in hell. This power Christ here assumeth, by which he declares himselfe to be God, and Lord of hell and death. This therefore in order is a ninth argument proving the Godhead of Christ.

*Vers. 19. Write the things which thou hast seen.* If this commandement be restrained to the first vision, by a threefold division of the things, which he had seen, which were, and which should come to passe: then by it the arguments of the seven following epistles are signified: but I rather refer it to the whole revelation: for he is required to write some things already past, which he had seen, and some things present, the things which are, and some things which shall be hereafter. So that the matter of the revelation is distinguished into a threefold order by Christ himselfe: some things he had seen already from the beginning of the Gospel under Nero, and the following Emperours unto Diocletian; some things he now saw: but the greater part he was yet to see, namely the things that were to come afterward. To these three heads, we must have regard, all most in every one of the following visions. The *Latin version* hath which must be, in stead of which shall be. But the Gr. constantly readeth (*αὐτὰ καὶ ἡ ἀποκάλυψις*) which shall come to passe. Moreover this proveth again the divine authority of the revelation, forasmuch as it is written by the commandement of Iesus Christ. But why did he commande it to bee written? questionlesse that the whole Church at all times should continually read it for their comfort and instruction, which also is the end and use of the whole scripture: *Rom. 15. 4. 2 Tim. 3. 16.*

*Vers. 20. The mystery of the seven starres* After that the Son of man had shewed who he was, whom John saw, he comes to unfold the mystery of the starres, and candlesticks, viz. that the seven starres are the seven angels, or ministers, & the seven candlesticks, the seven churches of Asia, to whom he was commanded to write, *vers. 11.*

*The mystery* The vulgar hath it, the sacrament of the starres, that is, the thing figured by them: so again *chap. 17. 7.* *I will tell thee the sacrament of the woman*: but it is improperly used, for the mysticall signification of the same.

*Bishops* So he calleth the starres, because they ought to shine before others in purity of doctrine, and integrity of life: like unto starres shining in the firmament: they are said to be angels, because they are Gods messengers to the Churches: and the Churches are compared to candlesticks, because like as the candle or light, is set up into the candlelike: even so the Church ought to hold forth, and preserve the shining light of true doctrine, that all may behold it, leasse being in darknesse, they stumble and perish thorow their ignorance.

Hence we learn in the first place, that the scripture best interpreteth it self: for what was before more darkly spoken, is now clearly unfolded. So Christ opened the parables to his disciples, *Matth. 13.* in like manner this vision which at first seemed obscure, is now made plain by its own interpretation. For albeit the scripture doth not make clear every thing, that is darkely spoken: not withstanding, if we

1 Pet.  
3. 18.

9 Argu-  
ment of  
Chr. deity.



we diligently observe it, that of *Alcifer* will appeare most true, that there is all most nothing obscure in scripture, which is not in some other place plainly expounded.

Gen. 41,  
27.  
1 Cor.  
10, 4.  
Cont. adim.  
c. 12.

Furthermore we are to take notice of these figurative, and sacramental phrases. The *starres* are *Angels*, that is, they signifie the *Angels*: the *candlesticks* are the *Churches*, that is, they signifie the *Churches*: according to that in *Genesis*: the *seven kins*, are *seven years*, that is, do signifie *seven years*. And the *rock* was *Christ*, for it signified *Christ*: as *Augustine* expoundeth it. For there is nothing more familiar in scripture, then to name signes, by the things which they signify, which manner of speech is not darke, but plaine in regard of the analogie betwixt the signe, and the thing signified: wherefore it was not obscure, but familiar to the scripture, that *Christ* called the bread which was broken at the institution of the supper, *his body which was crucified for us*, seeing it was a sacrament or holy signe of the same: Hence *Augustine* opening the etymologie or signification of a sacrament, applies it to the *Lords supper*, saying, that the *Lord Iesus* doubted not to say *this is my body*: when he gave the signe onely thereof.

And this is so cleare a truth, that even *Alcifer* a Iesuite confesseth it, saying, that in the phrase, of scripture touching darke sentences, and sacraments the word which is used, is to be referred to the signification of it, and that the bread and wine in the *Eucharist* (which they call the species) doth signify the body and blood of *Christ*: because *Christ* saith: *this is my body*, &c. Indeed he supposeth there are two sorts of signes: some instituted onely for doctrine and signification: as in parables, and darke sentences: the other such, as really include, and containe the things which they signifie: as in *baptisme*, and the *supper*, in which (saith he) is truly and properly contained, as the cleansing of the soule from sinne: so the body and blood of *Christ*: and he proveth it: First, because *Christ* instituted these signes to that end: Secondly the Church so teacheth: And lastly, because it were an easy thing for any one to institute meere, and naked signes: whereas it is in the power of *Christ* alone, to appoint such signes as are full of efficacy.

*Alcifers  
arguments  
answered.*

I answer first: that in the institution either of *baptisme*, or the *Lords supper*, there is no mention made of any including of the things signified in the signes.

Secondly the primitive Church taught no such inclusion, but the new *papish* Church in so teaching is departed from the institution, and doctrine of the primitive times.

Lastly though it be true, that the sacraments are not meere signes, yet it followeth not, that they are signes including the thing signified. For there is in scripture another kinde of signes, which as they are signes, so they are seales confirming to the faithfull the grace of *Christ* signified by them: For properly the sacraments are signes and seales of the promise of grace, which no creature could institute, or bring into the Church, but God alone.

*Hoe in the  
Revel.  
chap. 1.*

Another expositor denieth, that these are figurative speeches, and why? because, saith he, *those candlesticks* doe not signify, but are really the *Churches*: and the *starres* doe not denote, but are in truth the *angels*. But both is false, first because then there should be no mystery in the *candlesticks*, or *starres*. Secondly if the *candlesticks*, and *starres* were truly *Churches*, and *Angels*, then would not *Christ* have required *Iohn* to write his *Epistles*, as being absent from them, but he should have delivered his message unto them, as there present with him in *Patmos*. Thirdly because then the words (the *candlesticks* are *Churches*, the *starres*, are *Angels*) should be regular expressions: But this he denies, and truly: For they are termes of disparity. What then: the metaphor (saith he) is in the subject, which doth not import that the copulative, *IS* should be taken for the word signifieth. And though it were granted here, yet would it not follow, that the words of *Christ* at the institution of the supper were of the same signification, because *Christ* did not expound to them a vision, but institute a sacrament. Now howsoever both be true, yet doth not this take away the metonymical expression; for in typical & Sacramental assertions, the types & signes are said to be the antitypes, or things signified, partly indeed by a metaphor, because of the analogie, or likeness that

that is betwixt the signes, & the things themselves: but chiefly by a *metonymia*, because of the sacramentall signification. For, as *Augustine* saith, if sacraments had not some likenesse, with the things they represent, they should not at all be sacraments: for in regard of that likenesse, they have the name of the things themselves. Therefore as in some sort, the sacrament of the body of Christ, is Christ, the sacrament of the blood of Christ, is Christs blood: even so the sacrament of faith, is faith. Again: that is called the soule, which signifies the soule, for it is usuall that the thing signifying be called by the name, of that which it doth signifie, as it is written: the seven eares, are seven years, with many the like places, hence it is said, that rock was Christ; the Apostle saith not the rock signifies Christ, but as if he were that indeed which in substance he was not, but by signification onely. In like maner the candlesticks are called the churches, and the *Marres* are laid to be Angels: the bread in the Lords supper, the body of Christ, not in substance, but in regard of their analogie and signification. For Christ doth not say: this is my body: when he gave the signe of his body: saith the same *Augustine*: and more clearly: the bread is the body of Christ, not in the truth of the thing, but by a mysticall signification.

Epist. 23.  
ad Romj.

In Levit.  
lib 3.4.5.  
Genes. 41.  
26.

1. Cor. 10.  
4.

Chap. 12.  
cont. Adm  
Dist. 1. de  
consec.

### The Argument, Analysis, & parts of the second Chapter.



Christ walking in the midst of the Candlesticks, delivers to John the seven Epistles, to be sent, to the seven ministers of the Churches of Asia, commanding him to commend the diligence of some, to reprove the negligence of others, and in the last place by promises and threatnings, to exhort all of them to their duty and constancy therein: so also he is commanded to write, those things which he had seen, and which were, and which should come to passe, by which threefold distinction, Christ in the former Chapter declared in generall the arguments of these Epistles. For in commanding John to write, those things which he had seen, he was to declare the glorious vision of Christ, unto the Churches, that so they might receive the writing with reverence and due respect. In bidding him to write, those things which were, it shewes how he was to manifest the qualification of the Churches and Teachers, and whatsoever was either good, or evil in every one of them, that so they might perceive, how Christ our Lord taketh notice of all our actions. And lastly, in bidding him to write, those things which should come after John was to propound to the godly a promised reward, and to the wicked judgement to come, that all might acknowledge Christ to be the glorious, just, and omnipotent judge of the world. But it is better to extend the three forenamed heads, to the whole revelation.

To return to the Epistles, they are all exhortatory, and not much differing in matter one from the other. The sixt to the Church of *Philadelphia* seemeth to be the excellentest, next to which is that unto *Smyrna*. But the seventh unto *Laodicea*, is the sharpest. A common inscription is prefixed before all, taken from the foregoing glorious form of Christ: A generall Epiphonema is added in the conclusion provokeing them to attention by a speciall promise; by which is understood, the end of that glorious, and magnificent apparition of Christ.

This Chapter doth contain the first fower Epistles; namely, to the pastours of the Churches of *Ephesus*, *Smyrna*, *Philadelphia*, and *Tenryra*. And therefore the Chapter hath fower parts. The *Analysis* of them all is plain, and almost one and the same. For they consist of a Preface, Narration, Exhortation, and acclamation of promises annexed: or that I may speak more plainly, they contain three things. First, A description of Christ the author of the Epistles. Secondly, The praise or dispraise of each Angel. Thirdly, Good things are promised, to those that overcome; and destruction to such as fall away.

The com-  
mon argu-  
ment of the  
Epistles.



## The first Epistle to the Angel of the Church of Ephesus.

1 Vnto the Angel of the Church of Ephesus, write, These things saith he that holdeth the seven starres in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labours, and thy patience, & how thou canst not leave them which are euill, and thou hast tried them which say they are Apostles, and are not, and hast found them liars.

3 And hast borne, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hast the deede of the Nicolaitans, which I also hate.

7 He that hath an ear, let him heare what the Spirit saith vnto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

## THE COMMENTARIE.



Vnto the Angel of the Church of Ephesus ] So he calleth the pastor of the Church; for they are Gods ambassadors to the church. A messenger is in Greeke (ἄγγελος) that is, one sent: which properly is the name of those heavenly spirits, which doe the commandements of the Lord. With this title Christ here honoureth the pastors of the Churches, yet not so much to commend their dignity, as to set forth the weightinesse of their spiritual function. It is the honour of the Angels, that they are *ministering spirits sent forth to minister for them, who shall be heires of saluation*. Wherefore the Angels of Churches ought not to be puffed up because of this dignity; but faithfully to demit themselves to their pastorall ministries. Moreover touching these Epistles, they concerne not the pastors alone, but also (as appeareth by their conclusions) all the Churches; it being usuall, that such things as were to come to the whole, were directed to the pastors, and by them afterwards to be brought unto the congregation.

The Church of Ephesus ] He is commanded in the first place to write to this Church, either, because it lay nearest Patmos, as Abraham Ortelius in his ancient description of Grecia sheweth: or els for the eminency & greatnesse thereof, & being better known unto Iohn then the rest. Histories mention not, who at this time was the Angel of that church: nor indeed doth Christ name him, to the end it might appear, that he had not respect so much to any one particular teacher, as to all others which should succeed. Some thinke that it was Timothy, the disciple of Paul; but it is not probable, that Timothy so much commended by Paul in his Epistles, should lye under so heavy a censure; besides it is a receiued opinion, that Timothy suffered martyrdom, before the time of Iohns exile. But if it were hee, as Alcasar maintaineth against Lyra, Ribera, and Pederius, it is an example of the general rule: that sometime the uerie best doe faile: admonishing us of our infirmity, and whereunto the saints are subject. Again it serves to stirre up all teachers to care, and vigilancy. But now whither the fault in this Bishop (for which Christ threatneth destruction) be not mortal, but venial (as Alcasar pretendeth) let himselfe look to it.

Write ] Christ tels Iohn word for word what he should write to the Churches: for he is the author of all these Epistles, and Iohn his penman or scribe. Which further proveth the authority of this book: for without doubt after Christ had made an end of revealing the mysteries of this booke unto Iohn, he faithfully wrote to every one of the Churches according to the commandement of Christ.

These things saith he that holdeth ] The first Epistle hath three parts: namely, an inscription, a narration, and a conclusion. In the inscription Christ,

Heb. 2, 14

Whither  
Timothy  
were then  
Bishop of  
Ephesus

Quandoque  
bonus dor-  
mitat Ho-  
merus.

Christ is brought in speaking to the church of *Ephesus*, by a description of his person taken from the foregoing vision; which serveth both for the authority of the Epistle, and to stirre them up unto attention. The manner of the stile is propheticall. For so usually the prophets in stirring up to attention bring God in speaking thus to the people; *thus saith Jehovah*. So Iohn: *these things saith he that holdeth; &c. not simply, these things saith Christ, but, these things saith he that holdeth the starres, &c.* Thus by degrees two things are repeated, which he saw before. One of the starres: another of the candlesticks.

*Which holdeth the seven starres*] That is, which holdeth the seven Pastors of the Churches in his right hand, as chap. i. vers. 16. This (as we have already shewed) may be taken either in the better part, that is, of Christs loving and caring for his faithfull teachers, his governing, and preserving of them by the right hand of his power, with precious promised rewards. Or in a contrary sence, it signifies, that Christ detesteth, and by his right hand suppresseth, and rejecteth all flourellies, hirelings and wolves; And so much here he threatneth to some of these teachers, unlesse they did repent.

*Who walketh in the midst of the candlesticks*] First he saw him standing, but now walking in the midst of the candlesticks: signifying hereby, that Christ our Lord sitteth not still in the heavens: but is present by his providence, in the midst of the Church, beholding all things, proving our faith, and obedience, and recompensing the same with great rewards: disliking our slothfulnesse and other corruptions, punishing the ungratefull, by taking away their talent from them, and bestowing it on others. This walking therefore imports Christs gracious presence with his Church according to that promise, *I will walke among you, and I wil be your God*. So Christ: *I will be with you at all times, unto the end of the world*. This being so, it is our duty, to walk reverently in the sight of God, and of Christ, that so they not being offended, may walke, and abide with us, according to the promise, *if a man love me, he will keepe my words: and my father will love him, and we will come unto him, and make our abode with him*.

2. *I know thy workes*] In the narration are five things. First their great diligence and constancy is commended, for Christ prayseth, and rewardeth the labour and faith of his servants, because he delighteth therein.

*I know thy workes*] This he speaketh not onely to this Church, but to the rest, yea to Laodicea also. Here I take *workes* indifferently to be either good or bad, vertues or vices, of which as nothing is hidde from him, so nothing shall passe without reward or punishment. For it is the part of him that is the admonisher and judge, to pronounce sentence of nothing, but what is well known unto him. He taketh unto himselfe not onely the knowledge of what is outward, but also a cleare and perfect sight of men, and all their inward actions, the which Iohn often in the Gospel ascribes unto Christ. *He knew all men, and needed not that any should testify of man: for he knew what was in man*; and so Peter said unto him, *Lord thou knowest all things, thou knowest that I love thee*. But who knoweth all things, save God alone? for he seeth all things, searching the heart, and reynes of man. So that this is the tenth argument, (to be added to the former) proving the Godhead of Christ, taken from his omniscience, or knowledge of all things.

*And thy labour & patience*] The first copulative (and) is put for to wit thy labour and patience: so the like in vers. 9. 13, 18. Moreover he commendeth three sorts of vertues in this Bishop: labour in doctrine: constancy in suffering: Zeale in discipline: which vertues be doth in many words commend in this and the following verse by a contrary order.

First his labour, that is, his sincere, and unwearied paines in preaching the word: For the scripture in many places calls the office of teaching (*κέρων*) a labour, as being full of wearisomnesse and trouble. This is the first and principall vertue and honour of a faithfull Bishop: the which Christ attributeth, to this teacher. But what would Christ now say of the *mirred Bishops* of these

Levit.  
26, 24.

Iob. 14  
23.

Iob. 2, 24.  
& 25.  
Iob. 21,  
17.

10 Argu-  
ment of  
Chr. deity.

1 Thes.  
5, 12.  
1 Tim.  
5, 17.



these dayes, who neither know the word of God, and for the most part regard it not. But being idle and dumbe are unfit to preach, and so spend their time, either in warre, sports, or following of their filthy lusts.

1 Corin. 1, 18.

Iam. 1, 12.

Matth.

18, 17.

1 Cor. 5, 5.

Apolog. 2.

Apolog.

chap. 39.

Treat. 35.

in Matth.

Rom. 7.

Act. 20,

29.

Iob. 15, 15

2 part of  
the narra-  
tion.

The second is *sufferance*, that is, patience in induring, and constancy in overcoming the dangers, injuries, and afflictions with which they were exercised, both by the Iewes and Gentiles, for the sake of Christ. For the crosse is an inseparable companion of the Gospel; and therefore is called *the word of the crosse*: both because it sheweth us the way to saluation through the crosse: (esteemed foolishnes by the world:) As also because satan doth stirre up his instruments, to hate, persecute, and put to death, the constant professors and teachers thereof, as being the greatest opposers of his kingdome. All which things the *Angel of this Church* patiently induring, is for the same highly commended of Christ: for *blessed is the man that indureth temptations, for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.*

*And canst not beare them which are evil.*] The third vertue, for which Christ prayeth him, is his singular *Zeal* in observing *Church discipline*, namely his strong opposing of such vices, as violently brake in upon the congregation, and his due administration of *Church censures* against scandalous persons, casting them out of the communion of the Church, as Christ commanded. And indeed *Church censures* were in full force in the primitive time, to the great good of the Church, as *Iustin, Tertullian, Origen*, and others of the ancient writers testifie.

*And hast tried them.*] Now he repeateth, and declareth the particulars: shewing in the first place who those evill persons were, and wherefore he could not beare with them: But vehemently withstood the false *Apostles* (seeking to creep into the Church,) examined their false doctrine by the word of God, and manifested and repressed their lyes and deceit. For now at this time there were many false teachers among the Churches of *Asia, as Ebion, Cerinthus* and others, who though they boasted themselves to be *Apostles*: yet in truth were the professed enemies of the Godhead of Christ, corrupting true religion, and perverting the faith of many; of whom *Paul* had forewarned *the elders of this Church*. For it is the duty of teachers, to defende the purity of faith, and strongly to oppose such devouring wolves, & so to follow the example of the *Angel of this Church*, who for this cause is greatly commended by Christ our Lord.

*Vers. 3. And hast borne, and hast patience.*] He setteth forth more clearly his *patience*, pointing at some special kinde of affliction (either imprisonment, or stripes) which he had manfully sustained. Before Christ saith, he could not beare, and here saith, he had borne: but there is no contradiction, for there he spake of his not suffering of impenitent sinners in the Church: and here of his patient bearing of afflictions for the Gospels sake.

*And for my names sake hast laboured.*] The *vulgar*, as likewise *Montanus* doe somewhat differ from these words: but without all doubt this is the proper and naturall reading of the place, (agreeing with the greater and lesser copies of *Robert Stephanus*, imprinted at *Paris*.) For it appeareth that his labour, and unwearied indeavours in sparing no paines to preach, and maintain the faith of Christ, is again commended, that all might imitate the like diligence, and faithfulness in teaching: for in this *Angel* we may behold a true patterne of a faithful Bishop. But now who would not thinke (hearing so great commendations from Christ himself) that he had been perfect in every respect, and worthy of deserved reward? but the following reproofe sheweth the contrary: and indeed God the heavenly judge seeth not perfection in the very best of the saints.

4. *But nevertheless I have somewhat against thee.*] In the second part of the narration he reproveth him, because he had left his former love. *Ambrose* thinketh that he is blamed for a generall remissnesse, and omission of his former zeal and indeavour in holy duties. For security sometimes doth lessen the zeale even of the Godly, so that they have need to be stirred up, and provoked to holy duties.

Andreas

Andreas understandeth, that he is in speciall rebuked, for not shewing, as he ought, his wonted love, and charity to the poore. And indeed it seemeth, that he began by little and little to be covetous, desiring to heape up wealth, and so grew negligent of doing good to the strangers and poore brethren; now covetousnes is the roote of all evil, and most abominable in the teachers of the word, for it is one of the principall vertues in a Bishop to be given to hospitality, and to be a lover of it. And this seemeth to be the reason, wherefore the common law allowed to Bishops one fourth part of the Church revenues, to the end they should be liberall: the rest was given to the poore, &c other uses. It is probable therefore that this Angel otherwise an excellent teacher is here, taxed for covetousnes. From whence we first observe, that the godly faile in many things, and have need to be stirred up by admonitions and reproofe, specially when either they grow cold in their good affections, or are overcome with the cares of this present world, and the desire of wealth and honour: For the devil doth chiefly labour to ensnare all teachers by such baits, and therefore they ought so much the more to take heed, least hereby being overcome, they become a scandall to the Church of God.

1 Tim. 3. 2.  
Tit. 1. 8.

Observe secondly that ambition, and covetousnesse in ministers, are the most lothsome vices that may be, and therefore they ought to be the more carefull for to avoid the same. We have an example of ambition in the disciples. For when Christ spake to them of the crosse, they were troubled about preeminency, asking who of them should be the greatest. Ciprian saith wittily: that ambition doth sweetly sleepe in the bosome of the ministers of the Church. And as for covetousnes, or desire of filthy lucre, by how much it is detestable, by so much the more it doth cleave, and deeply roote it self in their harts: hence it is, that Cress in Sophocles saith;

*To parnais zai nia Qiddegopar si.*

That is: The whole priestly generation is given to covetousnesse.

And certainly all the sacrilegious sale of holy things, *sumptuousness*, *pride*, and *luxurie*, which reigns in the Romish Church, was ingendred by covetousnes, and at length, by little and little, overthrowed the truth of Christian religion: according to the Latine proverb, Religion begets riches, but the daughter devoured the mother. For as Ierome wel observeth, after that the Christian Church had Emperors to be members thereof, it increased indeed in power and riches, but decreased in vertue and godlinesse: giving us to understand, that where covetousnes, and pride have gotten the upper hand, there vertue and religion is cast off and oppressed.

In vita  
Malchi.

Observe thirdly, though Christ doth commend the excellent workes, labour, &c constancy of the Angel of this Church: yet he was so far from acknowledging any merit in him: as that on the contrary he sharply reproves him for many grievous evils, and threatneth to cast him off except he repent: For Christ doth narrowly see and observe all our actions, and strictly weigheth all our workes in the ballance. Wherefore God forbid, we should imagine to merit by any good we doe: though indeed hypocrites commonly so thinke: whereas the word of God doth testifie that all the workes, even of the most holy men on earth, are polluted with sinne: and all our righteousnesses are as filthy ragges, if God should enter into judgement with us. Besides, we can do nothing, but what we are bound to doe: for we are debtors to the law. And therefore can not by our good workes, to which we are debtors, deserve any thing at the hands of God.

Isa. 64. 6.

Rq. 2. 12.

Observe in the last place, that it is not enough to begin wel, but, if we looke for the recompence of reward, we must persevere in wel doing unto the end. For hypocrites at first seeme very zealous, but afterward they grow luke warm, and at last are altogether cold, and so receive not the crowne of glory at the last day.

5. Remember from whence thou art fallen ] This is the third part of the narration, being matter full of reproofe. First the teacher is exhorted to consider his fall.



A descrip-  
tion of re-  
pentance.

Whither  
the saintes  
may wholly  
fall away.

How farre  
forth the  
saintes may  
fall.

Rom.

1. 10.

Matth.

26. 41.

1 Corinthe.

10. 12.

1 Pet. 5. 8.

1 Ioh. 3. 9.

Matth. 24.

24.

Ioh. 10.

28.

Luke 22.

32.

Se also

Matth. 7.

25.

Psal. 37.

24.

1 Pet. 1. 5.

Secondly to repent of his many evils. Thirdly carefully to practise all his former holy workes of love and charity, now neglected. So that in this exhortation, we have briefly the nature of true repentance propounded unto us. First to take notice of the sinne committed, for how else should we sorrow for it, or amend the same. The 2 is to eschew the evil, and doe the good. And 3 to manifest our repentance by workes of piety, and love, both to God and our neighbour.

*From whence thou art fallen*] Hence it might seem to follow, that the saintes may fall away wholly from grace, and so perish eternally: for if so holy a teacher fell from his first love, why may we not then conclude the uncertainty of the grace of faith, justification, perseverance and salvation? and why should we not doubt also of these things and stand in fear thereof? I confesse, had this Angel finally fallen away, there had been just cause of such doubting: For no man can assuredly beleve the certainty of his faith and salvation, who doubteth of the certainty of his perseverance.

The exposition of Ribera, & Alcasar in this place is sound namely that he had not altogether lost his love, forasmuch as he endured so great things for the sake of Christ, but that he lost much of his former zeal. In this we agree with them. For the saintes left to themselves, will soon fall from their faith, love, perseverance and salvation, if we onely have respect to secondary causes; to wit, the mutability of the will, the weaknesse of man, the scandals of the world, and the subtilty and power of satan. For how should we be able to withstand all these, who are weak men, and subject to the common frailties of others, so long as we carrie about us this earthly tabernacle? For what saith the scripture? *be not lifted up, but fear: lest thou also be cut of: the spirit indeed is willing, but the flesh is weak. Let him that thinketh he standeth take heed lest he fall: for satan walketh about as a roaring lion seeketh whom he may devour.* So that not onely the example of this pastor, but also the manifold slips and complaints of the saintes do witnesse, that they may languish and fail in the act of faith, & charity, greive the spirit of God, to the present losse of a good conscience. But if, on the contrary, we consider either the unchangeable counsell of God, touching the salvation of the elect: or the most effectual intercession of Christ for their faith, perseverance and salvation: or lastly the power of God, by which as the Apostle witnesseth, the elect are kept unto the end, 1 Pet. 1. 5, then we may with the holy scriptures firmly conclude, that the faithfull cannot wholly and finally fall from the habit, and act of faith and love, I say, so to fall as to become Gods enemies, and perish for ever: because *whosoever is borne of God sinneth not* (to wit, with his whole wil, & that unto death) *for his seed remaineth in him, and he cannot sinne, because he is borne of God: for it is impossible the elect should be deceived,* (to wit, finally unto their damnation,) *because no man can plucke Christs sheep out of his hand: but he giveth unto them life eternall.* And therefore *Christ said to Peter, I have prayed for thee, that thy faith fail not.* And God promised to *put his fear into their hearts, that they may not depart from him: which is, as Augustine interpreteth it, that they might alwayes cleave unto him: for they are as mount Sion which cannot be moved, &c.* These and many other such places of scripture as they doe plainly overthrow that Pelagian error of the saintes apostasie: and the fear of being finally drawn away, and doubting about grace and salvation decreed by the counsell of Trent: so also they doe confirme in regard of the free purpose of God, the certainty of our perseverance in grace unto the end: howsoever I denie not, but the elect many times by their sinnes disturbe their peace and assurance, having their mindes troubled with manifold doubtings: for as men, we are subject to humane frailties, and shall bee, so long as we are here in this life.

So then we expound; *From whence thou art fallen*, to be, as if he had said, in what thou art gon back from thy former zeal in godlinesse, fervencie and love: and art become unlike to what thou wast before. So then Christ commends the teacher of the Church of Ephesus for his constancy in the truth, and hatred of heresie: but reproveth him for his languishing, covetousnesse, and ambition.

Hence

Hence we see that it is not sufficient to professe the truth, unlesse it be done in obedience of faith, and humility.

Or else *I will come unto thee quickly*. This threatening is the fourth part of the narration, being a most vehement exhortation, and sheweth the pernicious effects of security, and covetousnesse. Two things are threatned. 1: *I will come to thee quickly*, that is, thou shalt suddenly be punished before thou art aware of it. Thus impenitent persons provoke Christ the judge against themselves, whose wrath they are not able to bear: for he is a *consuming fire*. Do we saith the Apostle, *provoke (be hard to jealousy? are we stronger then he?* So that the first reason why we should repent, is because of the power and justice of Christ and our owne weaknesse. The second thing threatned, is the removal of the *candlestick*, that is, Christ would not onely thrust him out of his office, but also remove the *candlestick*, that is, the Church it self by the enemies thereof. *Andreas: I will cast the Church into a tribulation, and a tempestuous condition*, which punishment ordinarily followes security, and contempt of the word. And indeed Christ did not in vain threaten this Church, for afterward (they not repenting) he removed their *candlestick*, and overthrowed them by barbarous nations.

Here cometh in a twofold question: first, how it can stand with equity, that the whole Church should be dissipate for the finnes of the teacher: secondly, how the removing of this candlestick is threatned, seeing the Church is built on the rock, against which the gates of hell cannot prevaile: and the Apostle calleth this very Church of Ephesus, *the house of the living God, the pillar and ground of the truth*:

1. Tim. 3. 15. *And as for the Church*. *Riker* saith, that the first is a difficult question: Because Christ threatneth not the pastor, but indeed the whole Church: whereas it seems unreasonable, that the whole should be punished, for the impenitency of the teacher. Hence he supposeth, that the *candlestick* in this place imports, not the Church, but the Episcopal function and dignity, unto which he was advanced, to be a light before the flock: so that by the removing of the *candlestick*, he understandeth a removal of the *Episcopal honours*, and those things in which he was wont to excell, as in the word and doctrine, and sundry other vertues and gifts with which he was indued. This interpretation is not altogether incongruous: however we need not alter the signification of the *candlestick*, forasmuch as it is not unusuall or contradictorie to divine justice, that God should punish a whole congregation, for the finnes of a few, yea for one particular person in the same, as the Apostle sheweth, 1 Cor. 5. 6, & 11. 30. And the reason hereof is, because oftentimes the multitude followes the examples of their governors: *like priest like people*: as is the king, such is the subject: wherefore it is probable that the Church had lost her first love, as well as her teacher: and hence the threatening is directed against him as chiefe; and against the congregation as being corrupted also.

To the second, I answer by distinguishing the Church: which is either particular, or universal. The universal is perpetual, unshaken, and built upon the rock. But we beleeve otherwise of particular Churches, which oftentimes the Lord for their security removeth, by overthrowing whole cities, & countries, as the *Eastern Greek Churches of Asia and Africa* doe plainly witnesse. But although particular congregations are dissipate, and the *candlestick* removed, either for publick or private finnes; so that where formerly the light of Gods word did shine, there afterwards *Paganisme* or *Antichristianisme* doth reigne: not withstanding the church it selfe is not alwaies removed: for the abode of the Church is uncertaine, the Lord sometime causing the faithful to wander as strangers, & exiles from place to place, not having a *continued city* in this world.

That which is spoken, 1 Tim. 3. 15, as it is most true of the universall Church: so was it likewise true of these Ephesians, yea of every particular congregation, I say in right, though not alwaies in fact: for indeed every congregation ought to be a *pillar and ground of truth*; though it be not so still in truth: according to that

Heb. 13.  
14.



Mat. 5.  
13.

Psal. 2. 1.

to that of Mala. 2. 7, *The priests lips preserve knowledge*, that is they ought so to doe, though they did it not, & therefore are reprov'd by the Prophet, ver. 8, *But ye are departed out of the way*, &c. so the Church is the pillar, that is, ought to be the pillar: according to that in Tu. 1. 6, a Bishop is, that is ought to be the husband of one wife: *Ye are the salt of the earth, the light of the world*. viz. ye should be so: &c.

Hence we first observe, seeing the abode of the Church is uncertain, we must not promise to our selves a continuance in one place, in regard we are citizens of the Church. For it is in the power of Christ, to remove the *candlesticks* from one place to another, and many times he doth so for the sinnes either of the teachers, or of the whole congregation: Now in this we must acknowledge our own faults, as deserving it: yet ought we not to be altogether discouraged, because *the earth is the Lords, and the fulnesse thereof*. For if the outward prosperity of the Church be disturbed and taken away, yet our inward graces, as faith and charity remaine for ever. Let us therefore stedfastly persevere in our first faith, and amend the evils, whither in pastors or Church, that so the *candlesticks* be not removed.

Secondly, hence we learn, that true repentance is the onely way and means to escape publick punishment, and Church dissipation. For Christ saith, *I will remove thee, unlesse thou repent*: meaning if thou repent, I will not remove thee.

Thirdly, observe, that in scripture, the threatnings of punishment are still with a condition, either expressed or understood: viz. *except men repent*. And therefore when the condition of repentance is declared, and the punishment followes not there is no change at all in the decree of God.

Lastly, hence we may learn, how such as go astray are to be brotherly reprov'd and corrected for their evils, and brought to true repentance: the obstinate are to be terrified with threatnings: and the repentant raised up with comfort: the which Christ doth to this Church, as knowing this to be a most effectuell means to bring them to amendment of life.

6. *But this thou hast, that thou hatest*] The fift part of the narration, containeth a further commendation of them, for their hatred of the *Nicolaitans*, and this he brings in after the reproofe and threatening, as it were powring oyle into the wound, and to draw them the sooner to repentance, and to shew that they were not in a desperate condition. Three things before he prayd in them: here he addeth a fourth; Thus we see none shall want praise with God, for any thing that is prayse worthy: now they are commended for their encouragement not as doing works of merit: but as exercising the gifts and graces received of God, in obedience unto him.

Lib. 1.  
cap. 27.

AR. 6, 5.

Lib. 3, hist.  
cap. 2, 5.

Heres. 25.  
cap. 15.

Hoe in  
Apoc.

*The deeds of the Nicolaitans*] In ver. 15 their doctrine is mentioned, but not fully expressed what they taught. *Irenaeus* writeth, that they held it no sinne to commit fornication, and eat things sacrificed to idols. And most are of this opinion. But in ver. 14 it is laid, that this was the doctrine of *Balaam*, and not of the *Nicolaitans*. However it be, it is certain, they were a pernicious, and most wicked sect, both in life & doctrine. Some will have *Nicolas* one of the seven deacons to be the author hereof: *Eusebius*, *Epiphanius*, and *Nicephorus* do write of him, that being accused as jealous of his wife, who was very beautifull, he forooke her, and left her as common to all: But *Clement Alexandrine* (as themselves testify) doth commend this *Nicolas*, for his piety and continency, having daughters who remained virgins, and a sonne which lived holily. And therefore it is more probable that some other *Nicolas*, was the author of this filthy sect: and that these hereticks abused the name of this man, as a cloake for their abominable wickednesse. Of these men *Augustine* writeth largely in his booke of heresies.

A certaine writer hence gathereth, seeing Christ calleth these men *Nicolaitans* after the name of the first author, that he also may justly name such men *Calvinists* (who have *Calvine* for their author) to the end his hearers may the more carefully avoid them. Behold here a notable imitator of Christ. But let him first prove, that the doctrine, (which he falsly termeth *Calvines*) hath its original from him: or to be, as this was of the

*Nicolaitans*,

*Nicolaitans*, filthy, impious, and damnable. Neither of which he shall ever be able to prove. Whereas we might easily retort the very same fault upon himself. For Christ calleth these sectaries *Nicolaitans*, because they so named themselves, the better to make way for their wicked errors: like as in the Church of Corinth, some said they were of *Cephas*, some of *Apollo*, and some of *Paul*; very few being contented, to be named after Christ. For our parts we count it an evil to be named after *Calvin*, and not rather Christians of Christ our Lord: whereas this *Clawback* himself delighteth to be called a *Lutherane* from *Luther*. Therefore let him take heed least he be found with the *Nicolaitans* among the number of the sectaries.

*Vers. 7. He that hath an eare let him heare*] He shutteth up the Epistle with a singular promise, and an exhortation common with the rest of the Epistles, by which he stirreth them up to observe the things which formerly were written unto the teacher of the Church of Ephesus: But chiefly to mind the reward, promised to him that overcometh. The like advertisement Christ giveth us *Mat. 13. 9.* And again chap. 19. 12: *He that is able to receive it, let him receive it.* By the eare, he understandeth the eare of the hart, & not so much intending the outward hearing, as to teach us to lay up in our hart and fowle, the meaning of the holy Ghost in these prophecies.

*What the spirit saith to the Churches*] That is, speaking unto us by the prophets, for though Christ speaketh, yet he calleth it the *voice of the spirit*, because the son worketh by the spirit. From whence we gather that the *holy Ghost*, is properly called the *spirit of Christ*, as proceeding from him and the Father: Which is the *Eleventh argument* to prove the Godhead of Christ.

*Saith to the Churches*] So then these things, were not written to the Bishops alone, but to all the Churches likewise.

*To him that overcometh will I give to eat*] This promise is left out in the fower latter Epistles. He is said to *overcom*, who manfully unto the End, hath fought the good fight of faith against the *Flesh*, the *World*, and *Satan*. As it is written: *He that endureth unto the End, the same shall be saved*, that is, *they who have kept the faith, & finished their course*, shall have (with the *Apostle*) a crowne of righteousness which is laid up for them in the heavens: But here is nothing promised, to Hypocrites, to time lervers & apostates, who though they at first fight wel, yet afterward doe faint, cast away their weapons, turne their backs, leave the field, and forsake the battles of the Lord.

*To eat of the tree of life*] Christ is this *tree*, for he is *the way, the truth, and the life*. He typically alludeth to *Paradise*, in the midst wherof stood the *tree of life*, of which if our first parents had eaten, they had lived for ever. It signified also *Christ our Lord*, who was to restore us (being fallen) from death, unto Eternal life. So then by *giving us to eat of the tree of life*, is meant his communicating himself unto us, rayling us from death to life everlasting, according to the promise: *Who so eateth my Flesh, hath life eternall: for my Flesh is meat indeed, and my blood is drinck indeed.* This is a *twelfth argument* of Christs deity: for God alone doth bring forth the faithful into the battle, and giveth to them that overcom eternall life, but all this doth Christ, and therefore he is God blessed for ever.

They who plead for free wil, infer from these promises: *To him that overcometh*, that it is in our owne power to overcom. But to conclude from the thing conditionall unto the condition it self, is absurd. The promise onely teacheth, what Christ will give, unto the doers of his will, but sheweth not by what power it is performed. The like also they vainly gather from these words, *he that hath an eare let him heare*, as if men had some power in themselves to heare. Nay rather the contrary is true: for where as he calleth upon us *to heare*, it shewes, that we are deafe, unless he himself open the eares of our harts: for such as are dead in finnes, are also deafe and blinde by nature and so remaine until by the grace of Christ they are made able to heare and perceiye the things of God.

XI. Argu.  
of Chr.  
deity.

Mat. 24.  
13.  
1. Tim. 4.  
7.

Jo. 14. 6.

Jo. 6. 14.

XII Argu.  
of Chr.  
deity.

Eph. 2. 2.



## The 2. Epistle to the Bishop of Smyrna.

8. And to the Angel of the Church in Smyrna write, these things saith the first and the last. which was dead, and is alive.

9. I know thy works, and tribulation, & povertie, but thou art rich, and I know the blasphemie of them, which say they are Iewes and are not, but are the Synagogue of Satan.

10. Feare none of these things, which thou shalt suffer: Behold the Diuel shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten dayes: Bee thou faithfull unto the death; and I will give thee a crowne of life.

11. He that hath an eare, let him heare, what the spirit saith unto the Churches, be that overcometh shall not be hurt of the second death.

## THE COMMENTARIE.



[Vnto the Angel of the Church in Smyrna] Of Smyrna se chap. I. II.

The second Epistle is directed to the pastor of this place, being neereſt to Ephesus, and it is probable, that it was written to Polycarpus Iohns Disciple: for as Irenaeus and Eusebius write, the Apostles did ordaine Polycarpus, Bishop of this Church: for seeing all the Apostles, except Iohn, dyed before Domitians time, it is likely, that Polycarpus was pastor of Smyrna, even so long as that Emperour reigned: & it seemeth the rather to be true, because Christ reproves nothing in this Bishop, onely encourageth him to be constant, and foreshewes the persecution which should be rayſed against him by the Iewes, by whom also he was put to death: And indeed histories testifie, that the Iewes with others were the principal agents in preparing the fire, wherein he was burned, in the dayes of the Emperour Antoninus Verus. Now however the troubles in Asia, in which Polycarpus was taken away, happened sixtie-and-seven years after the writing of the Revelation, which was in the 14 year of Domitian: yet doth not this any way contradict what we said, for Polycarpus, when he suffered, (testifies of him self) that he had served Christ eighty and six years.

This Epistle howsoever it be the shortest, yet is it much more excellent then any of the rest: in as much as the others are mixed with reprooves, but Christ here justifies this Bishop in all things: both in commending & comforting of him.

It consisteth of an inscription, a narration, and Conclusion. The Inscription describes Christ by two attributes before spoken of: chap. I. 17: 18. Thus Iohn goes forward to make knownen to the Churches, what he had seen.

[These things saith the first, and the last] se chap. I. 8, 11, 17. As there, so here also, Christ taketh to himself an essential propertie of God, viz. Eternitie. Esai 41. 4. & 44. 6. & 48. 12. thus he repeateth, and againe confirmeth the seventh argument of his Godhead.

Entedynus the Samosatrenian confesseth, that without doubt, Christ is here called the first, and the last: but not absolutely, for saith he, that belongs to God the Father alone: whereas Christ is called the first and the last, not in regard of essence, but as respecting his office, and because he was the true Messiah, before whom there was no other, neyther shall there be any after him.

But 1. the text sheweth the falshood hereof: for as in Isai. Iehova calleth himself the first and the last absolutelie: so here Christ speaketh the same of himself both absolutely, and with an Emphasis also; that is, with an expresse signification of his person. I am that first, and that last.

2. Though it be true, that this belongeth to God the Father, yet is it not true that it belongeth to him onely. For the Son beeing one in Essence with the father, assumeth it likewise unto himself, even as he saith in the Gospel: I and the father are one; For as is the Father, so is the Son: because as among men, the Father and the Son, are of one & the same essence: Even so as God the father, is the first and the last; that is, Eternall: so also is God the Son, the first and the last; that is, Eternally begotten before the world was. For the father who is Eternall cannot have a son but

lib. 3. c. 3.  
lib. 4. hist  
c. 14.

Isai. 44. 6.

ἐγὼ ὁ  
πρῶτος  
& ὁ ἔσχα-  
τος.

Qualis pa-  
ter talis fi-  
lius.

but he must be Eternal alſo, forasmuch as the Father is not without the Son.

Lastly we grant, that Christ is called *the first and the last* in regard of his office, because neyther before him was, nor after him shall be any other Messias: yet it is false, that Christ is onely so called in regard thereof: & not chiefly in respect of his Essence. For the *Word was in the beginning*, not in regard of his office onely, but of his divine nature, for the *Word was God*: In which respect Christ said to the Jewes, *before Abraham was, I am*.

But the heretike further objecteth, that he who absolutely is said to be *the first and the last*, that is, he whole essence is without beginning or ending, he cannot die: For he that dieth, ceaseth to be. But Christ saith of himself, that, although he now liveth, yet he was dead: therefore he is not absolutely called *the first & the last*.

I answer. There is a fallacie in the argument as I have before shewed in chap. I. 18. For Christ saith not that he was dead simply, neyther according to his divinity, in which regard he is *the first and the last* absolutelie, but as he tooke Flesh: and in this regard he could dy, as the scriptures testify. *Christ suffered for us in the Flesh, he was mortified in the Flesh, &c.* which limitation he himself propoundeth to us in the word (*καὶ ἔζη*) *and lived*; for he saith not (*ἀνέζη*) *he lived again*, nor in the present tense (*ζῇ*) *he liveth*, but in the preterperfect tense (*ἔζη*) *he lived or was alive*, to wit even then when he was dead in the flesh; he lived as he was God. Now this could not possibly be in respect of one & the same nature: Therefore there was in Christ, being dead in Flesh, another nature, to wit divine, the which sustained & raised up his dead body.

Thus we have freed the eight argument of Christs godhead, from the cavils of the heretike: the repetition whereof was not unprofitable, because of the grievous trials, dangers, & martyrdoms which were to befall them of Smyrna, for the gospels sake, now here Christ doth encourage them, to be faithful even unto death: because he once being dead liveth eternally and dyeth no more; but remaineth for ever to defend all his, and to restore them from death to life.

*I know they workes*] The whole narration is full of praye & comfort, and contains three things: 1. a commendation of their vertue: 2. a prediction of the dangers at hand. 3. an exhortation to constancie. The *Valer* omitteth (*thy workes*) as here, so v. 13. But the words are in the greeke copies: *Workes* in this place are not to be understood as before v. 2., indifferently cyther for good or evil: (for Christ reproveth nothing in this pastor, not that he was without sinne, but as irreprovable in his life and office, and blamelesse before men: the which the Apostle requirith in a Bishop.) But to be taken, of good workes onely, the which he commendeth in this Bishop and encourageth him to perseverance in the same.

*I know*] An hebrew phrase, that is, I approve; by *workes* I understand in general the moral vertues wherwith he was excellently indowed: as also his zeal, & diligence in performing the worke of his ministrie. Hence we are taught alwayes to remember, that Christ beholds our actions, takes delight in whatsoever is good, & what is evil in us he disliketh: let us therefore walke with reverence in his presence, that so he without being offended with us, may still walke amongst us.

He addeth three other things in special concerning his commendation.

*Thy Tribulation*] Which thou hast sustained at the hands both of Jewes and Gentiles for my name sake.

*And thy Povertie*] that is, spoild of thy earthly estate by the adversaries of the truth: for the *Governours of Provinces* persecuting (as they pretended) the Christians for their religion, did chiefly thirst after their goods, & so robbing them, made a publicke sale thereof: even as it is to this day the common practice of the *Romish harpies*.

*But thou art rich*] this (being put in by a parenthesis) mitigates the miserie of his povertie, calling him *rich*: because the faithful (howsoever spoiled of their outward estate,) are yet possessors of heavenly riches, which the wicked cannot deprive them of: for by faith they inherit Christ: *Who is the heire of all things*: And in whom are hid all the treasures of wisdom and knowledge.

1 Pet. 4. 1  
1 Pet. 3. 8

1 Tim. 3. 1.  
Tit. 1. 7.

Heb. 1. 21



This is indeed one of the *Paradoxes* of our religion: that Christians are rich in God, though poore to the world. Now this thing ought not to seem strange unto us, seeing heathen philosophers could say, that *only wise men are rich men*; in as much as wisdom alone sufficeth to make a man blessed: but how much more then doth the true knowledge of God and of Christ, enrich us with all spiritual blessings, whatsoever becomes of our transitorie goods in this life.

Apolog.  
cap. ult.

And the blasphemie of them] That is, the *Jewes*, who persecuted the Christians, blasphemed Christ, counted him a deceiver, a magician, and justly crucified, opbraiding the Christians to be idle and foolishmen, worthy of nothing but stripes, torments, hanging &c the like, as *Tertullian* recordeth. Now these blasphemers named themselves (for honour sake) *Jewes*, as if they were the onely people of God. But, Christ saith, they are *no Jewes*, but a *Synagogue of Satan*, that is, a blasphemous congregation, led by Satan to their destruction. Thus Christ applies the title of their *Synagogue*, wherein they boasted, to their shame and approbrie.

And are not] For he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh: but he which is one inwardly &c. Here we see that titles avails not when men are degenerated, and forsake the truth. The same may be said, of the title of the Church, which the *Papists* so much boast of; we say they, are the Church, the Church: we grant indeed they are so: but not a Church of Christ, but of Satan, who worship not God, but the diuel in their *Idols*.

Now whereas Christ is said to know these things, as it serves againe to confirme the tenth argument of his deity: So to comfort thole of *Smyna*, and all the godly in their affliction: for it is as much as if he thus said: Although I may seem to be far off, & ignorant of your condition, in that I take not away your poverty, and punish the blasphemers: yet nothing is hid from me, but all things are naked and bare before me, be patient therefore until the time of your deliverance come. And this may be added to Argum. II. proving the Godhead of Christ, namely his immensitie and providence.

For he nameth of those things, which thou shalt suffer] The other part of the narration is a promonition of their troubles at hand: for howsoever they had already suffered much, yet he foretelleth that they must indure greater things: not in the least to discourage them, but that they might prepare themselves before hand for the same.

For dares foreseen, and the lesse hurtful: as also least they should be secure, and imagine that after their former sufferings, they were to looke for no farther combats, but on the contrarie to fore-arm themselves for them.

None of those things] Signifying, that they were to expect, not one, but many sorts of trials; for through many tribulations, we must enter into the Kingdom of God. one sort of affliction he nameth, viz. that the diuel should cast some of them into prison. In this persecution, he maketh *Satan* the Author: who in hatred of Christ, and mans salvation doth stir up the wicked to persecute the godly with reproches, imprisonment, yea and with fire and sword.

Shall cast some of you] He shall not be able to bring all into his snare: For I will cast a bridle upon him. Which is for the great comfort of Gods poeple. The *Prison* notes (by a *Synecdoche*) the adjuncts and consequences, as namely, torments, banishments and martyrdoms: With which not long after under the Emperors, *Adrian*, *Antoninus*, *Verus*, *Septimius*, and *Commodus*, Satan most cruelly persecuted the Churches, at which time, also, *Polycarpus* the Bishop laid downe his life for the testimonie of Christ. Hence briefly we gather three things.

1. In this we may behold the afflicted condition of the godly in this world, & all that wil live godly must prepare themselves for it: but if it so be, that we have a more peaceable portion, let us account it as a great mercie of God, & enjoy it with thankfulness, for owne edification, and the setting forth of the glorie of Christ.

2. Again Christ's Godhead is here confirmed, in that he fore shewes the future sufferings of the saintes, now certainly this knoweth no one, but God onely. So that this is the XIII argument of Christs deity.

3. The

XIII. Ar-  
gum. of  
Chr. denie.

3. The diuel is the author of all persecution as for tyrants and their executioners they are but his instruments: Whose furie though God permit for a season: yet will he not suffer his to be tempted above what they are able to bear: but at last will cast the Diuel with his instruments into the lake of fire and brimstone.

*That ye may be tryed.]* He ads a twofold consolation: the one, from the ende & use of afflictions; as being *tryalls*, that our faith and constancie may be the more approved, and we the patienter in our sufferings: this end is generally propounded that so we knowing our selves to be tryed of God may approve our selves sincere and unblameable in his sight.

*Be tryed.]* viz. of God: who both knoweth us, and also his owne gifts and graces bestowed upon us. Yet he tryeth us, that thereby the faith of his saintes should be manifested both to them that are within: and without the Church. For to confesse Christ in times of prosperitie is not difficult, but when troubles doe arise, then is our sinceritie made manifest: according to that in the philosopher *ἐν πόνῳ τῆ δυνάμεως ἀποδείκνυται τὸ ἀληθινόν*, that is, *true vertue doth shine forth in adversity*. And howbeit the Diuel is said to cast us into prison: Yet it is God that tryeth us: for Satan is Gods bayleffe or Sericant: so that the action of God concurreth with the work of Satan: yea God, and the Diuel are said to doe one and the same thing, but in a different manner and end. For God doth it as using his right and power over us, But Satan usurpinglie: God doth it to try us and make us approved: the Diuel to afflict and destroy us. Howsoever therefore they doe the same thing, yet is not their action all one: for the worke of God is good, but that of the Diuel, is most vile.

*And ye shall have tribulation]* The other consolation, is taken from the brevitie of the affliction, being to continue but a few days. *Now all things of short continuance, though they be heauie, yet ought to be tollerable*, saith Cicero.

*Ten days.]* Some take this properly for so many dayes: Others prophetically, for *ten years*, in which the persecutions dured under the afore said Emperors. Others referre it to the ten yeares persecution under *Traiane*, which was the twelf persecution of the Christians. To be short, some take it indefinitely for many years: affirming with *Augustine*, that sometime in scripture a certaine number is used for an *uncertaine*. As we may se not onely in this place, but also in *Chapt. II. 12. 13.* but again: others (with *Ribera*) suppose that a long time of persecution is hereby signified: because the number *ten* containes all other numbers, as in *Gen. 31. 7. Laban changed Jacobs wages ten times*, for, many times. so *2. Sam. 19. 43. Job. 19. 3.* so *Ribera*: But this were rather to terrifie, then to comfort them, by fore shewing so long during persecution. Wherefore (with *Andrew*) I understand that by *ten days* in this place is meant the shortnes of their trouble, which should soon passe away as a cloud: for thus the scriptures encouraging us to constancie, are wont to expresse our light afflictions which are for a moment: *2. Cor. 4. 17.*

*Be faithfull unto the death]* The third part of the narration is an exhortation to constancy in the faith unto the death: which is to be understood inclusively, and not exclusively: according to that in, *Heb. 12. 4. To have not as yet resisted unto blood*. Wherefore we must not be afraid to lay downe our lives for Christs sake, and to cleave unto the truth notwithstanding all the cruelty of Satan and his instruments: but stand fast unto the shedding of the last drop of blood, that so we may obtain the crowne of eternal life. For he that shall endure unto the End, the same shall be saved. *Mat. 24. 13.*

*And I will give thee]* He propoundeth the reward for their greater encouragement unto constancie. Souldiers will fight unto the death for a corruptible crowne, much more ought we to doe the like, for an heavenly crowne, which fadeth not away. The crowne of life here, as also in *1. Tim. 1. 12.* noteth eternal life and happines. It is otherwise called the *crowne of justice*, the *crowne of glorie*, by a metaphor taken from runners in a race, where there is a crown proposed as a reward to the conquerours.

Revela.  
19. 20.

In Cal. sub  
fine.

Lib. 8. de  
doctrin.  
Christ. cap.  
35.

2. Timot.  
4. 8.  
1. Pet. 4. 5.



XIV Argu.  
of Chr.  
deity.  
Io. 10. 28.

Hence let us observe in the first place, that the crowne of life is promised onely to such as are faythfull to the death. 2. That one & the same crowne is promised to all that are faythful, no mention being made of any diversitie of reward. 3. That the crown is promised not of desert, but of grace, as a reward freely bestowed on them that are constant in the faith. 4. That Christ is the giver thereof. Which is the fourteenth argument proving his Godhead. For God alone gives eternall life: Now Christ saith, *I give unto my sheep eternall life*, therefore Christ is God.

II. *He which hath an eare*] The acclamatorie conclusion is again repeated: *He that overcommeth shall not be hurt of the second death*: The sence is one with the former promises, though different in words. What is meant by the *second death*, is explained chap. 20. 14. *Death and hell were cast into the lake of fire: this is the second death.* & 21. 8. *Murderers &c. shall have their part in the lake which burneth with fire and brimstone: Which is the second death.*

Hebr. 9. 27 The first death is a separation of the soule from God through sin, and was the cause of corporall death, which is common to all: as the Apostle speaketh; *It is appointed unto all men once to dy, but after this the judgement.*

The second death, is the casting of soule & body into the lake of everlasting fire, wherein the wicked onely shall be tormented: for to the godly Christ hath promised deliverance: for *he that overcommeth shall not be hurt, &c.* Some take the first death to be meant of the dissolution of the soule from the body: and then the meaning is thus; he that continues faithful unto the first death, needs not to fear the second; for he shall not be hurt therewith, but enjoy eternall felicity: but of this more hereafter. This great and gracious promise, should stir us up, with courage to persevere in the fight, untill we overcome: for then we shall be free from the second death, and be partakers of life eternall through Christ Jesus our Lord, to whome be glorie for ever and ever, Amen.

### The third Epistle to the Bishop of the Church of Pergamus.

12. *And to the Angel of the Church in Pergamus, write, These things saith he, which hath the sharp sword with two edges:*

13. *I know thy workes, and where thou dwellest, even where Satans seat is, and thou boulddest fast my Name, and hast not denyed my faith, even in those days, wherein Antipas was my faithful martyre, who was slain among you where Satan dwelleth.*

14. *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel; to eat things sacrificed unto Idols, and to commit fornication.*

15. *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*

16. *Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*

17. *He that hath eare, let him heare what the spirit saith unto the Churches. To him that overcommeth, will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*

### THE COMMENTARIE.



*O the Angel in Pergamus*] The third Epistle to the Pastor of Pergamus or Troy, contains two things: first they are commended for their constancie in the faith; Secondlie reproved for maintaining amongst them the impure *Balaamites*, and *Nicolaitans*, &c by threatening are exhorted to amendment of life. It consisteth of an inscription, narration, and conclusion. The inscription describeth Christ by an Epithite taken from chap. 1. 16. *that he hath (viz. in his mouth) the sharp sword with two edges.* The reason of this attribute appeares from vers. 16. where he threatneth to destroye the sinners of the Church of Pergamus, *with the sword of his mouth*, that is, by the power of his divine word. For this sword, is the word of God sharper then any two edged sword piercing and dividing asunder of soule and spirit. &c. Heb. 4. 12.

Here

Here we have the fifteenth argument of Christs Godhead : For the word of God, doth properly proceed out of his mouth : and therefore he is God. Because the word of God proceedeth from Christ, not as the word of another, or as it was in the mouth of the Apostles, Prophets and other teachers, but in speciall as his owne: hence he saith, v. 16. *I will fight with them, with the sword of my mouth.*

xv Argu.  
of Chr.  
deity.

13. *I know thy workes, and where thou dwellest*] In the narration, are three things: he commendeth what is prayse-worthy : reproveth what is amisse; and lastly exhorteth them unto repentance. First he saith in Generall, that he *knew their workes*, to the end they might take notice, that they had to doe with him who trieth and searcheth the hearts and reynes, of which se v. 2. 2. In particular he commends their constancie in the faith, which with courage they maintained, and confidently trusting on Christ, overcame all such tentations as might any way occasion them to forsake him. The prayse whereof is amplified from the danger of their abode: *I know where thou dwellest*, namely in a most vicious and wicked city, being full of cruel enemies, both Iewes and Gentiles, and where Christians like sheep are continually exposed to the danger of devouring wolves: Now to live Godly in such a place, and constantlie to cleave unto the profession of Christs name, is a verie hard thing: though it be not so, where the condition of the place affords us freedom and libertie: the which benefit God of his exceeding mercie, hath hitherto granted unto us.

*Where Satans seat is*] A further amplifying of their constancie is taken from the infamie of the place: *Pergamus* is the throne of the Divil: Who in Hebr. is called *Satan* that is an *adversarie*: so that this citie was full of naughtie and vile persons, haters of Christ, and his members, among whom Satan raigned, both in the pallace (for it was the abode of king *Attalus*) and in their senate, & temples: forcibly drawing the magistrates and cityzens to horrible Idolatrie, and to commit all manner of outrage and wickednes against the Christians. Nevertheles Christ had a Church in this evill citie. And could he not doe the like, though the *Romish Papacie* for a thousand yeares and upward, hath been the *throne of Satan*, and the *seat of Antichrist*, and under the name of Christianitie, abounds in all ungodlinesse, idolatrie, and barbarous crueltie against Christ? They object, that the Church of *Pergamus* was visible, and separated from the *Pagans*: But in the papacie it was not so. I answer unlessse there had been in some sort a visible Church among the Papists, the *Romish Clergie* had not been so renowned, as they are, for their killing and martyring of the saintes. But be it granted: were not the seven thousand in Israel, who worshipped God, a Church: because they were not a visible congregation seperated from the *Balaamites*, but for fear of persecution kept themselves close, and were not known, no not to *Elias* himself?

The Church  
preserved in  
the papacie.

*Even in those days*] Here he further amplifies their constancie by shewing the crueltie of the adversaries, who continually drew forth the Christians to most cruel and barbarous torments, as appeares by *Antipas*, a *faithfull martyr of Christ*, who undoubtedly not long before was put to death by those of *Pergamus*, and so is named instead of many others, who also suffered. It is not certain by historie, who he was, *Arethus* supposeth that he was the teacher of this Church, who in the days of *Domitian*, for his constant profession of the truth was (as some say) put into a *Brazen bul* and by fyre tortured to death: *Andreas* writeth, that he had read sometime the hystory of his martyrdom. But it is certain that Christ honoureth him with the title of *his faithfull wnesse*. It is probable that this Epistle was directed to the successor of *Antipas*, least he should be drawn aside from performing his charge, for fear of the like punishment: who as it seemeth was at this time in bonds, and threatned, to be tortured to the end he might denie Christ: and therefore he is worthily commended for keeping the faith. *Εὖ καὶ ἔτι μᾶλλον* Gr. (*And*) is to be rendred *even*, or *also in those days*, which amplifies the former persecution, during which time he remained constant, although *Antipas* had already suffered death; for it cohereth with the foregoing words, *Thasi not denyed even in those days*,



days, wherein Antipas my faithful martyr: to which we must ad, *who was*, or who denied me not: for otherwise the article (*ὅς*) *who*, would seem to be superfluous.

*Where Satan dwelleth*] The fourth amplification is from the danger of the place, or a further declaring of what was before spoken of *Pergamus*: as if he should say, *Pergamus* is not onely the seat of Satan, in which he remaineth somtimes, or for a season: but it is his proper nest, and where he continually inhabiteth: for (as Arethas witnesseth) *Pergamus was more given to Idolatrie, then any other place in Asia.*

Hel indeed properly is Satans dwelling place; notwithstanding he also dwelleth and reigneth in the harts of the children of disobedience, who by their filthie and abominable actions, doe inflave themselves unto him. Thus the hart of *Judas* was as a house for Satan, after he was entred into him. O what a miserable condition is it, to live there where Satan dwelleth? how hard a matter is it to worship Christ, where the Diuel ruleth? Let us therefore intreat the lord to dwel in the midst of us, and to make us the temples of his holy spirit, that so Satan may not have any abode amongst us.

14. *But I have a few things against thee*] This second part of the narration is a reproofe of the Bishop of *Pergamus*. And here again we are taught that the best in the Church are not without their faylings, the which Christ seeth, though men perceive them not, neither are we here to expect a Church perfect and altogether free from errors and the mixture of evill men and good together: for which infirmities albeit the lord doth not condemne us, but in mercie passeth them by: notwithstanding he disalloweth and reproveth them, and requireth an amendment thereof. He calleth them (*ὀλίγα*) *a few things* comparatively: not as being few or smal in themselves, but eyther as respecting the evils of ungodly men: or in regard of his owne clemencie, he accounting them but as few. Thus the Lord lessens (as it were) our evils, yet so, not that we should flatter our selves in them, but the rather amend them: for a few evils are sooner reformed then many: lesser vices are more easilie corrected, then greater.

Now the evil for which they are blamed, is their remifnes in not exercising Church discipline against such persons as were infected with the venomous doctrine of the *Balaamites*, and *Nicolaitans*. Now whether these were divers sects, or but one, it is not certaine. The common opinion is, that the *Nicolaitans* followed the wicked way of *Balaam*, (mentioned in *Numb. 22. 23. 24. 25.*) permitting Christians, to eat things sacrificed to Idols, and to commit fornication. For that false prophet being hired by *Balack* king of *Moab* to curse the *Israelites*, gave him counsel by his *Moabitish* woemen to entise them to worship *Baal-peor*, or their God *Priapus*: by which meanes it came to passe, that the *Israelites* having so don, fel to feastings and dancings with them, and afterwards committing fornication, drew upon themselves horrible plagues from the Lord.

15. *So hast thou also them*] Because he had before reprov'd the Church of *Ephesus* for the deeds of the *Nicolaitans*: therefore here he saith, *so hast thou also &c.* By which it appeareth, that this sect, whatever it were, was crept into many Churches.

Hence we note two things, concerning the dutie of Churches and their officers, touching notorious-sectaries.

First, that it is meet to call them by the name of their authors. For Christ, nameth the *Nicolaitans* after *Nicolas*, to distinguish them from such as were found in the faith. This I speak of vile sectaries, such as these were, overthrowing the very foundation. Yet it followes not, that the *Lutherans* do wel, to call themselves after *Luther*, unlesse they would be accounted notorious sectaries, rending Christ asunder, as in *1. Cor. 1. 10.* of which thing se more v. 6.

Secondly, notorious sectaries ought to be seriously reprov'd by the Church, convinced, & if it may be regained: as for the obstinate they are not to be suffered, but to be cast out of the Church, otherwise we provoke the Lord to wrath against our selves.

But here

But here behold the great ungodlines of the *Romish Antichrist*, who to bring in his diabolish doctrine of forbidding marriage, accounts all such Bishops and Priests which do marrie, guiltie of the hæresie of the Nicolaitans: & this he doth, if we will beleve him, to preserve the puritie of the Church. See, *Sigon. de regno Ital. lib. 8. & 9.*

16. *Repent, or otherwise*] The third part of the narration, is an exhortation to repentance, with a threatning of the obstinate, unlesse they left their error. For it seemeth that the *Nicolaitans* were not secretly, but openly retained in the bosome of the Church, by the indulgence of the Pastor, & so publickly maintained their wicked doctrine to the scandall of the faithful, and danger of the whole Church: *For a little leaven leaveneth the whole lump.* Besides, because of this, the unbelieving Gentiles spake evil of the Christians, as if they committed fornication each with other. Thus we see that their sinne was of a high nature, and therefore great reason had Christ to require repentance for the same.

*I wil come against thee shortly*] The like phrase of threatning is in v. 6. and the same kind of punishment is applied to the discription of Christ v. 12. as if he should say; It is not in vain that I have *a two edged sword in my mouth*: for there with I wil strike and wound the unrepentant.

*I wil fight against them*] Christ then fighteth against us with the sword of his mouth, when he reproveth our evils, threatneth & punisheth obstinate sinners. For Gods threatnings are never without effect: But as it is written, *unlesse ye repent, ye shall all likewise perish.* Christ fighteth with a sword, to convince, wound, condemne and cast off the irrecoverable.

*Against them*] To wit, the *Nicolaitans*: notwithstanding he includeth the Pastor also, with the Church it self except they repented: so that *just' a' ut' v' with* (or *against*) *them*, is put in stead of *ut' v' against you.*

17. *He which hath an eare*] He endeth the Epistle, with his wonted *Epiphonema*, or acclamatorie conclusion, wherein though the promise differs in words, yet the sence is the same with the former. *To him that overcometh*, this is put by a change of the number, for *all that overcome*, that al in hope of a recompence might be encouraged to the good fight of faith. For rewards much prevaile to harden us unto duties. By *them that overcome*, he meaneth such as stood fast in the faith, & were not polluted with the filthines of the *Nicolaitans*. To these by an *allegorie* he promiseth a threefold benefit.

*To eat of the hid Manna*] This is the first. *Manna* was that heavenly bread, sweet in tast, with which God fed his people in the wilderness, who being pressed with hunger found in the morning without the camp an heavenly dew like to *Coriander*, at which they wondring said (man-hu) *what is this?* And hence it was called *Manna*. It was a sacrament, shadowing out Christ the true bread of life. Of this Christ will give him that overcometh to eat: that is, I wil feed him with the pleasant food of my owne bodie, & give unto him eternal salvation: for he which eateth the *Flesh of Christ*, & drinketh his blood hath life eternal. By *hidden Manna*, he alludeth to the *Omer of Manna*, which was laid up in a golden pot into the *Arke* for a remembrance, according as God commanded *Moses*: which signified that Christ indeed is hidde to the prophane of this world, yet seene of the godly, not with bodilie eyes, but by the eye of their faith. *Ribera* saith wel, that it is called *hidden Manna*, because eternall happines is not bestowed on all alike, but is reserved onely for the elect in the world to come.

*And wil give him a white stone*] This is the second benefit, about which interpreters much differ in opinion. Some understand by it the pretious & bright shining *Carbuncle*. *Rupertus* interpreteth it of the glorious bodies of such as doe overcome, whom Christ wil rayle at the last day, and make them shine like the Sun in his brightness. Others understand it of an allusion taken from runners in a race, to whome was given a *white stone* in signe of victorie when they overcame: the which thing if it were confirmed by historie, it were then a cleare opening of the text.

1 Cor. 5. 6.

Luk 13. 3

Exo. 16. 15

1 Cor. 10. 3

Jo. 6. 54



lib. 15. Me-  
tamor.

*Sextus Senensis* faith, that the ancient heathens caused their festival dayes to be ingraven on their publick tables; and noted with a white stone, that they might the better discern them from other dayes. But they seem to come neereſt to the litterall meaning, who thinke that Chriſt in this reſpecteth the manner of judgments, where there were two ſorts of ſtones or counters white and blacke caſt into a baſen. By the white the innocent was abſolved: by the black the guiltie condemned: and hence they were named, *ὑποσώματα & καταμύματα* acquitting or condemning ſtones. Of which the Poet ſpeaketh.

*Mos erat antiquis niveis atque lapillis  
His damnare reos: illis absolvere culpa.*

*In ancient times with ſtones they did*

*In Iudgment ſeaſ proceed:*

*By blacke the guiltie were condemn'd:*

*The juſt by white were freed.*

Jo. 5. 24.

Thus Chriſt wil give to him that overcome a white ſtone, that is, abſolve him in the day of Iudgment, according to the promiſe, *he that heareth my words, and beleeveſh in him that ſent me, hath eternal life, and ſhall not come into condemnation, but is paſſed from death unto life.*

*And in the ſtone a new name written*] This is the third benefit, and the phraſe is taken from the forenamed cuſtom, where the names of ſuch as were abſolved, were ingraven on white ſtones, but on blacke the condemned.

Pſa. 33.  
Reve. 3. 12  
E. 14. 3.

*A new name*] That is, an excellent and honorable name, for ſo much the ſcripture in many places doth ſet forth by the word *New*, as ſing unto the Lord a new ſong: *I wil write upon him my new name: They ſung as it were a new ſong before the throne.* &c. This undoubtedly is the name of Gods children, whereof the Lord ſpeaketh, *Iſai. 56. 5. I wil give unto them a name better then of ſonnes and daughters*, meaning the adoption of the ſonnes of God, which infinitely ſurpaſſeth the name of carnall ſonnes and daughters. For what is there more glorious, than to be the ſons of God? ſurely ſuch ſhall never be condemned. But ſome may ſay, how can he give them that, which they have already; for, *as many as received him, to them he gave power to become the ſons of God.*

Jo. 1. 12.

I Answer, now we are ſons, and heires in hope, but in the world to come, we ſhall fully enioy the right of children, and really then poſſeſſe the promiſed inheritance, and be like unto the angels of God. *Luk. 20. 36. for they ſhall be counted worthy to enioy that world, neither marrie wives, nor are married, for they can die no more, for as much as they are equall unto the angels, and are the ſons of God.* Thus we ſe that the third benefit promiſed to them that overcome, is a full poſſeſſion of the inheritance of Gods children.

Reve. 19  
12.

*Which no man knoweth, ſaving he that receiveth it*] What this meaneth, which is alſo ſpoken of Chriſt (who hath a name that no man knoweth but himſelf) I will ſhew in a word: namely, it is a name which can not be uttered: becauſe the happines of Gods children can not be expreſſed, for *eye hath not ſeen, nor eare heard, &c.*

This name God wil not give to one alone, but to all the faithful, all (I ſay) ſhall know their owne name, becauſe all ſhal have it. For to know this name, is to have it, to rejoyce in it, and to be certain thereof: thus we ſe that the people of God, ſhall not be ignorant of each others felicitie and bleſſednes in the heavens, howſoever true it is that the damned ſhall be ignorant thereof: becauſe they ſhall never have it: and hence we ſe, it is no mervaile, that none in this life know the heavenlie adoption: but ſuch onelie as ſe and have it by faith in their harts: for as much as in the world to come, none ſhall know the dignitie of the ſainthip, but ſuch as are partakers thereof.

No man  
knoweth  
the new  
name, ſa-  
ving he  
that hath  
it.

And heere the ungodly aſſertion of the papifts is refuted, who affirme that no man can fullie and certainly perſwade himſelfe of his own inward juſtifying faith, or to be in the ſtate of grace, and ſo conſequently a childe of God: but is to doubt of his faith, grace, juſtification, adoption and ſalvation. For theſe Pro-

phane

phane men doe vainlie require an outward demonstration of that which no man can possibly know, saving he that inwardly hath it: which they inwardly wanting can not know it, and therefore in requiring us to manifest this unto them, doe as foolishly as they who would put a man to prove that there is sweetnes in honie, seeing no man can know it but by the tast thereof.

For the knowledge of this new name, it consists not in bare speculations, but in the power and practise of the heart. Of this full assurance we have largely treated in our comment. on Heb. Chap. 6. v. 18. and Bellar. Castiga. lib. 3. de iustifi. cap. 9. 10. &c.

Moreover hence we have the sixteenth argument of Christs deitie. For none can give the heavenly Manna, the white stone, & new name (which Christ promiseth to them that overcome) saving God alone.

XVI Argu.  
of Chr.  
deity.

### The fourth Epistle to the Bishop of Thyatira.

18 And unto the Angel of the Church in Thyatira, write, These things sayth the Sonne of God, who hath his eyes like unto a flame of fire, and his feet are like fine brasse.

19 I know thy workes, and charity, and service, and faith, and thy patience, and thy workes, and the last be more then the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Iezabel, that calleth her selfe a propheteesse to preach and to seduce my servants to commit fornication, and to eat things sacrificed unto idoles.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold I will cast her into a bedde, and them that commit adultery with her, into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the Churches shall know that I am he that searcheth the reins and hearts: and I will give unto every one of you according to your workes.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speake, I will put upon you no other burthen.

25 But that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth my workes unto the end, to him will I give power over the nations.

27 (And he shall rule them with a rod of Iron: as the vessels of a potter shall they be broken to shivers.) even as I have received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him heare what the spirit saith unto the Churches.

### THE COMMENTARIE.



Unto the Angel of the Church of Thyatira] Epiphanius recordeth that certaine of the Alogians rejected the Revelation as fabulous, because there was no Christian Church at that time in Thyatira. For how, say they, could Iohn be commanded to write to one, who then was not, but that old writer sheweth the absurditie of the hereticks herein. It followeth not, saith he, although in their dayes there was no Church there, therefore there was none in Iohns time: for Thyatira was vanquished and overthrowen by them and the Phrygians together, Not long after the death of Iohn and the other Apostles, namely in the three and twentieth yeere after Christs ascension, which was the seventh of Adrian the Emperor. And thus indeed the spirit of God did foreshew the defection of this Church, by prophesying of the false Propheteesse Iezabel, that is, of certain wommen who deceived many, falsely boasting of a propheticall spirit, as namely, Priscilla and Maximilla, and Quintilla barlots of Montanus, who taught the heresie of the Cataphrygians.

Touching these things whither they were so, or no, I wil not now dispute of, but that which Epiphanius ads, is indeed more to the purpose, to wit, that in his time this Church was againe recovered by casting off the heresie of the Cataphrygians. Now saith he by the grace of God there is a Church in that place which flourisheth,



and some others thereabout; although formerlie the whole Church was fallen away; and had embraced the aforesaid heresie. That also is verie memorable which he writeth; that the spirit of God did reveal, that soon after the Apostles & their successors the Church should fall into many errors. Whence therefore hath the sonne of perdition taken his insolent decree, that his Church cannot erre?

Now the fourth Epistle is directed to the minister of Thyatira; being more sharpe then the former. Hee is commended for his faith and workes, but reprov'd for suffering the Prophetesse Jezebel to seduce many, to commit fornication, and eate things sacrificed to Idols: the which woman, with her followers, Christ threatneth to destroy. Nevertheless such who were not infected with her wickednes, he exhorteth to constancie, and promiseth to give them power over the nations. The Epistle as the former consisteth, of an inscription, narration and conclusion.

In the inscription Christ is described by three Epithites; two whereof have been handled. Chap. I. v. 14.

The sonne of God] in Chap. I. 13. he is called the Sonne of Man, and here the Sonne of God, to shew that he is both: Now Christ is a Sonne by nature, we and the Angels by grace. Wherefore the Church doth rightly beleeve and professe, Christ to be both God and man in the unitie of one person.

His eyes as a flame of fire, his feet like to fine brasse.] Of this see Chap. I. 14. 15.

I know thy workes.] The narration containes five things: 1. commendations: 2. reproofes: 3. threatnings: 4. exhortations: 5. promises.

Thy workes] The Vulgar and Andreas omit this, both here, and in v. 9. Workes are generally to be taken both for good and evil, as in v. 2. & 13. in speciall he commendeth fower things: 1. his love, to God. 2. his charitie to the poore, and chiefly to them of the houshold of faith. 3. his faith; that is, his sincere preaching of the truth received from the Apostles. And lastly his patience, in suffering of afflictions for the cause of Christ: for this Church also (if it be true which Epiphanius writes) was persecuted by the Pagans, Jewes and Cataphrygians, notwithstanding this Bishop remained still constant in the truth.

And thy workes, and the last.] The first, and, is declarative, for, chiefly thy workes, the latter, and, seemeth not necessarie, and the text may thus be read, thy last workes are more then thy first, as the vulgar, Complutensis, and Andreas read it. It seemeth that the Pastor of this Church had with much courage lately undergone some great persecution, for the which Christ here much commends him, as adding this excellent work to his former: or otherwise, because in the general course of his life he daylie became more excellent: for his latter workes were more, that is, more manifest proofes of his constancie, and more worthie of praise then the first. So that he is commended for his holie progresse in the duties of piety: which is an example unto us, that we also should labour to increase in the like workes of faith and love.

20. But I have a few things against thee] The second part, is a reproofe of few things, se the like in v. 14. not as if his evils were of no great concernment, but Christ (like a good physitian) lessens the disease, that the patient may the sooner admit of the cure and not despaire of amendment. His evil was in permitting the false prophetesse Jezebel to teach and seduce many, to commit fornication, and be present with idolaters at their worship and Idol feastings; for it seemeth this woman was one of the Sect of Nicolaitans, whose doctrine she maintained. For these deceivers (under pretext of libertie and Christian charitie) taught, that women were to be accounted common, & that it was lawful for them to communicate with the heathen in their services and feastings: now howsoever these things were scandalous and dangerous: yet of them thought indifferent and in the liberty of Christians; and this verie practice some libertines at this day doe imitate. This was a great neglect of zeale and courage in the Pastor, in not seeking to redresse and free the Church of so pestilent an instrument, but to suffer her amongst them, to the destruction of many. Shee is called Jezebel by a similitude, as being equal in craft

craft and malice to *Iezabel*, the wife of *Ahab*: for as this vilde woman by false witnesses caused *Naboth* uniuſſly to be put to death, and cruelly oppreſſed many of Gods prophets: ſo this lying *Propheteſſe* boaiſting of diuine revelations led aſide many from the waye of God to her filthineſſe and devilish worſhip of Idols. Interpreters doe differ, whether this was one woman, or many: and whither there were a whole Sect and nation of them. *Epiphanius*, as we haue already ſhewed, ſuppoſeth this to be ſpoken of *Priftilla*, *Adaximilla* and *Quintilla* false Prophe- teſſes of *Monimus*, who blaſphemouſly boaiſting himſelf to be the *conſortor*, ſe- duced theſe women to commit fornication with him, and to Propheſie in his name. But on the contrarie the text ſheweth, that it is ſpoken of *Iezabel*, who at that time bore ſway in the Church of *Thyatira* and not of any to come afterward: neither is it likely that onely this Epistle ſhould reprove vices to come, when as all the other ſpeak of things preſent. *Andrew* understandeth it by a *figurative ſpeech* as meant of the hereſie of the *Nicolaitans*: But wherefore ſhould that ſect be here darkned with ſuch a kind of ſpeech, which twiſe before was manifeſtly named and treated of. *Aleſar* coniectureth that by her the *Iewiſh Synagogue* is to be underſtood. But there is no reaſon to transforme the Iewes into the woman *Iezabel*, who were before *v. 9.* condemned by name, and again in *cha. 3. v. 9.* Be- ſides, the whole deſcription tends to ſet forth in ſpecial ſome one particular wicked woman: ſeing therefore there is no neceſſarie reaſon leading us to depart from the literal ſence, it is probable that this woman was verie famous in the city of *Thyatira* for her wealth, authoritie, and ſhew of pietie, but in truth for her unclean- neſſe, deceit and ungodlines, was equal with *Iezabel* of old, ſeducing many to for- ſake the truth, and participate with her in horrible wickednes: But touching this woman and her mentioned *chap. 17.* who is called a *great citie*, there is no agree- ment betwixt them: For there it is expreſſly ſaid, that by her is ſignified a *great multitude*, yea *Rome* it ſelf: whereas here no ſuch thing is intimated.

21. *And I gave her time*] This ſheweth Chriſts patience and the obſtinacie of this woman, who made no uſe of his long ſufferance in giving her time to re- pent. Thus the wicked grow ſecure becauſe of Gods forbearance, and ſeing Iudg- ment is not ſpeedilie executed, they reioyce, and thinke to go unpuniſhed. But what their reward ſhall bee is plain both from this place, and *Rom. 2. 4. 5.*

22. *I will caſt her*] The third part of the narration, is a threatning of iudgment, which men by their inpenitencie bring upon themſelves. The puniſhment de- nounced is threefold. 1. Againſt the woman herſelf. 2. Againſt her lovers. And 3. againſt her children. *Iezabel* is threatned with a foule diſeaſe, for ſo God com- monly puniſheth impure harlots, to make them lothſome to others, and publick exampls of diſhoneſt courſes.

*Into a bed*] The antecedent is explained by the conſequence. Sick perſons keep their bed: the ſence is, the bed which ſhe hitherto had abuſed to laſciviousnes, luxurie and pleaſure, ſhould be changed into languiſhing and ſorrow. But the Godly man the Lord wil ſtrengthen him upon the bed of languiſhing, & make all his bed in his ſickneſſe.

*And them that commit adulterie with her*] Her lovers ſhall alſo be puniſhed, eyther externally by the ſword of the magiſtrate or ſome others: or internally by torments of conſcience. But I rather take it to be meant of outward ſhame and puniſhment.

*Unleſſe they repent*] Behold the mercie and patience of God: he wil not deſtroy a moſt wretched harlot with her adulterers, before he cal them to repentance, being ready to forgive ſuch as amend their wayes: thus we ſee how repentance is the onely means to eſcape puniſhment. Some times indeed the Lord inflicts temporall chaſtiſement upon the repentant: but the ſame is both mitigated, and turned to their good, beſides none of them are eternallie puniſhed.

23. *And kill her children with death*] He threatneth death to the children of this harlot: which ſome take properly for ſuch as were borne in fornication, whom



the Lord would suddenly destroy by a heave judgment, that such an adulterous generation might not be spread among men. Others take it metaphorically for her companions and lovers who defyled themselves with her. I rather approve the former sence, for otherwise the difference between the adulterers, and their children would be taken away.

Hebr. 12.  
14

XVII Arg.  
of Chr.  
deity.

Jo. 5. 19.  
Mat 10. 1  
& 16. 17.

Exo. 9. 16.  
Rom. 9. 17

XVIII Arg.  
of Chr.  
deity.

Psa. 7. 9.  
1 King. 8.  
39.  
1 King. 16  
7.

Hence we may learn, 1. that the lord is greatly offended with the defilements both of our soules and bodies: for he is a pure and holy spirit: and requireth the same in them that worship him. 2. And without this no man shall see him. 3. The corrupters of the truth shall be grievously punished, howsoever they may for a time by subtiltie cover their deceit, and draw many into their snares. 4. That God is ready to forgive most vile sinners if they truelie repent. Lastly here we have the seventeenth argument of the deitie of Christ: in that he threatneth to punish these wicked deceivers: for none but God onelie is able to doe it, and therefore it manifesteth his divine omnipotencie. That which the hereticke objects concerning Moses striking the Egyptians with plagues, is of no waight: neither of Peter his slaying of Ananias: Nor Pauls striking Elymas with blindness. For we know, that the Prophets and Apostles wrought miracles, not of themselves, but by the power of God. Whereas Christ threatens to doe this by his owne power. *For whatsoever things the Father doth, these also doth the Son likewise.* Yea the Son giveth power unto others to doe the like things.

*And all the Churches shall know.* The end and use of Gods vengeance on sinners, is to declare both his omniscience of the hidde things of the hart: as also his omnipotencie and Iustice in rendring to evry one according to his workes: Even as God said to Pharaoh: *And in every deed, for this cause have I rayed thee up, for to shew in thee my power, and that my name may be declared throughout all the earth.* Thus the lord by threatning calls sinners to repentance, by Iudgments punisheth the obstinate, and hereby declareth his wisdom, power and Iustice unto all.

Now it is not without cause, that Christ attributes to himselfe the knowledge of hidden things: for seeing this wicked woman, beguiled many, by couering her uncleane actions under a pretence of holinesse: Christ therefore here declares that none of her wayes were hidden from his eyes.

Hence we observe in the first place, that one principal end of Gods exemplarie punishing of the wicked, is that all the Churches may acknowledge & declare the wisdom, power, and Iustice of God. Thus we see how profitable it is, that publike examples are propounded before our eyes, to the end we may take notice of the judgments of God, & beware least by the like wickednesse we stirre up his wrath against our owne soules.

Secondly here is offered unto us the eighteenth argument excellently proving the divinity of Christ. For here Christ will be acknowledged to be the searcher of the heart and reynes: which the scripture ascribeth unto God alone. *For the righteous God trieth the heart and reynes. Give unto every man according to his wayes whose heart thou knowest. Thou alone knowest the hearts of all the sonnes of men.* See also 1. Chro. 28. Iere. 11. 20. and 17. 10. and 20. 12.

*Eniedinus the Samosatrenian*, objecteth in the first place, that the searching of the heart and reines doth not here signifie a knowledge of the thoughts: But rather a most equal and just administration of judgment by Christ: and so it proveth not that he is true God.

I answer. The antecedent is a manifest and bold corrupting of the text: For the divine attribute which elsewhere is ascribed to *Jebova*, is here without any limitation and in the verie same words applied unto Christ: not onely in regard of the administration of his righteous judgments, but also as he is the searcher of the heart: and therefore must necessarily be taken in one and the same sence.

But again he objecteth. That Christ hath received all his knowledge & judgment, yea and himself too, from the Father, as he confesseth, *Jo. 5. Rev. 5. 11. & here v. 27. as I have received from my Father:* so that he is not the same God with the Father.

I answer:

I answer: he deceiveth by an equivocation. For Christ receiveth all things from the father two maner of wayes; God the sonne hath received his divine essence from the Father by eternal generation, *for he is the only begotten of the Father, before the mountaines were seled.* So that with his divine essence he received his divine omniscience. But as he is man, he received all his power and glorie in time, by his reall exaltation, so far forth as consisted with the nature and perfection of his manhood: in this latter respect we confesse he is not God: notwithstanding it is false, to affirme that he is not God in the former: for howsoever in this respect he hath received all things from the Father: yet whatsoever is divine, the Sonne hath it by his owne essence, even as the Father: *Because the Father hath given to the Sonne, to have life in himself, as the Father hath life in himself.* See Damascenus lib. 4. Orth. fid. cap. 19.

Thirdly he objecteth that many Prophets and Apostles knew the hearts of men also.

I answer. Eyther this, or that of *Salomon* is false, *Thou only knowest the hearts of all men,* 1 King. 8. 39. God indeed did reveal some things (not all things) unto *Elisba, Peter and Paul,* but not the knowledge of the hearts. To be short none of them did, or could say, that he was the searcher of the reynes and heart, as Christ here saith; *And all the Churches shal know that I am the searcher of the reynes & hearts.*

24. *But unto you I say*] The fourth part of the narration is an exhortation, and here he turnes aside from the Pastor before commended and reprov'd, and from the deceivers threatned, and speakes to the rest of the Church in *Thyatira*, and exhorts such as were godly among them, and had not harkened unto the false teachers, to go forward and continue in the Apostles doctrine. And hence again it appeareth that these Epistles were written not to the officers alone, but to all the Churches. The *Vulgar*, as also *Andreas* and *Montanus* read it without the copulative, *but to you the rest*, but the other Greeke copies have it, *to you, and to the rest*, as if he had said, to thee o Pastor and to thy fellow officers, and to the rest of the Church. But the sence is the same. For the Pastor also was one of those which held not the doctrine of *Iezabel*: although indeed he was to negligent in repressing of the same.

*This doctrine*] To wit, of *Iezabel* and the *Nicolaitans* concerning fornication and communicating with Idolaters.

*And which have not knowen*] This is an Hebrue phrase, and signifies, *who have not approved.*

*The depth of Satan*] So these deceivers called their blasphemies, as being deep mysteries, and *bidden wisdom*, and things more excellent then ever the Apostles taught: Now Christ graunteth they were (*causa*) *depths*, but such as had their original from Hel and Satan, and therefore ought to be opposed and utterly extirpated.

*I will put upon you none other burthen*] The meaning is, however the deceivers doe again bring in and impose upon you the burthen of the ceremonial law, *a yoke which neither yee nor the Fathers were able to beare*: notwithstanding I doe not subject you unto it: forasmuch I have once freed you from the same; for it is sufficient to salvation, to maintain the doctrine faithfully delivered unto you by the Apostles. Some by *burthen* understand punishment: as if he should say, this shall be the heaviest of Iudgements, that I will inflict upon you: but if it be taken in this sence, then the words should import a threatning, where as indeed they are a milde admonition: and therefore the first exposition is more agreeable to the nature of the words.

Hence it appeareth that humane traditions are (*Βαρύ*) *a burthen* imposed upon the Church not by Christ, but by the instruments of Satan; and here we see what to thinke of the manifold traditions of the Prelates, to wit, that they are *burthens* not required by Christ, but by the soune of perdition: wherefore neyther the Church nor any of the faithfull ought to submit to them, nor to hearken unto the

Is. 1. 14.  
Prov. 8. 25

Is. 5. 26.

Ab. 15. 10



Gratianus  
distin. 19.

the voyce of that Antichristian parasite: affirming *that the yoke, which is imposed by the holy seais to be borne, howsoever it may seem to be intollerable.*

*Until I come*] To wit, bodily descending from heaven in the cloudes to judgment according to our Christian beleefe, confirmed by the scriptures, &c confession of the primitive Church. And therefore for men to believe as necessarie to salvation, that Christ being come in the flesh, is present, in or under the sacrament of the Altar, or that his humane nature is in all places, and filleth all things, is a most false doctrine, and a burthen not imposed by Christ our Lord.

*He which overcommeth, & keepeth*] The fift part of the narration, is a promise with the former conclusion, *he that overcommeth*, see v. 7. now the victorie by which we overcome the world, is our faith: and they are conquerours, who keep faith and a good conscience.

1. Io. 5. 4.

Io. 5. 36. &

Io. 36. &

14. 11.

Io. 6. 29.

Io. 8. 41.

*My workes*] Not miracles, which generally are called the workes of Christ, by which also he proved himself to be God: but that worke of faith required, *Ioh. 6. 29. To beleefe on him, whom God hath sent*: as also all other workes of pietie and faithfulness according to our place and vocation: hence as the workes of infidelity, are called the *workes of the Devill*: so the workes of faith and love, are said to be the *workes of Christ*, and hee that persevereth herein unto the end, he is that conquerour, to whom the present promise is made by Christ Jesus.

*Unto the end*] To wit, of the warfare or fight: for the full victorie is not obtained, nor the crowne given, before the fight be perfectlie ended.

*And keepeth*] The worde here used in the originall (*τηρειν*) to keep, is often used by Iohn in his Gospel. So that this phrase of speech argueth Iohn the Evangelist to be the writer of the Revelation.

Io. 8. 57.

14. 23. &

15. 10. 20.

&c.

*To him wil I give power over the nations*] A double reward is promised to the conquerour, power over the nations: and the morning starre. Some curiously inquire, whether or no, these things are given in this life. But we are to know, that so long as we remaine here, the fight dureth: For no man as yet is a conquerour, neither is the crowne bestowed: we must therefore first persevere in our course unto the end, before we can enjoy the promised reward: not as if we were altogether now deprived of it: but because we posses it in hope onely, and not in verie deed. *Now we are the Sons of God: but it is not manifested what we shall bee: we are saved by hope.* Nevertheless one and the same thing is signified by both rewards here mentioned, to wit, that glorie and power, whereof the faithfull shall partake in the heavens with Christ.

2. Io. 3. 2.

Rom. 8. 34

*Power over the nations*] He alludes to *Psa. 2. 8.* where God the Father saith unto the Sonne, *I wil give thee the heaiven for thine inheritance, and the uttermost part of the earth for thy possession: thou shalt breake them with a rod of Iron: thou shalt dash them in pieces like a potters vessel.* This power which Christ the head hath received from the Father, he promiseth to communicate unto us his members: And as he hath receyved it for himself, and for us: so he will exercise the same, in his owne, and our name: for the saintes also with Christ shal judge the Angels, and the world, or wicked men, that is, the nations here spoken of.

*Even as I receyved*] This we have expounded, v. 23. and there shewed after what manner Christ receiveth it from the Father, and how it no way derogateth from his divinitie.

*And I will give him the morning starre*] That is, I will trulie communicate myself unto him, and make him conformable unto my glorie, so far as it consisteth with the proportion and measure of a member: for he saith, *I wil, that they also whom thou hast given me, bee with me where I am, that they may behold my glorie which thou hast given me, &c.*

*The morning starre*] Called in Gr. *αυρηωδωρος* or *Φωσφορος* that is, the day starre, being the brightest of all the starres, and when it followeth the Sun going downe, is called (*εσπερος*) the evening starre. Hence Aristotle commending the vertue of Iustice, saith,

Εἰς τὴν ἑσπέρην, καὶ εἰς τὴν ἡμέραν. that is, neither the evening, nor the day  
starre is so glorious.

To this starre Christ is compared for his heavenly brightnesse and glorie. 2. Pet.  
1. 19. & Rev. 22. 16. see there the sence of this place.

### The Argument, parts, and Analysis of Chapter III.

**T**His Chapter contains the three latter Epistles unto the *Angels*  
of the Church in *Sardis*, *Philadelphia* and *Laodicea*: in which again  
*John* doth declare in general what he had seen, to wit, the majestie  
of Christ commanding him to write, *what was*, eyther good or evil  
in everie one of them: and *what was to come*, to wit, what good  
or evil they were to expect from Christ. The bishop in *Sardis* he  
reproveth for his hypocrisie and negligence: yet comforteth some few that were  
upright in that Church by promises of reward; and stirs up the Pastor himself by  
threatning to diligence. The teacher in *Philadelphia* is commended for his care,  
præadmonished of his combats with the Jewes, and victorie over them, and also  
is provoked by promises of reward to perseverance. The Bishop of *Laodicea* is  
sharpelee taxed as an hypocrite, being neyther *hot nor cold*, and however he is by  
others much esteemed of for his worth and holinesse, yet Christ threatneth to root  
him out, except he doe repent.

### The fift Epistle to the Bishop in Sardis.

1. And unto the Angel of the Church in Sardis, write, these things saith he that hath the seven  
spirits of God, and the seven starres; I know thy workes, that thou hast a name that thou livest, and  
art dead.

2. Be watchful, and strengthen the things which remaine, that are readie to dye: for I have not  
found thy workes perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast and repent: If therefore  
thou shalt not watch, I will come on thee as a thiefe, and thou shalt not know what bower I will  
come upon thee.

4. Thou hast a few names even in Sardis, which have not defiled their garments, and they shall  
walke with mee in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment, and I will not blot out  
his name out of the booke of life, but I will confesse his name before my father, and before his An-  
gels.

6. He that hath an eare let him heare what the spirit saith unto the Churches.

### THE COMMENTARIE.



Unto the Angel of the Church in Sardis] By the name *Angel*, as  
we have formerlie shewed, is noted the Pastor of the Church:  
and not him onely, but the rest of the officers, yea and the whole  
Church: for it seemeth they were all alike faulty: according to  
that of Iesus the Sonne of Sirach: *As the judge of the people is him-  
selfe, so are his officers, and what manner of man the ruler of the citie  
is, such are all they that dwel therein.* And therefore whatsoever is a-  
misse in the people, is imputed to the negligence of the Pastor; and what is good  
in them, to his prayse and commendation. Some old writers affirme, that *Me-  
lito* was Bishop in *Sardis*, of whom *Eusebius* maketh mention, lib. 4. hist. cap. 26.  
But neyther the argument of the Epistle, nor time when it was written doth agree  
hereunto. For *Melito* is commended for his sanctitie & martyrdome: this teacher  
is accused of hypocrisie & negligence. Moreover *Melito* was Bishop of *Sardis* in  
the raigne of *Antoninus Pius*, unto whom *Iustine Martyr* dedicated his second A-  
polo-

Sirac. 10. 2



*pologie* in behalf of the Christians. This *Anton*:raigned more then sixty yeeres after *Domitian*, in whose time, *John* (being banished into *Patmos*) wrote the *Revelation*. Now it is not probable that *Melito* should so long continue pastor in *Sardis*: although in al likelihood *Polycarpus* all this time was teacher in *Smyrna*: see *cha. 2. 8.*

Therefore howbeit it be uncertaine who he was, not beeing named, yet Christ sharply reproveth him for his hypocrisie and negligence. Hence observe, how vainly the *Romish Parasites* boast, as if the Pope and his adherents can not erre in matters of faith: seeing two onelie of the seven teachers of *Asia* are commended for their sinceritie in life and doctrine: the rest accused by Christ eyther of foule hypocrisie, or of the heresie of the *Nicolaists*.

Hor: in E-  
pist. quid  
concinua  
samos, quid  
Cresi regia  
Sardis?

*In Sardis*] The famous and sometime royal citie of *Croesus*, seated (as *Plinie* writeth) on the side of the mountaine *Tmolus*: of which I have before spoken: but here again repeat it, least some might be mistaken as those who thinke, that the Synod called *Sardicensis*, held in the eleventh yeare of *Constantine*, was in this citie. For *Sardica* was a towne in *Illyria*, to which place came all the easterne & westerne Bishops by the commandement of *Constant* & *Constantinus* Emperors. But this Epistle was not written to the Angel in *Sardica*, but in *Sardis*.

It consisteth of a preface, a narration, and a conclusion. The preface by two epithites declareth the majestie of Christ, the author of this epistle, and his care for the Church, he is said to have the seven spirits of God, and the seven starres, to wit in his right hand, as in *chap. 2. 2.* from whence it might seeme that the words, & the seven starres, were taken and here misplaced: but the consent of all copies is to be allowed. By the starres the teachers are signified, as *chap. 1. 20.* But in the description of Christ *cha. 1. 20.* there is no mention made of the seven spirits: & therefore some have thought, that they are the seven spirits mentioned *cha. 1. 4.* but seeing these spirits are joyned with the seven starres, that is, the Bishops of the Churches, I therefore judge, that these seven spirits are Angels properlie so called, because Christ imployeth them together with the ministers of the Churches for the welfare of them that are heires of salvation: see *cha. 1. 4.* Neyther doth the article (*πνεύματα*) being put before *ἐν τῇ δεξιᾷ τοῦ κυρίου* the seven spirits, contradict this exposition: for in *cha. 17. 1.* the article (*ἡ*) is also put before *ἐν τῇ δεξιᾷ τοῦ κυρίου* I wil shew thee the Judgement (*ἡ πόρνη*) of the whore, of whom notwithstanding there was no mention before: see our exposition on that place.

Thus we see, that Christ hath the seven spirits of God in his hand, that is, all the Angels who readilie doe his commandements and judgements, both in defending of the godly and punishing of the wicked, he hath also in his hand, the seven starres, that is, all the ministers & officers of his Church, that so through his grace they may shine like starres, in sinceritie of life and puritie of doctrine before their flockes. For as Christ is the author of the ministry, so hath he given it unto the Church & worketh so powerfully in & by the same, that hereby he both gathereth & preserveth continually a Church among men, according to that of *Ioh. 15. 6.* I have ordained you, that you should goe & bring forth fruit, & that your fruit should remaine. Now touching the ordaining & governing of the starres, whither it be taken properly or improperly, it is onely the powerful worke of God. And therefore these Epithites doe plainly yeild unto us a nynteenth argument to prove the deity and omnipotencie of Christ, our Lord.

xix. Arg.  
of Chr.  
deity.

*I know thy workes*] The first part of the narration is a reproofe of the secret hypocrisie in the heart & life of this teacher. *Thy workes*, that is, I see al the indeavours & cariage both of thy private life & publick ministry: I know thy hidden hypocrisie: for so he explaineth it: *thou hast a name that thou livest, & art dead*, that is, thou art generally reputed to be a faithful & godly teacher; but thou art an hypocrite as beeing destitute of faith and true holines, & so dead, that is, as a painted sepulchre before the Lord guiltie of death, although thou seemest to be alive & holy before men. Hence we learne three remarkeable pointes.

The first is an evident argument of Christs divinitie. For if Christ so knowes all our

all our workes, as that he discerneth betwixt true godlines, and hypocrisie the dead and living members of the Church, true pastors and hypocrites: then certainly he tryeth the heart of man, which is onely proper to God, and is not communicable to any creature, no not unto the Angels. Which further confirmeth the x. and xv. iij. argument before mentioned.

Secondly we are taught, that all who professe the truth, and make a shew of holines, are not truly faithful and regenerate persons, but many of them are hypocrites and deceivers as being faire otherwise then they are accounted of for hypocrisie is an outward shew of inward dishonestie: or a profession of faith with the mouth, being in the mean time destitute thereof in the heart. And hence we may conclude that a bare profession argues not true faith, as the patrones of hypocrites affirme, whereby they oftentimes delude themselves & others. *Simon Magus* is said to beleieve. Therefore, (say they) some who professe & have true faith may fall away and perish. But this place shewes us, that many are inwardly dead, who outwardly seem to be alive: being with *Ananias* the hie Priest, *whited walls*, with the *Pharises painted sepulchres*, & spiritually dead, as Christ spake to the yong man: *let the dead, burie the dead*. And *Paul* speaketh of some *wanton widomes*, who are dead while they live: yea all men considered in their natural condition are dead in trespasses and finnes. To be short, many have faith without love, which is dead, a faith which the Devils also have. Thus we see in scripture how they are said not onely to be dead, who are deprived of naturall life, but also not being regenerated to a spirituall: or who are sincere in appearance onely, and not in truth. Let us therefore take notice that all are not godly, who seem so to be: neyther shall all they, who say *Lord, Lord*, enter into the kingdome of God: for the Church consisteth of a mixture of saintes, and hypocrites: and this difference is not onely in the laitie, but chiefly in the *Clergie*, as they call it: that is, many who in sheeps cloathing, seem to be true Pastors & teachers, are in truth but mercenarie wolves: and howsoever these may deceive men, yet Christ knowes them: And therefore let not the Bishops of Antichrist thinke to blinde the eyes of Christ, with their titles, mitres, and royal robes,

The consideration of this informeth us in the first place, of the divers condition of the Church in this world. For many are called to be members of the Church whereof some are good, others bad, some saintes, others hypocrites: like as the net takes in al manner of fishes.

But howsoever the saintes elected, are not known of men, yet God & Christ doe discern them. For *the Lord knoweth who are his*. Therefore let every one try and examine himself whether he be dead or alive: for hypocrites deceive not God, but man & their owne soules. Wherefore let us shun hypocrisie even as a pest, remembering what *Ambrose* admonisheth, not to rest contented with a bare name, & in the mean while to be grievously guilty: or with the height of honour while we abound in sins: or with a profession of Godlinesse, while our actions are devilish.

For otherwise we should onely have a name to live, when in deed we are but dead.

Lastly observe, that the efficacie of the ministry doth not depend upon the goodnes of the minister. For God doth sometime vivifie and governe his Church by dead officers, as we have here an example: which serves to confute the *Donatists* and Popish Sophisters: who maintaine, that there was not any Church of the elect, untill the time of *Laithir* in the *Papacie* but themselves, except we wil acknowledge their Bishops (for other there were none) to have been approved of by the Lord.

2. *Bee watchfull*] The second part of the narration is an exhortation, admonishing the Angel in *Sardis* of divers things, to the end he might purge himself from the crime of hypocrisie: and withal he is threatened to be punished except he doe repent. First he is commanded to shake of that hypocritical drowlines into which he was fallen: *Bee watchfull, that is stirre thy self up*: for he is not onely required



Ephe. 14

to be more faithfull and careful over the Church, then formerly he had been: but also called upon, as it were, to live againe: for so faith Christ, *but thou art dead*. Now death in scripture is frequently compared to a sleep: so that this place, and that of the Apostle (speaking unto men fallen into a deep sleep of sin,) is of the like interpretation: *I wake thou that sleepest, and arise from the dead, and Christ shall give thee light*. Not as if wee could of our selves arise from the death of sin: (for this is a worke of Grace) but because the Lord by his precept powerfully worketh in us, that which he requireth of us: and by the operation of his owne spirit rayseth us up, being asleepe in sin, unto newnes of life.

Ecc. 2. 25

Ecc. 2. 25

Ecc. 2. 25

Ecc. 2. 25

Rom. 14. 2

1 Tim. 2. 9

Ezek. 34. 4

1 Cor. 13. 9

Eccle. 7. 20

Io. 20. 17

Rom. 2. 29

*And strengthen the things*] Or rather strengthen the rest, that is, such dying members of the Church, as are committed unto thy charge, who because of thy negligence decay both in faith and holinesse. For it is no wonder, that a Church should fall into a deadnesse and securitie, while the officers thereof are asleepe: Christ therefore commandeth him to strengthen them, that is, to labour by a holie life and doctrine, to bring them againe into the way of life.

*That are ready to dy*] in Gre. *αὐτοὶ ὅτι ἐγγύς τῆς θανάτου* that shall dy, that is, which are near unto death: like as in Luk. 7. 2. it is said of the centurions servant, *ἦματι πλάστῳ* he should dy, that is, was ready to dy. So these here were near unto death, though not altogether dead, and therefore the Pastor is exhorted carefully and speedily to put to his helping hand for their recoverie: This care the Apostle recommendeth unto all the faithful: namely, to receive them that are weak in the faith: And therefore it is a speciall dutie of the ministers of God, who are spirituall physitians, to applie to Christs weaklings the holesome medicines of Gods word: for otherwise, God faith unto them by the prophet, forasmuch as ye have not strengthened the diseased, nor healed that which was sick, nor bound up that which was broken nor sought that which was lost, &c. Behold I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding my flock. Montanus reads it, *αὐτοὶ ὅτι ἐγγύς τῆς θανάτου* which thou art ready to lose, that is, destroy by thy negligence; which is a more heaveie expression.

*For I have not found thy workes perfect*] These words containe a reason wherefore God requires him to be watchfull. But it may seem, that this reproofe is not equal & just, considering that no mans workes on earth are perfect before God, if he should enter into Iudgment with us: for, we know but in part, we prophesie in part: and there is not a just man on earth that doth good, and sinneth not. I answer: Christ speakes not here of the common infirmities of the saintes: but accuseth this Bishop for his notable hypocrisie, and condemnes him not, for not being fully and absolutely perfect: but because he found him not upright in his wayes before him: for he was onelie an eye servant, outwardly shewing a Zeal to pietie, and in the meanwhile secretlie a selfe-seeker and one who fulfilled his owne lust, not at all caring what became of his flock. Now forasmuch as Christ knew this his close and wicked deceit, it proves againe that he searcheth the heart, & so is true God: se arguments x and xviii.

*Before God*] Montanus, Arethas, and the old version read it, *before my God*, hence some hereticks thus reason. If Christ have a God, then he is not God himself. I answer, all other copies read it *ἔμπροσθεν τοῦ Θεοῦ*, before God, and it seemeth that these by some oversight here added, *my* taking it from v. 12. But be it granted, that the text should so be read, yet it helps them not: for Christ, as he is man, hath a God. I ascend to my God, and to your God; now howsoever in this respect, he is not God: yet as he is the Sonne, he is true God and life eternal, and coessential with the Father. But here we see, how manie things approved of by men, are indeed verie vile before God, who sees all things with eyes of flaming fire. Blessed therefore is he, who approveth himself sincere, not before men onely, but especiallie before the Lord.

*Remember therefore how thou hast received*] How, that is, what. In the third place he is exhorted to be mindful of the faith delivered and committed to him by the Apostles,

Apostles, to preserve the puritie thereof in the Church, and leave it incorrupt to posteritie: For it seemeth that this Bishop was unmindful of the trust committed unto him, and turned aside from the holie doctrine and way of the Lord. But all our Bishops forsooth and especiallie the Romish, are altogether infallible, yea incorrigible, because unto them alone, and not to any other, belongeth that promise: *The spirit shall lead you into all truth.*

Here we are taught, that the onely way to redresse the corruptions both of life and doctrine, is to have recourse to the rule of Gods word, and to set it alwayes before our eyes.

Thus Paul reproving the Corinthians for their abuse about the Lords supper, calls them back to the first institution thereof. (Cyprian writing to Pompius against the Epistle of Stephen Bishop of Rome, illustrates the matter by an excellent similitude: If, saith he, the conduites which before did plentifully afforde water to the cite should suddenly be stoppe, would they not go to the fontaine, there to take notice of the defect, whether the fontaine were dried up, or the conduites stopped, or the water drawn some other way? thus so the conduit pipes being mended, the cite may enjoy the former benefit of the water. Even so it becommeth Gods ministers, when the truth of God in any thing hath been changed, & men have been unconstant therein, to returne to the first original and Apostolical tradition, that the reason of our actions may flow from whence they had their first spring and original.

And repent. The last and chiefeest thing required in him, is repentance, that is, to forsake his hypocrisie, and sincerely to performe the dutie of his place. For then indeed we repent, when leaving our evil wayes, we order our steps aright, and seriously turne, to the Lord: the which I confesse, is not in our owne power to doe: but God graciously effecteth the thing which he commandeth in whomsoever he pleaseth. Howbeit they are inexcusable, in whom he worketh it not, because they willingly disobey the commandement. But it may be objected, they cannot doe it of themselves. It is true indeed, but from whence doth this arise? for have they not of their owne accord brought this inability upon themselves, and also by a voluntarie obstinacie augmented it, whereby they have made themselves inexcusable, and self guiltie before God?

If therefore thou shalt not watch. That he might be the more awakened, Christ adds to the exhortation a sharpe commination, threatening him except he be watchfull to come on him as a thiefe, that is, suddenly and unawares, to take vengeance on him for his hypocrisie by some horrible Iudgment.

On thee. *in thee, upon thee, or to thee*, not in a good sence, as that saying, *thy king cometh to thee*, to wit, for thy good: but in an evil sence, that is, to thy destruction: and therefore Beza more significantly renders it: *Against thee.* Thus Christ also speakes of himself, *Mat. 24. 43. and Revel. 16. 15. Behold I come as a thiefe, blessed is he that watcheth &c.* so Paul *1 Thes. 25.* which comparison as it is not dishonorable unto Christ in using it: so doth it no way countenance or allow thievish courses: for the similitude respects not the evil practice of thieves, but their sudden breaking and entring in upon men, while they sleep securely; and thus the Lord himself expoundeth it: *but know this, that if the good man of the house &c.* so here, *And thou shalt not know what hour I will come upon thee*, to wit, to inflict punishment on thee for thy securitie. Ribera understands it of death, *when thou least thinkest of it thou shalt dy, and be called to judgment.*

The use Christ shewes in the place before cited: *Therefore be ye also ready: for in such an hour as you thinke not, the Son of man cometh.*

4. *Thou hast a few names even in Sardis*. The third part of the narration, is a commendation of some that were faithful in this Church. For howbeit through the negligence of the Pastor most of them were dead, or ready to dy, yet the Lord still reserved some unto himself who were upright, according as he is accustomed to doe even in such Churches, as are most corrupt. For example when the ten tribes were fallen away, and had publicly set up the idolatrous worship of

1. Cor. II.  
23.

Math. 24.  
43.



1 King. 19

18.

Rem. 11. 4.

1 Tim. 2.

19.

2. Tim. 2.

19.

He. 12. 14.

Ab. 12. 21

Lu. 23. 11

2. Cor. 5. 2.

their Calves, and Baal, and withall so oppressed the godlie, as that *Elias* verelie thought that al the Lords prophets except himself had been slaine by the sword: yet even then God had left unto himself, seven thousand, *who had not bowed the knee to Baal*. In *Pauls* time the whole nation of the Jewes seemed to be rejected, and destitute of the grace of Christ: yet at that present time there was a remnant, according to the election of Grace, as the Apostle sheweth: The like may be said touching the papacie, for though in many ages together, both the grace of Christ, and his true Church hath been as it were trampled under foot, and the same overspread with horrible idolatrie in all kinds: yet as the histories of the martyrs doe witnesse, the Lord had some few names among them continually, who resisted the publick abuses of the times even unto blood.

Moreover as this commendation was comfortable to the Godly, so it did tend to the great shame of the Pastor: Therefore least the faithful should have thought that Christ also was wroth with them, they are by name (to the others disgrace) much commended for their constancie. Now what is more dishonorable then that the disciples should in doctrine excel their teacher, and the sheep the Pastor in sinceritie of life?

*Names*] That is persons, as *Act. 1. 15.* there were a hundred and twentie names. So *Reve. 11. 13.* there were slaine 7000 names.

*A few*] For manie are called, but few are chosen, almost in everie congregation. We ought not therefore to be offended at the paucitie of the faithfull, and the multitude of the ungodly. The *Papists* indeed glory in their multitude, and write volumes in praise of the largenes of the *Romish Church*, upbraiding us because of our fewnesse: but here we see how in *Sardis* there were many hypocrites, a few names onely who were not defiled.

Here againe we have a cleare prooffe of Christ divinitie, in that he is said to know these few names in *Sardis*, the truth is, he knowes all the faithful, and discerneth them from hypocrites, which is a worke onely proper to God: for the Lord knoweth who are his. see arguments x. and xviii.

*Who have not defiled their garments*] Their constant sinceritie is set forth by this Metaphor: and by *Garments* is meant thus much: as their bodies were not polluted with the filthy manner and lusts of the *Nicolaitans*, so neither were their soules stained with their impious doctrine. Alike Metaphor the Apostle useth, *1. Thessa. 4. 4.* That every one should know how to posses his vessel, that is, his soule and bodie, in sanctification and in honour: not in the lust of concupiscence, for this is the will of God, even your sanctification: and without this no man shall see him. Now Christ acknowledged them holy and undefiled, not as if they were altogether unreprouable, but because they persevered in faith and holinesse of life, not withstanding the neglect of the Pastor, and the manifold evil examples round about them.

*And they shall walke with mee*] As hypocrites are threatned with punishment, so the Godly are encouraged with promises of reward.

*In white*] What may this bee? by this Metaphor is signified a heavenlie triumph, a kingdome, and glorie to come. It is taken from the state of kings, & the great honour given unto mightie conquerours. With such royal apparell, Herod was cloathed when he sate on his throne, and God smote him dead for his pride. So in scorne they clothed Christ the king of Glorie: It also was ancientlie a custome to cloath the Conquerours with a white garment. To be short white garments for their brightnesse, were signes of Glorie: here then, Metaphorically the glorie of the saintes is promised; Thus it is said, *v. 5.* He that overcometh the same shall be cloathed in white raiment. & *Rev. 7. 11.* White robes are given unto the elect, standing before the throne, and chap. 19. 14. the armies of Christ are cloathed in fine linnen white and cleane: But it may be said, seeing their garments were now already pure & undefiled, therefore they needed not to be cloathed in white: To this the Apostle answereth: we groane earnestly, desiring to be cloathed, that we be not found naked. For the puritie

puritie and righteoufnesse of the saintes on earth can not abide the judgment of God: & therefore they must be cloathed with the perfect robes of absolute innocencie, ere they can stand before his maiestie:

*With me*] They shal be partakers of my glorie. If the raiment of Christ, on the mount, was *white as the light*: how much more doth he now shine beeing exalted: Yet so wil he cloath the saintes: for they shal shine as the sunne, according to that proportion which is betwixt the head and the members. And hence *μὴ ἔρχομαι μετὰ ὑμῶν* *with me*, may also be translated, *after me* as if he should say, *ye shal be cloathed in white, next unto mee*.

Mat. 17. 2

*And they shal walke*] *Beza* translates it, *and therefore they shal walke*, which indeed expresseth the sence: but not the words of the text.

*For they are worthie*] To wit, to walke with me in white: the argument is taken from the equitie of it. Thus doe the messengers of the *Centurion* beseech Christ to heal his servant, because he was worthie. But this seemeth to establish the doctrine of merits: for dignitie comes by vertue. For if we shall walke in white because of our worthinesse, then we deserve the same for our workes sake.

Luk. 7. 3.

I answer the assumption is false: for the scripture no where saith, because of our worthines, or workes: but when soever it mentioneth the judgement of God, we are said to receive, *κατὰ τὰ ἔργα* according to workes, but not *διὰ τὰ ἔργα* because of workes, least we should conceive any opinion of meriting by them: which Christ expressly denieth, *Luk. 17. v. 10.* *When ye have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our dutie to doe.* We therefore shal walke in white, not because of our worthinesse, but according to it: for the particule (*οἱ*) *for*, doth not signifie any cause of merit, but a qualitie agreeing with the justice of God, that is, shewing not why, but who they are that shal walke with Christ according to that in *Mat. 5. 3.* *blessed are the poore in spirit: for theirs is the Kingdome of heaven, &c.* as if he had said: because unto such, the kingdome of heaven is freely promised.

But againe though the assumption were granted: yet would not the proposition be universally true. For dignitie in its kinde doth not alwayes proceed from vertue, but somtimes from dutie without vertue. So *Nero* had honour, and was worthie of honour in regard of dutie, but not in regard of any vertue in him. So in particular our worthinesse before God, is not because of the worthinesse of our workes, but of grace, by which he maketh us worthy, by calling, justifying and glorifying of us. As the Apostle plainly teacheth us, *2. Thess. 1. 5.* where, after he had said, that *the tribulations of the Godly, were a manifest token of the righteous judgement of God, that they might be counted worthy of the kingdome of God*: (least this should be misapplied to a worthinesse of merit) he prayeth *v. 11.* that *God would count them worthy of this calling*. As none therefore deserve or are worthy to be called of God: so neyther doth our worthinesse prove any thing for the doctrine of merit. If they object from *chap. 16. 6.* *For they are worthy*; that as there the deserved cause of punishment is of themselves: so here the meritorious cause of reward. The consequence wil not follow from the rule of contraries: for the comparisons are not alike. Because in order of justice al evil workes whatsoever deserve punishment: for the soule that sinneth shall dy. But good workes how great-soever, beeing debts & duties, can not merit at the hands of God.

5. *He that overcommeth the same shall be cloathed*] Gr. *ὁ νικῶν* he, but the old translator reads it *ὁ νικῶν* so, shall he be cloathed.

The conclusion containes a promise, with an *Epiphonema* as formerly.

The promise is extended, not onely to those few in *Sardis* spoken of, but to all who overcome the world, *Satan* &c. *see chap. 2. v. 7. 11. 12. 26.* Thus by a three-fold promise all are stirred up to hope for victorie: the two former are metaphorically propounded; the third properly: yet all seem to signifie one thing: for what can be given to them that overcome more, then the crowne of life eternal? how-ever in the reward promised we may note a certain gradation.

First



First, *He shall be clothed with white raiments*] This, by a metaphor, signifies the heavenly glorie with which we shall be clothed, as with a royal garment. What more?

*I wil not blot out his name out of the booke of life*] This further notes the eternitie of glorie: for not to have our names blotted out of the booke of life, is to have them all-ways remaine therein: that is, to enioy eternal glorie. What more?

*I wil confesse his name*] A further degree, promising to make knowne the constancie and faith of every one by name, even before the throne of the blessed trinitie, and in the presence of the holy Angels. A glorie indeed surpassing mans apprehension: For what is more honourable then when a general doth by name before the whole armie, declare the valiant exploits of this or that souldiour? But this Christ promiseth here to doe: and in *Mat. 10. 32.* *Whosoever therefore shall confesse me before men, him will I confesse also before my father which is in heaven: but whosoever shall denie me before men, him will I also denie before my father which is in heaven.*

*And before his Angels*] As beeing the most holie ministers of God, and witnessers of our glorie.

Hence we note, first, that the saintes are said to have a two fold cloathing; for as we heard before, some in *Sardis* were commended for not defiling of their garments: and yet promised besides to have other white garments given unto them: the former are said to be ours, not as proceeding from our selves, but because we are enioyned to have them, meaning, both morall endowments of bodie and mind: as also the grace of faith and love, and other spiritual gifts: which we must have and preserve cleane and undefiled, that so we may be clothed hereafter in white. According to that of the Apostle: *If so be that being clothed we shall not be found naked.* For no man shall be clothed in white in the heavens, who hath not been indued with faith and true repentance in this life.

Secondlie, we are to take notice, that in scripture, God is said metaphorically to have a threefold booke. The first is the booke of his providence, which is the knowledge and counsel of God concerning the actions and events of all things first and last, of this the prophet speaketh *Psa. 139. 6. 16. &c.* *all things are written in thy booke.* The other, is the booke of Gods universal judgment, which is his knowledge concerning all those things which everie one hath don whither it be good or evil, and to be judged accordingly in the last day: as in *cha. 20. 12.* *and the bookes were opened.* The third, is the booke of life, that is, Gods praedestinating both of the elect and reprobates: the first are said to be written in this booke, the other not, but blotted out: of this the scripture speakes in many places: yet that in *Rev. 20. 12.* *then the bookes were opened,* may be understood of them all: for in the same verse, the booke of life is expressly mentioned: Thus God is said to have bookes metaphorically. Not as if eyther he hath, or stood in need thereof: for so it cannot bee, but by an *Anthropopathea* he speaketh to our capacitie: For God doth all things without such help or meanes, even by his eternal foreknowledge, counsel, government and judgment. But thus men cannot doe, for whatsoever is don in their counsels, cities, families, contracts &c. for memory sake is set down in writing, that so as there is occasion, they may looke it over and call to mind such things, as they desire.

Now concerning the elect, two things here are spoken of them: First, that their names are written in the booke of life. *Phil. 4. 3.* or in heaven: as *Luk. 10. 20.* by which manner of speech we are taught, that true beleivers doe not obtaine salvation by chance, but were elected of God to life in Christ before the foundations of the world: and known from them that perish. Secondly, their names are never blotted out of this booke, as it is here testified, *I wil not blot out his name out of the booke of life.* By which phrase is signified, that the salvation of the Elect is certaine and sure, and that they shall never perish: according to the promise: *no man shall plucke my sheep of my hand.* It is impossible the elect should be seduced. All which

*Pf. 69. 29.*  
*Isai. 4. 5.*  
*Dan. 12. 2.*  
*Phili. 4. 3.*  
*Reve. 18. 8.*  
*17. 8.*  
*22. 19.*

*Luk. 10.*  
*20.*

which serves, not for curiositie, but for our comfort, that we being certaine of our salvation, might joyfullie persevere in welldoing unto the end.

Of infidels and reprobates two things are also spoken :

First that their names are not written in the booke of life: as appears, *Rev. 13. 8. & 17. 8. & 20. 15.*

*Rev. 13. 8*

Secondly: they are blotted out of the booke of life, and cast into the lake of fire: *Let them be blotted out of the booke of the living, and not be written with the righteous. And, whosoever was not found written in the booke of life, was cast into the lake of fire,* by which is signified, that they who are not predestinated shall certainlie perish.

*Pf. 69. 28*

But this seems to imply a contradiction, as not to be written, & yet to be blotted out. I answer: that this is taken in a double sence. 1: Eyther of such who in the Eternal counsell of God are thus written, and so are never blotted out. Or, 2: according to the appearance, and boasting of hypocrites: For thus they are said to be blotted out: that is, declared never to have been written therein: we see there are many hypocrites in the Church, who are taken for a while to be the elect of God, whereas in truth they are not. Therefore when their hypocrisie is discovered, and they justlie cast out of the church, then they are said to be blotted out: As *Ambrose & Augustine* have wel observed. Notwithstanding it followeth not, that any of the Elect shall be blotted out, For this is contrarie to that promise of God. *It is impossible the Elect should perish, none shall plucke my sheep out of my hand.*

*Matt. 24.*

*24.*

*Jo. 10. 28*

This argument concerning our perseverance is full of comfort: for all the faithfull, being elected, are written in the booke of life, and shall never be blotted out. Whosoever therefore can now assure himself to be a beleever, ought certainly now to beleve, that he is the chosen of God, and that he shall assuredlie persevere in his faith, feare and service for evermore: yet not by his owne strength (for that were presumption and repugnant unto faith) *but by the power of God, who keepeth the elect through faith unto salvation, ready to be revealed in the last time.*

*1. Pet. 1. 5.*

6. *He which hath an eare* ] This needs no new explication, but practise. See chap. 2. v. 7. 11. 17.

### The vi Epistle to the Angel in Philadelphia.

7. *And to the Angel of the Church in Philadelphia, write, These things saith hee that is holy he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth and no man openeth*

8. *I know thy workes, behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denyed my name.*

9. *Behold, I will make them of the Synagogue of Satan, which say they are Jewes and are not, but doe lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee,*

10. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, so try them that dwell upon the earth.*

11. *Behold, I come quickly, hold that fast, which thou hast, that no man take thy crowne.*

12. *Him that overcometh, will I make a pillar in the temple of my God, and hee shall goe no more out: and I will write upon him the name of my God, and the name of the citie of my God, which is new Ierusalem, which cometh downe out of heaven from God: and I will write upon him my new name.*

13. *He that hath an eare, let him heare what the spirit saith unto the Churches,*

*COM-*  
Christ indeed is a spiritual being, and as such he is not subject to the same limitations as mortal men are. He is not a man, yet he is called a man, because he took upon him the nature of man. He is not a creature, yet he is called a creature, because he was made of the substance of Mary. He is not God, yet he is called God, because he is co-equal with the Father. He is not the Father, yet he is called the Father, because he is the source of all life. He is not the Son, yet he is called the Son, because he is the image of the Father. He is not the Holy Spirit, yet he is called the Holy Spirit, because he is the presence of God in the Church. He is not the Church, yet he is called the Church, because he is the body of Christ. He is not the world, yet he is called the world, because he is the light of the world. He is not the end of the world, yet he is called the end of the world, because he is the consummation of all things. He is not the beginning of the world, yet he is called the beginning of the world, because he is the first of all things. He is not the Father, yet he is called the Father, because he is the source of all life. He is not the Son, yet he is called the Son, because he is the image of the Father. He is not the Holy Spirit, yet he is called the Holy Spirit, because he is the presence of God in the Church. He is not the Church, yet he is called the Church, because he is the body of Christ. He is not the world, yet he is called the world, because he is the light of the world. He is not the end of the world, yet he is called the end of the world, because he is the consummation of all things. He is not the beginning of the world, yet he is called the beginning of the world, because he is the first of all things.



## THE COMMENTARIE.



*Verbo the Angel in Philadelphia*] There were divers cities of this name. But this was in Asia, and as *Strabo* writeth much incident to earthquakes: this Church was purer than the rest, for whereas all the others (*Smyrna* onelie excepted) were sharpelie reproved by Christ: this Church with her teacher is singularly commended: not but that they had their saylings (for there is no Church in this life without spot or wrinkle) but because their sinceritie and faith was such, as it covered all their infirmities, God being pleased to take no knowledge thereof.

Now Christ commends the faith & constancie of this Bishop above the rest, foretels his combats with the Jewes, and promisseth to assist him in the persecution now at hand; moreover he exhorts him to be constant to the end. Some thinke he was *Quadratus* a disciple of the Apostles, of whom *Eusebius* makes mention; but more of this in its place.

Among the Epistles which are attributed to *Ignatius*, the sixth was written to these *Philadelphians*, in which he exhorts them to keep the unitie of the faith, and flie heresies: but in it, the Eminencie and Primacie of Bishops is too hyperbolically extolled. *Yee Princes*, (saith he) *be subject to Caesar, ye souldiours to the princes, ye let priests and deacons with the whole clergie and people, souldiours and princes, yea and Caesar also, obey the Bishop, and let the Bishop be obedient to Christ, as Christ is to the Father.* But it is apparent, at that time the souldiours, with all the princes, yea & Caesar too, were so far from embracing the faith, as that on the contrarie, they cruelly persecuted both Bishops & all other Christians.

Notwithstanding there is in that Epistle a sentence verie observable, & carries a note of true antiquitie: *I have heard saith he, Some say, if it finde not the Gospel in the ancient, I will not beleve: but to such, I say, to me Christ is antiquitie: and whosoever obeys him not, it wil bee their certain and irrecoverable destruction.* A fitt sentence to be applied against the Papist, who enquire after the antiquitie of our doctrine: but this by the way.

The parts of the Epistle are three: The inscription, narration and conclusion.

*These things saith he that is holy, he that is true*] In the preface the person of Christ is gloriously described by fower Epithites.

First hee is called *holy*, both because hee is in himself holie, and is made to us of God *Sanctification*: besides hee loveth holinesse, and can not abide impuritie.

2. *Is true*, that is, constant in keeping his word, and performing his promises and threatnings; loveth truth in us, and detesteth all falshood, whether in life or doctrine: yea none shall escape unpunished that takes ought from his promises, or threatning.

Here we have the twentieth argument of Christs deitie. For none absolutely, save God alone, is in scripture called *the holy* and *faithfull* one. Thus the Seraphims cryed one to another: *Holy, holy, holy is the Lord God of hostes.* And who is true, or truth besides the Lord? *The Lord is righteous in all his wayes and holy in all his workes.* In *Dan. 9. 24.* he is called *the most holy*, and it seemeth that these two Epithites of Christ were thence taken. Christ saith of himself: *I am the way, the truth and the life. This is the true God, and eternall life:* So here, *these things saith he that is holy, he that is true.* Thus we see, the divine majestie of Christ fully declared. Here also let us note the detestable boldnesse of the Pope of Rome, who wil be called the *most holy Father*, yea *holinesse it self*: Is not this to lift himself up above Christ? doth he not herein manifest himself to bee the great Antichrist.

Christ indeed is absolutelie called the *holy one*: but the Pope calleth himself, the

Lib. 12.

Lib. 3. hist  
cap. 37.Ignatius his  
Epistle to  
the Phila-  
delphians.

1 Cor. 2. 30

xx Argu.  
of Chr.  
deity.  
Isay 6. 3.

Ps. 145. 17

Ioh. 14. 6.

1. Io. 5. 20.

the *most holy one* and that absolutely: Thus he proudly exalteth himself above Christ, which is proper to Antichrist. The like we noted from the title of Christs priesthood *Heb. 4. 14.* where hee is twise called a *great hie Priest*. But the Pope arrogates to himself a higher title, viz. *the greatest hie priest*: wherein againe he listeth himself up above Christ: and plainelie shewes that he is not his *vicar*, but rather the successor of the Archpriest of the Pagans, whom the Romans called *Archflamins*.

But perhaps it will bee objected: That the Pope is called the greatest hie Priest: not in respect of Christ, but of other inferior hie priests: and beeing the supreme and universall bishop.

But this unlooseth not the knot. For in what respect soever he calleth himself the *greatest hie priest*, it is evident that herein hee maketh himself greater then Christ, who is onely called the *great hie priest*:

This therefore confirms what we said before, that he was not Christs successor, but the *Pagans priest*: neyther will the pretence of other *hie priests* any whit helpe or credit them: for eyther they are not *great hie priests*, in respect of whome the Pope must bee said to be the greatest: or if they are, then they make themselves equal with Christ, by assuming his proper title, and so are as sacrilegious in this, as the Pope is in the other.

To bee short the Pope in naming himselfe the *highest priest, universall bishop, prince of priests, &c.* doth manifestly transgresse against their own Cannons dist. 100. cap. *Let not the Bishop of the chiefe citie be called the prince, or chiefest of priests, or by any name tending this way, but onely the Bishop of the first seat: againe: Let none of the Patriarchs use the name of universalitie: because if any one of the Patriarchs be called universall, how can there bee any more?*

And the Rubricke hath it: *Let not the Bishop of Rome be called universall.* By this therefore he shewes himself to be Antichrist indeed: for as Pope Gregorie witnesseth: *Whosoever calleth or desireth to be called the universall Bishop: is in this his ambition a forerunner of Antichrist: in that hee proudly preferreth himself before the rest.*

Neither doth that helpe them which some vainly pretende, that the Pope takes not away the name or jurisdiction from other Bishops: for eyther he makes himself alone universal, or els it must necessarilie follow, that every Church hath two at one time. But how ever it be, yet that of Gregorie is no way answered, but he is certainlie Antichrist, who assumeth a superioritie over his fellow ministers. But let us returne to the titles of Christ.

*Who hath the key of David?* This is the third Epithite. The *Kings Bible* hath it, *τὴν κλεῖν* for, *τὴν κλεῖδα*. The Greeke *Scoliaſt* observes that some copies in steed of the *key of David*, read, *the key of hell*, according to that in *Chap. 1. 18.* *I have the key of hell and of death*: which though it well agrees with that which followes: yet our reading is approved by most copies.

*Bezæ* supposeth, that it might be read, *the key of the house of David*, as alluding to *Isay. 22. 22.* where the Lord promising to make *Eliakim* treasurer in steed of *Shebna* saith, *the key of the house of David will I lay upon his shoulder; so he shall open; and none shall shut, and he shall shut, and none shall open.* The house of David, is the Church: the *key* is a signe of æconomical power.

Now Christ hath this key; that is, absolute power over the Church as Lord, and head thereof: and hath committed the ministeriall power of the keyes, to the Apostles, and their successors, which consisteth in opening and shutting the kingdome of heaven by preaching of the Gospel and administration of Church discipline.

*Who openeth and no man shutteth?* This notes a further degree of power, for he alone holdeth the key by his sole and absolute authoritie, and so whatsoever he doth herein, he cannot be resisted: according to that in the Gospel *all power is given unto me in heaven and in earth.*

*Matt. 28.  
18.*



But this seems to be a paradoxe, *he openeth, and no man shutteth*: how can this bee? the words seem to be taken from the place before cited. The meaning is, he onely hath right to open and to shut: but how is that? Some understand it of the sence of the scripture, which to us is as a booke shut, unless Christ by his spirit open our harts and understanding. This is true indeed in regard of one part of the sentence, but to the other it answereth not: for howbeit Christ openeth the meaning thereof, by enlightening of us: yet hee shuts them not, unless it be by accident, that is, when he darkens such more and more who are already blind in the things of God. But I questiō whether such an exposition appertaines to this place: For I rather thinke, it is spoken of Christs opening the dore of his Church, and of grace, and so consequentlie of heaven it self. And thus in the following verses he is said to open the dore of the church in *Philadelphia*: and the like he doth in all other places, when he calleth whomsoever he please, and draweth them by his spirit: for none enter in at this dore, but such unto whom Christ openeth the same.

*And no man shutteth*] For none can pluck Christs sheep out of his hands; the gates of hel cannot shut this doore beeing once opened by him, neyther can any adversarie power hinder them from entring into the same. The which matter indeed is of singular comfort for his Church: for let Satan attempt what hee can, neverthelesse to whomsoever Christ openeth the doore, to them it shall still remaine open and his sheep shal have their egress and regress, and finde sweet pasture for their soules: hence we see that the condition of the elect is safe and unchangeable.

*He shutteth and no man openeth*] As he openeth and no man shutteth, so again on the contrarie, he by his mightie power shutteth, and no man is able to open. For whosoever is not elected, called, and drawn by Christ, can never enter: for he is the doore, the way and life; Io. 10: which again proveth the Godhead of Christ: for to whom can these things be applied, except to God alone? some object, that this also was said of *Eliakim* Isay. 22. I answer, it was spoken of him typicallie, and in respect of his ministerial power, as being a legal hie priest: but of Christ in regard of his kingly, divine, and proper power, as being an eternall high-priest. The *Pope* of *Rome* to establish his tyrannie, doth most impudently assume this power, which onely is proper to Christ: now Christ indeed gave power to *Peter* of binding and loosing, of opening and shutting, but it was by the key of the gospel, and not to him alone, but unto all the Apostles, and Pastors of the Churches. For as he said to *Peter*, *whatsoever thou shalt binde &c.* So he said unto the rest, *whatsoever yee shal binde on earth, shall be bound in heaven.* Whereas the *Pope* alone wil open and shut all things as he please, yet not by the key and power of the gospel, but by the adulterate key of his owne Antichristian tyranny.

8. *I know thy workes, I have set before thee*] The first part of the following narration, is a commendation of the Pastor and Church of *Philadelphia*, for holding fast the sinceritie of the doctrine receyved against the heresies of the time: and remaining faithfull in their fierie trials. This he commendeth first generallie: *I know thy workes*: which is not to be taken indifferentlie, as *chap. 2. v. 2.* or in the evil part, as it is spoken of those in *Sardis* & *Laodicea*: but in a good sence: as if hee had said, I approve thy workes. And this he doth to stirre them up to a cheerfull going forward in wel dooing: for the prayse of vertue increaseth it: and honour provokes men to vertuous enterprises. As the Poet speaketh. Secondly in special: *because he had kept his word and not denyed his name.* Thus as in the first he is commended for his sinceritie in doctrine: so in the latter for his constant profession of the same before the adversarie. These two things are required of all Christians, but Especiallie of Gods ministers: namely, to keep the faith of Christ entire, and not to corrupt the same by humane inventions: and 2. not to forsake the profession thereof in any estate or condition. For with the hart man beleeveth unto righteousness: and with the mouth confession is made unto salvation.

But

xxi Argu.  
of Chr.  
deitie.

Matt. 16

19.

Matt. 18.

18:

Ovid. li. 4.  
de pont.

Re. 10. 10.

But least this holie teacher should be lifted up, to thinke he did these things by his owne strength: Christ therefore ascribes both the first constitution of this Church, as also the constancie of Pastor and people therein, to his grace alone: *behold I have set before thee an open doore*; that is, It is not by thy own power, that the congregation over which thou art, embraceth the truth taught by thee, or that thou thy self standest fast in the faith, against all the threats of the adversaries, who daily labour to shut this open doore: *for thou hast little strength*, that is little, or no outward help and assistance: but it is *I* who have set an open doore before thee: It is *I* who have opened it by my own power, and hence the enemies neither have, nor ever shall be able to shut the same. Thus we see, that which before was indefinitely spoken of Christs shutting and opening: is here in perticular applied to the *Philadelphians*: *I have set before thee an open doore*.

I am not ignorant how these words, *for thou hast a little strength*, may be taken in another sence: And some indeed doe expound them adversitivelie, as if they deserved the greater commendation, for their constancie in their affliction, seeing they had but a little strength, that is destitute of humane protection. But then the causal *or* (*for*) should bee a reason of the latter, that is, wherfore he had kept the word: which is repugnant to the scope of the commendation: for it is manifestly a reason of the former: namely wherfore Christ had opened a doore unto him, which no man should bee able to shut.

Others again understand it as spoken for his comfort: as if Christ had said, I have gathered unto my self a Church in this citie in the midst of many adversaries, over which I have appointed thee a Pastor, and howsoever thou hast but a little strength to resist them, notwithstanding I will so protect both thee and thy congregation, as that no man shall bee able to shut, that is, to subvert the same, or expell the faithfull out of this place. Which interpretation I confesse contains much excellent comfort, both for the Pastor and people: but considering that the Epistle as yet treates not of consolations, I therefore allow rather the first exposition.

Now touching this manner of speech: *An open doore*, by a *Metaphor* is signified an occasion offered of wel dooing; that is, an opportunitie of preaching and propagating the Gospel: for as a man goes into the house, the doore being opened: even so when the Lord gives passage to the Gospel, Churches are planted & propagated: according to that of the Apostle, *When I came to Troas to preach the Gospel, a doore was opened to mee of the Lord*: and *1. Cor. 16. 12.* *a great door and effectuall is opened to me &c.* Hence chiefly we are taught two things.

2 Cor. 2, 12

*First*, this again proves the divinitie of Christ: for whereas he both knoweth the workes of the faithful, and openeth a doore to his Church, as also restraines the power of the adversaries, that notwithstanding all their malice and rage, yet can they not shut the same: it clearely shewes that he is God onely wise and omnipotent. And therefore as Christ our Lord by his mightie workes, proved against the blasphemous Jewes, that he was God, *Joh. 10. 38.* so are we bound from his powrfull gathering and preserving of this Church to beleve the same.

XXII Arg.  
of Chr.  
deity.

The cavill of some hereticks is of no waight: who pretend that Christ doth these workes by a power communicated unto him of the father. I answer, he doth it by his divine and essentiall omnipotencie, which he hath received from the father by eternall generation: *for whatsoever the father hath, is Christs, and whatsoever things bee doeth these also doeth the son likewise*. Not as if the power of the Father were uncreated, & Christs created: but both the Father, and the Son worke by the same divine and uncreated power. *For the Son doeth all things equally (alike) with the Father*.

Joh. 16. 15.  
10. 5. 9.

*Secondly*, as Christ of old opened a doore for the passage of the Gospel, and no power or malice of men nor Devils could any way hinder the same: so considering at this day that among so manie enemies a doore is opened unto the Churches in *Germanie, England, Poland, Hungarie &c.* we ought to acknowledge,



that this happeneth not by chance, nor ascribe it to the industrie of teachers, prudence of politicians, or the power of princes, but unto the grace, efficacie, presence, and power of Christ alone: for certainly the strength of Christians hath been little or nothing to resist the tyrannical persecution; cruell edicts, and horrible torments, by which Antichrist hath laboured, (but in vain) utterlie to deface our Christian faith: but by how much they have sought to presse it downe; by so much (like unto the palme tree) it hath flourished more and more: because Christ by his divine power having opened this *doore*, Antichrist was not able to shut the same. And indeed it is a thing admirable in our eyes: that some few *Monkes* and despised teachers should by the contemptible preaching of the Gospel, so shake the kingdome of the *Beast*, howbeit supported with the aid and power of the kings and Emperors of the earth on all sides, as that whole nations of the Christian world should turne from Antichrist, to Christ our Lord.

Now this beeing come to passe, we may not thinke that either teachers, kings or princes have opened the *doore*: but because Christ powerfullie reigning at the right hand of God, hath so effected the same: as that none was able to hinder it. Let us therefore bee truelie thankful unto Christ for so great a mercie and divine miracle, humbly beseeching him to keep this *doore* still open unto us, not suffering it to be shut for our unthankfulness, or his sheep to be scattered by the enemies: but that hee graciously preserve his Churches by dwelling among them.

9. *And I wil make them of the Synagogue of Satan*] Gr. *I give them*: The second part is a consolation, against two sorts of temptations. *The first*, in this verse: the second, is expounded in the verse following, by a close *Prolepsis*; or prevention. For having said, that he had set a *doore open* before them, which none should shut: this might seeme impossible, considering how on the one side, the Iewes their professed enemies did much ennoy them: againe on the other hand how the unbelieving citizens, magistrates, together with the kings and Romane Emperors did miserably afflict them: yea and how Christ himselfe foretels that they should suffer yet greater troubles for his names sake. Here then I say might they not doubt, how this *doore* should be kept open by Christ against the adversaries? and not rather in a short time be shut up, that is, oppressed and destroyed by them.

To these feares hee opposeth distinct remedies, and to the end, that neither the Iewes perversnesse might offend them, nor the oppression of tyrants dismay them: Christ assures them that he will turne the one to their good, and deliver them from the other. And this is the coherence, and sum of these two verses.

That which concerns the first temptation, is comprehended in these words, *behold I give them of the Synagogue of Satan* &c. so he calleth the *Iewes*: as in cha. 2. 9. *I give*, that is I rayse up adversaries against thee, who shal cruellie hate both thee, and the Church: for looke as the Iewes continually persecuted the Apostles, by raising up against them tumults in all places, to hinder the propagation of the Gospel: so would they doe unto these of *Philadelphia*.

Now to comfort them herein, Christ useth diverse reasons. *First*, his providence. *I* (saith he) *give*: that is, they shall not fall upon you by chance, but by my appointment, and to the end that yee should be tryed, and therefore yee ought patiently, to endure this temptation, and alwayes to trust in mee: for I will give nothing, but what shalbee for your good and profit. And thus I understand these words, howsoever others are otherwise minded. But doth not Christ in this make himself the author of sinne? seeing the malice of these Iewes against the Christians was verie sinfull. I answer, it followeth not. For Christ rayled up the Iewes against his servants, not putting this rage into them, but using them onelie for the others trial: as is expresse in the end of the following verse: *to try them that dwell upon the face of the earth*.

This is the first consolation, and ground of all the rest. For he which beleeveth, that his troubles are sent of God, will bear them patiently, and assuredlie hope, that God wil turne all things unto his good.

*Who are of the Synagogue of Satan*] A second consolation is taken from the vanitie of their adversaries: for they lyed in calling themselves *Jewes*, that is, *the pray-ers of God*, deriving their name from *Judah*, which signifies, *to prayse*, as if they had been the offspring of *Juda*, the children of *Abraham*, and onely people of God. But indeed they were not *Jewes*, but a *Synagogue of Satan*: se chap. 2. 9. by which we are taught, not to admire hypocrites for the glorious titles, which they vaine-ly assume unto themselves.

The *Papists* to this day boast as being the *Catholicke Church*: but they are a *Synagogue of Satan*: because they keep not the word of Christ: but persecute it, what- ever they pretend to the contrarie. For Christ saith: *hee that beleeveth on mee hath life everlasting*: But they on the contrarie: not he that beleeveth in Christ, but hee that beleeveth the decrees of the Church of Rome and subiecteth himself unto the *Pope*, hee shall have life eternall.

*Behold I will make them to come, and worship before thy feet*] The third consolation is taken from the profitable event of their troubles: viz. the marvellous conver- sion of these *Jewes* unto the faith of Christ. I will (saith hee) for a little while ex- ercise thee, and the Church by these lying *Jewes*, but a while after I will convert them: suffer therefore their injuries patiently, for shortly they shall become your friends and bretheren.

Their conversion is described by these signes: *they shall come and worship before thy feet*: that is, in a humble manner desire pardon for their offence: & joyne them- selves unto your congregation. Hee speaks not of that religious worship which is due unto God and Christ alone: but of an outward reverence, and falling downe before the feet of the pastor and the whole Church in signe of true re- pentance. For the word in the original *proskuneo* is derived of *pro* (a dog ge) and *proskuneo* signifies such a manner of falling downe before the feet of any in signe of subjection, as whelps doe in fauning on their masters. Metaphoricallie it is used for divine worship, or reverence, but here it is taken properlie.

Now behold the wonderful conversion of these *Jewes*, which yet is not to be ascribed unto their owne free wil: for of themselves they could not have repented: but this worke was wrought in them onely by the grace of Christ: for he saith, *I will make them to come*, which shewes the end or consolatorie effect.

*And know that I have loved thee*] That is, howsoever for the present they are your enemies and account you as men appointed to destruction: yet when they shall be converted they will bee of another minde, and know that I loved thee for thy patience and sufferance. *For I love them that love mee*: Because no man will suffer adversitie for my names sake, except he love mee.

Hence we may note two excellent doctrines.

First, that we ought not to despaire of the salvation of our adversaries. For it is easie with Christ of wolves to make them sheep, of enemies friends: and therefore we should always pray unto the Lord, for their conversion who are elected: we know there are twelve hours in the day, and that God calls some in the morning, some at noon, and some at evening: and then worketh such an admirable change in their soules, as of persecutors they become professors, of a *Synagogue of Satan*, a Church and spouse of Iesus Christ: as we see in the known examples of *Nabuc- hadnezer*, *Paul* and others. Unto whom we may also adde these *Jewes* here spo- ken of.

Secondlie, we see that the conversion of the wicked is not to be ascribed unto any free will in them: for Christ makes them to come and worship. And without him we could be nothing according to that saying, *no man can come unto the Father, ex- cept the Father draw him*. The consideration whereof puts us in minde both of our neede & weakness, which is come upon us by sinne: as also of the great mercie of God towards us: for although indeed it may in some sort be applied to our wil- lingnes, that we come and worship: to others their unwillingnes, that they come not, but rather blaspheme the name of Christ: yet the true and primarie cause, which

Job. 15. 5.  
Job. 6. 44.



1. Cor. 4. 7.  
Rom. 9. 18.

which maketh us willing, whereas others in the mean time are left in their unwillingness, is the free mercie and grace of Christ, by which we are differenced and made better then others, according as it is here said, *I will make them to come* &c. and again, *who hath made thee to differ? for he hath mercie on whom he will have mercie, and whom he will he hardeneth.*

Here falls in a question how Christ makes us to come to worship. The *Sophists* who plead for free-will, confesse indeed that this is a worke of grace, and without which no man can come: notwithstanding they affirme, that a man before hee is in the state of grace hath a free-will to doe good, although weak and sleepe: which will, (say they) by grace is awakened and strengthened, and so it cooperates with grace, yea prevents it in the verie act of conversion, beeing as it were a co-working cause: as when two horses draw a chariot: or two men together carie some waigtie burden.

Moreover they affirme, that free-will is like a seeing man, who albeit in the darke he discernes nothing by reason of the indisposition of the means, yet beeing brought into the light, he presentlie discerneth every thing. So likewise they discourse much, (though differing among themselves) of the sympathie or agreement betwixt grace, and the will.

The *Scorists* will have grace to worke nothing on the will, but to have its influences on the effects. But the *Jesuites* with *Thomas* affirme the contrarie, that grace workes upon the will, yet so as by an indifferent influence, and so is distinguished from it, according as the will is eyther good or evill.

But herein they all agree: that grace is onelie perswasive, such as is the motion of Orators unto their auditories, unto which the will, if it will, eyther doth, or doth not give efficacie and entertainment: which was the heresie of *Pelagius*.

Ephes. 2. 1.  
Jer. 13. 23  
1 Cor. 2. 14

Now on the contrarie the scripture teacheth, that the naturall man lies dead in sinne, and is like unto an *Ethiopian* who cannot change his skin, or a *Leopard* which cannot cast off his spots: hee receives not the things of the spirit of God, for they are foolishnesse unto him: *Every imagination of the thought of his heart is onely evil continually*: thus we see that mans free will is not subject to the law of God; neither indeed can be. For his blinde and erroneous minde cannot bring spirituall things, savinglie unto the will, neyther can his corrupt will refuse that which is evil as evil; but on the contrarie chooseth and delighteth in it, as if it were good. And therefore seeing that such is the corruption of our will and faculties, as that it is Christ, who makes us to come unto him, and the Father drawes unto Christ: none can affirme that the grace of conversion is onely an indifferent influence, or small perswasion but with blasphemie against God.

Gen. 6. 5.  
E 8. 21.  
Rom. 8. 6.

But they further object, that free-will makes man to differ from the beast that perisheth, and therefore sin could not take it away without the destruction of nature, whereby man should become an unreasonable creature.

*I answer*: It is true, if it be meant of free-will absolutely. But what is that to the purpose: we deny not free-will absolutely, for without it a man should be no more a man, but a verie beast. But we deny that a natural man hath a free and understanding will unto that which is good, in things appertaining to God: because the scripture in this pronounceth man blinde, and a servant to that which is evil, yea to be dead in sinnes, and altogether disobedient unto God. And therefore that we may come unto Christ wee have need not onely of perswasive motions, but also of an effectuall worke of grace, by which the Lord illuminateth, draweth, and regenerateth us, that so we may become new creatures: but what need have we to use many words: the sum of all is this: The natural man is dead in sin, and God gives us both the will, and the deed: Christ makes us to come unto him, what now is there left unto free will? they therefore which establish it against grace, doe rob God and Christ of their honour: precipitate man by pride into extreem danger, and renew the heresie of the *Pelagians*; whatsoever they pretend to the contrarie.

10. Because

10. *Because thou hast kept the word of my patience*] Now he comforts him in regard of the persecutions at hand; of which wee might discourse more fullie, if we had the histories of the Church of those times. Some understand it of the persecution under the Emperour *Traiane*: Who though he prohibited that Christians should be drawn before the Iudgement seats; yet such as were accused he commanded to be put to death as *Plinie* witnesseth in his epistles. Others applie it to the persecutions of Antichrist: wherewith not onely these of *Philadelphia*, but all the saintes upon the face of the whole earth were greivously afflicted: but the former opinion is more probable.

Lib. 10.  
Epist. 97.

This consolation is also threefold. The first is an approbation of their constancie in their former afflictions: *because thou hast kept my word*. It is a great comfort unto us; to hear, that our actions are approved of by men: but we ought much more to rejoyce if God approve thereof: for this worketh in us an assurance of a good conscience, and of the goodnesse of the cause for which we suffer: as suffering not as evil doers, but as Christians. He calleth the doctrine of the Gospel, *the word of his patience*, and *Paul* calls it the *word of the crosse*, because we must take up the crosse of Christ, and suffer afflictions patientlie for the profession therof. He calls it *his patience*, or *sufferance*, because he first suffered, beeing an example unto all them that beleeye in him: for *through manifold tribulations we must enter into the kingdome of God*.

*And I will deliver thee*] a second consolation, is a promise of deliverance in the *houre of temptation*, that is, of affliction, which figuratively is called the temptation of the Godly. Now hope of deliverance out of evil causeth constancie: because *hope maketh not ashamed*. Unto this hope we are stirred up, by laying hold on the promises of God concerning our certaine deliverance: which the Lord not onely promisseth here unto this teacher, but unto all such as are in the like temptation, that is, unto all the saintes dispersed throughout the whole earth. And therefore it teacheth us to be constant in the day of tryal, & to expect a full, and perfect freedom by Christ our Lord.

But this seemeth to establish the doctrine of merits, seeing Christ promisseth deliverance, because we keep his word. I answer: when the scriptures speake of *workes* & *reward*, they usually thus expresse it, as, *because thou hast done this, I will multiply thy seed*. Now we are to know, that this argues no mercenary reward due for desert sake: But a fatherly (though undeserved) promise, annexed unto the condition of our obedience: For no man can be said to merit in dooing that which he is bound to performe: but we are injoynd *to keep the word of Christ*: and besides when we have don the utmost that we can, yet we are but unprofitable servants: & God doth onely of his free grace reward our obedience & constancy. So that the speech of Christ in this place, is not an argument drawn from the meritorious cause of salvation, but fro the condition onely without which we cannot expect the same: for Christ promisseth to deliver none, but such as keep his word. Why then doth he thus speak? not that we should be lifted up with an opiniõ of merit: but by promising a reward, hee sheweth how acceptable our obedience is unto him: as also to the end that we may increase & persevere in grace.

*From the houre of temptation*] The third consolation is contained in these words; *temptation*, that is, the cruel persecution of *Traiane*, or some other tyrant: in calling it an *houre* he noteth the brevity of this affliction, that they might the more cheerfully undergoe it. The crosse is compared to a womans sorrow in travel. *Job*. 16. 20. because of the shortnesse of the paine, and the joyfull effect thereof. See also *Rom*. 8. 18. & *2 Cor*. 4. 17.

*To try them that dwell upon the earth*] the fourth consolation is taken from the use of afflictions: They are not sent as punishments from God for our destruction: but for the trial of our faith and constancie. And in this respect they are, *first* just: because God hath right to trie us: and 2: necessarie, least we should grow slack and dull: as also very profitable, for *vexation* causeth us to understand, worketh patience, shakes of the drowfines of sin, makes our faith more precious then

*Isa*. 28. 19.  
*Iam*. 1. 3.  
*1 Pet*. 1. 7.



Ps 91. 15.

Gold, to be found to prayle, and honour, & glory: to be shorn it stirreth us up earnestly to call upon God. Seeing therefore the Lord makes his trials so many wayes profitable unto us, let us be patient & constant under the same. He useth this temptation, to try them that are upon the earth: for God tries hypocrites & wicked men, as well as the saintes: though the effect bee diuerse. For by it the ungodline, inconstancy, & lightnesse of the former is made manifest, God hereby separating hypocrites, & wicked men crept into the Church from the society of saintes: for these remaine constant; the other by their apostacie manifest the secret corruption of their hearts. Moreover we are to take notice, that these words *them that dwell upon the earth*, are alwayes in this booke taken in a bad sense, as signifying unsound men, idolaters, & the followers of Antichrist: as will appear in the following history.

2 Pet. 3. 9.

*Behold, I come quickly*] This may be referred to the following exhortation. I will come quickly, hold fast therefore that treasure of faith, which thou hast received. But it seemes rather to agree with that which went before, as a conclusion of the third consolation: promising to come quickly to destroy the wicked, & to deliver his children, least by delaying their deliverance they might seeme to be impatient. Some referre this to his last coming. If so, then quickly, notes not the time at hand: but sooner then the world is aware of. For although the Lord be not yet come, yet he is not slack, saith the Apostle, concerning his promise, but is long suffering to usward, not willing that any should perish, but that all should come to repentance. He will therefore come quickly, that is, sooner then many thinke. For when the world shall say peace and safety, then sudden destruction cometh. See Chap. 1. 1.

*Hold that fast, which thou hast*] In this third part of the narration, he exhorts them, to sincerity, and constancy in the faith, that they loose not the reward: And it is added to the foregoing consolation, least by it we should become secure. The sentence is brief, but very emphaticall. *Hold fast that which thou hast*. What had they? faith and a good conscience, as Paul expounds it: 1 Tim. 1. 18. And indeed these are the chief heads of all spirituall blessings, the which whosoever hath, and keepes in this life, shall obtaine a crowne of glory in the life to come. These two, the Pastor and Church of Philadelphia had, and with them all other graces. For by faith, they had righteousness, sanctification, adoption, and hope of glorie to come. By a good conscience they increased in sincerity, patience, and constancy under the crosse: as we have already shewed: *These things* (saith he) *hold fast*, to wit, *unto the end*. The word *again* here used, notes the necessitie of our uttermost indeavour, and strength considering the many lets and impediments, which otherwise might cause us to make shipwrack of faith, and a good conscience, unlesse we strive with all our power. Thus we see they are exhorted to perseverance in their integrity.

2 Tim. 4. 8.

1 am. 1. 12.

1 Pet. 5. 4.

*That no man take thy crowne*] The reason is drawn from the dangerous effect of slothfulness: for not they that fight remissly, but onely such as hold out and overcome, are crowned in signe of victorie. *Thy crowne*, so he calleth the reward of life eternall: Paul termes it, *the crowne of righteousness*, which shall be given to them that overcome, by Christ the righteous judge. James, *the crowne of life*: Peter, *the crowne of Glorie that fadeth not away*, the which all faithfull teachers shall receive, when Christ the great Shepherd of the sheepe shall appeare. Thus this crowne is distinguished from those other crownes, which in ancient times were given unto conquerours. See our Commentarie on 1 Cor. 9. 24.

We may here observe manie things, the which I will breifly touch.

*First*, we are taught, that the promises of God, ought not to make us secure, but rather to stirre up our indeavour to constancie: for we cannot assuredly applie them unto our selves, except we earnestly labour to performe our duty. Christ promised indeed to this Church, *to keepe them from the houre of temptation*: yet he bids them hold fast what they had: intimating, that our faith and constancie ought

ought not to be lessened by the promises, but rather strengthened and increased.

Secondlie, we are taught, that they onely shall be crowned with the promised reward in heaven, who hold fast what they have here receyved: *we shall be clothed upon with our house which is from heaven: if so bee that being clothed we shall not be found naked.*

2 Cor. 5.3.

Thirddie, seeing it is called, *thy crowne*: it seems to denote, that in heaven we shall have every one his owne crowne: from whence it may be gathered, that as there are degrees of punishment: so there shall bee differences of reward, yeh undoubtedly such faithfull teachers, as have brought manie to righteousness: *shall shine as starres in the firmament.*

Dan. 12.3.

Iovinian against whom Ierome disputeth, seems to hold that all the faithfull shall have one and the like degree of glorie: the which also some orthodoxe teachers to this day doe maintaine, grounding their opinion on the words of Christ, *The just shall shine as the sunne*: whose brightnesse surpasseth the bewtie of all other creatures. Now however this be granted, yet we may safely conclude a degree of glorie, seeing that even the sun appears unto us, some time more, and some time lesse in brightnesse. And I beleeve, Iovinian did not denie a degree absolutely, but denied the same in respect of merit. The which we should understand more certainly, were his bookes now extant: howbeit we may probablie gather so much from the very reasons and grounds laid down by Hierom himself.

Matt. 13.

43.

In the last place we see, that no mā in this life cā come to that perfectiō or fulnes, or is so nigh unto the kingdome of God, but that he might be deprived thereof, in case he should be left unto himself, or be careles: that is, continues not faithfull in weldoeing. And therefore we are admonished, *If we stand to take heed least we fall: and though we stand by faith, yet not to be high minded but fear.* But if so be, that some of the faithfull may let go their hold, and loose the crowne: where then is that (plerophoria) or full assurance of our salvation, and perseverance of the elect, of which Christ speaketh: *No man shall take my sheep out of my hand. It is impossible the elect should be seduced, and therefore be of good cheer, I have overcome the world.*

1 Cor. 10.

12.

Rom. 11.

20.

Iob. 10. 28

Mas. 24.

24.

Iob. 16. 33.

I answer: however Libertines and Sophisters doe hence draw such a conclusion, yet it followes not: For as *Austin* from this very place proveth, the number of the elect is certaine, and can neither be augmented, or diminished. For, (saith he) if one receiveth it not, except another loose it, then the number is certaine. And although these things are spoken unto the saintes who persevere, as though it were uncertaine whether they should stand or not: nevertheless it onely teacheth, that we should not be wise above that which is meet, but fear. We are moreover to consider, that as the promise, so the exhortation, is directed not onely to the pastor, but also unto the whole Church, in which there is alwayes a mixture of saintes and hypocrites, of elects and reprobates, who indeed with the mouth make confession of faith, but beleeve not with the heart unto righteousness; and therefore are said to be deprived of the crowne, because they hold not fast that which they have, that is, that which they seem to have. According to that in *Luk. 8. 18.* *Whoever hath not, from him shall be taken, even that which he seemeth to have.* And therefore, when such fall away, and loose the crowne, it nothing weakens the state of election: for as the Apostle witnesseth, they are not in the number of the elect: *they went out from us, but they were not of us: for if they had beene of us, they would no doubt have continued with us, &c.* Vnto them therefore that of the Apostle is to be applied. *Let him which seems to stand take heed least he fall, thou standest by faith be not high minded but feare:* which threatnings are manifestly spoken of highminded hypocrites, such as stand in outward appearance onely. But the salvation of the elect is sure, because they are kept by the power of God through faith, and in humilitie of minde, they shall certainly hold fast, that which they have, and never be cast off.

1 Iob. 2. 19



But you will say; if this Bishop, (as undoubtedly he was) were one of the elect; what need then was there of this threatning, *that no man take thy crowne*: seeing the elect cannot fall away, or be deprived thereof?

I answer; It is not in vaine. First, though indeed the elect cannot loose the crowne in respect of the decree of God, by which they are predestinated, and called unto salvation, yet might it be taken away in respect of their owne infirmitie, if they were left unto themselves, and in respect of other causes also which threaten their destruction, except they were preserved by that power of which Peter speaketh: *1 Pet. 1. 5.*

Secondlie, these threatnings as they respect the faithfull, are conditional. Another shall take their crowne, if they persevere not in the faith: but they doe persevere. 1: Because God keeps them unto the end. 2: Because Christ doth continually pray for them, that their faith faile not: And 3: because they themselves always pray for the same, and are heard, according to that promise: *I will put my swaere in their hearts that they shall not depart from mee*: that is, as *Augustine* interprets it, *they shall persevere, and cleave unto me.* And lastly because the Lord by such threatnings, & exhortations stirres up the saintes in their indeavour unto perseverance. Vnto all which we may adde the testimonies of *Thomas, Hierom, Bede, Haimo,* and others whom *Ribera* citeth. See *Bell. Castigatum lib. 2. de Grat. Et lib. cap. 13. pag. 334. &c.*

*Him that overcometh*] In the conclusion a reward of victorie is promised unto the spiritual champions, who warre under Christs banner, and to the same is annexed the common *Epiphonema*, wherein as formerlie, the diligent consideration of this Epistle is recommended unto them. The severall rewards mentioned, doe illustrate the excellencie of the crowne proposed.

Now it is propounded unto all, yea even unto us if we overcome: which thing we doe, when we keep faith and a good conscience, and persevere constantly under the crosse in the word of God. And this is the onely way to overcome, but cannot be effected, without great labour in resisting opposing, and putting to flight all enemies whatsoever. Such therefore as eyther fight not at all, or els doe it slacklie, or perfidiously fall away, they neyther overcome, nor obtaine the crowne of life: and so unto them these promises doe not appertaine. Let us therefore in consideration hereof, constantly fight the battels of the Lord. And so we come to treat of the rewards, which are cleare in themselves, though metaphorically propounded in a threefold promise.

*I will make him a pillar in the house of my God*] The temple of God, is the church militant and triumphant. The pillars serve both for strength and ornament unto the temple: first therefore he promiseth to him that overcometh that he shall be a glorious, and firme member of the Church triumphant.

The Apostles are called pillars of the Church militant, *Gal. 2. 9.* & foundation thereof, *Eph. 2. 20.* not as sustaining the Church (for that is proper to Christ alone) but as choise instruments in Gods hand, by whom he founded, preserved, & propagated the same. Others suppose the phrase to be taken from the custome of the *Romans*, who used to set up pillars, that is, trophees and images of honour: now in this sence it might be taken, but that Christ saith not, *I will set him up as a pillar*, but *I will make him a pillar*. But it is more probable that he alludeth to the two brazen pillars set up by *Solomon* in the porch of the temple, which typified the stability of the children of God.

*And he shall goe no more out*] This is the second promise: it shall not bee a momentanie glorie, but unchangeable perpetuall and eternall. And it seemes to be put heere in opposition to those brazen pillars, which were overthrowen with the temple by the *Babylonians*: but no such destruction shall befall the godly, for as the *Psalmist* speaketh, *They that trust in the Lord shall be as mount Sion, which cannot be removed but abideth for ever.* An excellent place proving the perseverance of the saintes even in this life: for whom Christ hath once made a pillar in his temple, he will

he will never suffer them to go out any more, that is, to fall away from the state of grace.

*And I will write his name.]* The third promise, is an inscription of a threefold name, viz. of God, of the citie of God, and of Christ. He seemes eyther to allude to the manner of the *Romanes*, who used to write on their *statues of triumph* the actions of the Conquerours, the titles and names of conquered nations: as for example: *To Tyberius: To Constantine, Augustus: To the Conquerour of Germania, of the Gothes, of Africa &c.* Or otherwise he keepes still to the former allusion of *Solomons pillars*, whereof the right was called *Jachin*, which is beeing interpreted *he will establish*, and the left *Boaz*, that is, *in it there is strength*, the one beeing a type of the *Jewish church*, the other of the *Gentiles*: so Christ will write upon every faithfull man, most honourable names: which exposition might stand, but that *Solomon* is said, not to have written those names upon the pillars, but so to have named them. Well how ever it be, certaine it is, that both these pillars with their names were destroyed, the vain inscriptions of the *Romanes* perished: but the names which Christ will write upon his pillars, they shall remaine for ever and ever.

An inscription of a threefold name.

First he will write upon them, *the Name of his God*: not that these conquerours shalbe Gods: but the sons of God, that is, perfectly borne againe after the image of God: Indeed we are now Gods children by faith: but these glorious inscriptions here promised, doe not yet appeare, namely, the full fruition and majestic of our adoption.

*And the name of the citie of my God:]* or, of the new *Jerusalem*, that is, I will make him an everlasting citizen of the Church triumphant: for as you may see Chap. 21. 2. 10. this is let forth unto us by the new *Jerusalem*.

*Which commeth downe out of heaven:]* both because it so appeared in a vision unto *John*, in the place forealleged: as also because it hath its true original from heaven, as grounded on the eternal election of God: and besides in this life is borne of water, and of the spirit, and all the grace which it receiveth, commeth downe from above.

*From my God:]* Three times he calleth God *his God*: speaking eyther as man, and our mediator: whose office no wayes lessneth, but rather confirmeth his eternall essence, (see Chap. 1. 1. & 3. 2.) Or els God is here personallie taken for the father: as it is in these places: *I ascend to my God, and to my Father. Before God and our Father.*

Io. 20. 17.  
1 Thess. 1. 3.

*My new name.]* To the Godlie in *Pergamus*, he promised a new name, but lo here he will give *his new name*, which he receyved of his father, beeing exalted above every name that is named, not only in this world, but also in that which is to come. Eph. 1. 10. see also Phil. 2. 10.

Christs new name.

Totching this *new name*, it signifies Christs glorious exaltation, and the Fathers setting off him at his right hand after his resurrection: now this *his new name*, and this fulnesse of glorie at Gods right hand, Christ will write on the *Overcomers*: but how? make them partakers of perfect happinesse, according to their measure, and proportion, as beeing members of that bodie of which he is the head. See more of this viz.

13 *He which hath an ear]* see Chap. 2. 7. 11.

### The viii Epistle to the Bishop of Laodicea.

14 *And unto the Angel of the Church of the Laodiceans, write; These things saith the Amen the faithful and true witness, the beginning of the creation of God.*

15 *I know thy works, that thou art neither cold nor hote, I would thou wert cold or hote.*

16 *So then because thou art luke-warme, and neither cold nor hote, I will spue thee out of my mouth.*

17 *Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest*



- knowest not that thou art wretched, and miserable, and poore, and blind, and naked.
- 18 I counsell thee, to buy of me gold tryed in the fire, that thou mayest be rich, and abuse raiment that thou mayest be clothed, and that the shame of thy nakednesse doe not appeare, and anoint thine eyes with eye salve, that thou mayest see.
- 19 As many as I love, I rebuke and chasten: bee zealous therefore, and repent.
- 20 Behold, I stand at the doore, and knocke: if any man heare my voice, and open the doore, I will come in to him, and will sup with him, and he with me.
- 21 To him that overcometh, will I grant to sit with me in my Throne, even as I also overcame, and am set downe with my Father in his throne.
- 22 Hee that hath an eare, let him heare what the Spirit saith unto the Churches.

## THE COMMENTARIE.



*Nto the Angel of the church of the Laodiceans*] This last epistle is full of sharpe reproofe against the pastor of the Church, because of his great hypocrisie, and vaine boasting: and withall shewes him what he should doe, perswades him to serious repentance, and propounds rewards unto them that doe the same. In this Epistle is excellentlie set forth the lenity and forbearance of Christ our Lord: by which he suffereth hypocrites, and desireth their salvation. It consisteth of a preface, a narration, and a conclusion:

*To the Angel*] That is to the pastor & whole congregation. Now because the evils in the Church, doe usually proceed from the pastors, therefore it is justly imputed unto them: even as the excessse, Idolatrie, prophaneenes, and other wickednes of the people, were by the prophets of old laid to the charge of their priests, and governours. It is uncertaine who this Bishop was. But certainly he was a carnal and craftie man: for though he bare the name of a minister: yet was he void of sinceritie and Godlines, and given over to coveteousnes, and luxury, & other vices.

Paul twise mentioneth this Church in his Epistle to the *Colossians*: chap. 2. 2. there he wisheth, that their harts may be comforted &c. and Chap. 4. 16. he commandeth that their Epistle be read of the *Laodiceans*, and againe theirs by the *Colossians*. The which place being doubtfully rendred in the Latine version, hath occasioned some to thinke that Paul writ the Epistle, which is now extant unto them of *Laodicea*: but it is an *Apocrypha* writing compiled by some deceiver, and taken from the Epistles to the *Galatians*, *Philippians*, and *Colossians*. Theophilactus and some others understand it of the first Epistle to *Timothie*: which was sent, as they say, to *Laodicea* a chiefe citie of *Phrygia Pacatiana*: as the subscription also hath it. But that cannot be: for (as it may be gathered from *Coll. 2. 2.*) Paul had never seen those of *Laodicea*. *Chrysostom* therefore, and others with more likelihood understand it of an Epistle, which they of *Laodicea* wrot unto Paul, in which without doubt they testified their faith and piety unto the Apostle. *Tertullian* saith, it was the opinion of *Marcion*, that the Epistle to the *Ephesians* now extant was written by Paul to them of *Laodicea*.

Now howsoever this Church in Iohns time was grievously corrupted, yet questionlesse after this vehement reproofe which Iohn from Christ delivered unto them, they repented of their evils: For *Eusebius* commendeth this Church, as flourishing in his time, and mentioneth some of their Bishops, and among others, *Anatolius*, a chiefe opposer of *Paulus Samosatenus*: and after him one *Stephanus*, who indeed in learning and eloquence was equall with the rest, but not in vertue, & constancie: for in the time of persecution he denied the faith to the great scandal of the Church of Christ.

And hence it may probably be gathered that this Epistle to the *Laodiceans* wrought much good in them. And also we are againe here taught, that pastors, & Churches may erre, and fall away, unlesse they be by the power of God preserved in the way of truth. Now we come to the Epistle.

These

The Epist.  
to the La-  
odic.

Apocrypha.  
Vide Bibl.  
S. Senenf.  
lib. 2. p. 87.

Lib 5.  
cont. Marc.

*These things saith the Amen.* The preface (as formerly) proves the authority of the Epistle, describing Christ the Author thereof by three glorious Epithetes: namely, that he is the *Amen*, the true and faithfull witness, and the beginning of the creation of God. These things are taken from Chap. 1. 5. 6. 7. 8. Christ calleth himself the *Amen*, from the Hebrew *Aman*, veritie: It is an affirmative particle, and carries with it the nature of an oath, confirming the truth, and certainty of things: it is in greeke *nai* (yea) in latine *certus*, *perfectus*, verely, verely. In this place it is put in stead of an adjective, for him who is most true both in his promises, and threatnings, and is expounded by the following words, *the true and faithfull witness*, which we have spoken of on Chap. 1. 5. and 8.

Christ therefore is the *Amen*, the true and faithfull witness, because as he is God, so he is truth it self, and the essentiall wisdom of the Father. And as he is man, he hath witnessed and brought forth the testimony of the gospel out of the bosome of his father, and by divine miracles so confirmed the truth thereof, as that none but with great impiety can question the same.

Now the reason why here he calleth himself thus, seems to bee, because he had to doe with hypocrites, who beeing grown secure, began to esteeme of the faith of Christ as a thing indifferent, & that for the cause thereof they needed not to contend with the Pagans, or suffer affliction for the same. Now Christ to the end that he might more plainlie take them for their lukewarmnesse, doth by these epithites declare his truth and faithfulness. The reason wherefore Christ is called *Amen*, is shewed by the Apostle 2 Cor. 1. 19. where he saith, that *Jesus Christ preached among the Corinthians: yea not yea, and nay*, that is, variable and inconstant: because in him all the promises of God, even from the infancie of Church, unto this day, are *Yea*, and *Amen*, that is, surely and certainly fulfilled, unto the glory of God the Father. The which as it serves to refute their folly, who eyther call in question, or reject the faith of Christ, as doe the *Turks*, *Jewes*, *Epicures*, *Hypocrites*, and others: so it doth very much comfort, and strengthen the faith of the godlie. For seeing Christ is the *Amen*, the faithfull and true witness, he wil stand to his promises: and never forsake them that trust in him: according to that which is written. *I will not leave you Orphanes. I will not leave thee nor forsake thee*, &c.

Iob. 14. 18.  
Hebr. 13.  
15.

*The beginning of the creation of God.* As the two former titles declare the faithfulness of Christ: so this shewes his excellencie and power. *The beginning of the creation of God*: this is ambiguously rendred. For the word which is in the text, (*ἀρχή*) signifies not onely the beginning or original: But also principallity, and dominion. Now in what sence soever it be taken, it clealie proveth the Godhead of Christ. If we render it, principallity, that is, prince of the creation, or creatures: it shewes that he is God. If we render it, the beginning of the creation, it proves the same thing: For he, as the Son did with the Father, and holy Spirit, give unto all creatures the beginning of their being: for all things were made by him, and without him was not any thing made, that was made.

Observe  
this ambi-  
guous man-  
ner of  
speech.

*Arians* contendeth, that the Son is onely the beginning of the creation, that is, the first creature. But he falsely corrupteth the text. For Christ is said to be the beginning, not passively, but actively, as appeareth Chap. 1. 8. where he is absolutely called *ἀρχή* & *τέλος* the beginning, and ending: which can not be spoken of any creature. Some interpret this of the new creation, but that also doth no way derogate from his divinitie. For a divine power is as much required to make a creature new, as there was in the first creation. So that these two interpretations, are not to be separated, but joyned together. Now Christ doth in this place call himself the beginning, that these blinde and naked *Laodiceans*, might the sooner returne unto him, as to the fountaine of all good. This therefore is a *XXIII* argument, proving the divinity of Christ our Lord.

Iob. 1. 3.

15 *I know thy workes, that thou art neither cold* ] The narration contains many particulars: as reproofe, commination, confutation, perswasion, exhortation, and promise: unto, v. 21.

XXIII.  
Argum. of  
Chr. deity.

First,



First, in this verse he sharply reproveth the *Laodiceans*, as not answering to the name by which they were called. For *Laodicea* signifies as much, as a *people*, just, sincere, and well reformed in manners, faith and godlines: being derived from *λαός* (a people) and *δικαιο* (just). But thou, saith Christ, art neither *cold*, nor *hot*. Interpreters are diversly minded about such as are said to be *hot*, *cold*, or *lukewarme*: *Alcasar* brings in eleven opinions, but he seeks a knot in a rush. The thing it self plainly shewes, that Christ by a proverbiall metaphor accounts him to be neither *hot*, nor *cold*, but *lukewarme*, who neither is a professed enemy of the Gospel, nor yet a faithfull professor thereof, but an hypocrite: that is one as it were betwixt both; And it may be referred eyther to their life, or doctrine. As for the mixture of heathenish, and Iewish rites in the service of God, it began first to increase immediately upon the cessation of the persecution of the Romane Emperors, and when the Christian Church began to enjoy ease and tranquillity. And therefore I judge that these *Laodiceans* were not as yet guilty of this evil, but they were lukewarme, as concerning faith and manners, in complying with the gentiles, to the end that being the lesse offensive unto them, they might quietly enjoy their trade in that noble mart-towne which abounded with all sorts of merchants: for however they desired to be accounted good Christians, yet did they not forsake their former frande and luxurie. The summe of all is this, They mingled Christ, and the world together, and made use of religion, no otherwise then might stand with their profit and trade. Thus they were neither open enemies to Christ, nor yet his true friends: but as it were *lukewarme* and *neutrals*, that is, fained and lying hypocrites, and soo worse in Christs esteem then his professed enemies.

*I would thou wert eyther hot or cold* He wisheth they were *hot*, that is truly zealous in faith and godlinesse: for the law requireth, *that men should love the Lord with all their hart, and with all their soul, &c.* Thus we see that to be *hot*, is to be upright in hart, full of love to God and our neighbour.

Now Christ wisheth they were *cold*, that is, altogether without faith and godlinesse, not absolutely, but comparatively, in asmuch as they who are *cold* seem to be more excusable, then such as are *lukewarme*, and more easily to be reformed, & better avoyded then others, and in this respect are lesse hurtfull then they. For the sin of hypocrites is greater then theirs who are open enemies: because it is a worse thing not to follow the truth in sincerity which we know, then to be ignorant altogether thereof: for such are more easily wrought upon by the means, and sooner brought to the truth: whereas hypocrites having faith onely in shew, doe imagine they see, but are blinde, and maintaine their false opinions, hating & persecuting in the mean time the truth of God.

For example, the *Lutherans* who being wedded to their false opinions, are the more hardlie drawn from them. For they hate and persecute the orthodoxe doctrine concerning our spirituall communion with Christ, more then the blinde Papists: Againe a Jew who is a professed enemy of Christ, will easier be brought to embrace christian religion, then an hypocriticall Iesuite, drowned in Antichristian superstitions. And therefore with great reason Christ wisheth, that this Church were rather *cold* then *lukewarme*: not that it is good to be cold, but because a lukewarme condition is more dangerous and hurtfull then the other. We see also in natural things (from whence the metaphor is taken) that hot or cold things are more approved, then those things that are lukewarme. Hot meats in cold weather, and cold drinckes in hot seasons agree best with the stomack: but that which is lukewarme, is lothsome, and dispolet to vomit.

Hence Christ desired that the Pharisees had been blinde rather then hypocrites, who are incapable of reproofe. *If* (saith he) *ye were blinde, ye should have no sinne: but now ye say, wee see, therefore your sinne remaineth.* And the like *Elias* said unto the hypocriticall and idolatrous Israelites: *why halt ye betwene two opinions? If Jehovah be God, follow him: but if Baal follow him.* Not as if he approved the worship

worship of *Baal*: but sheweth that there is such a contrariety betweene it, & the true worship of God, as that they cannot possibly bee joyned together.

And hence we are taught, whom we are to esteem in these our dayes to be *lukewarme*, not such as are weak in the faith, whom the scripture commandeth us to receive with all meeknesse: but those who labour to joyne Christ and Belial together, in faith, ceremonies and manners. Such also, who though they glory, as if they were come out of *Babylon*, and would faine be accounted good protestants, neverthelesse strive tooth, and naile to uphold the superstitions of Antichrist his tittles, orders, garments, surplices, miters, crucifixes, images, and the like Babylonish stuff brought by him into the worship of God. But let us here take notice what Christ judgeth of such men.

16 *So then because thou art lukewarme*] The second part of the narration containes a threatening, with a repetition of the cause thereof: *because thou art lukewarme, I will spue thee out of my mouth*. Hee goes forward in the metaphor, comparing hypocrites to *lukewarme water*, which is so lothsome to the stomach, as it cannot retaine it: but casts it forth with lothsomnesse and paine: Even so hypocrites are abominable to Christ, for *he spues them out of his mouth*, that is, he rejects them as strangers unto him.

*I will spue thee out of my mouth*] Here we see the lenity and patience of Christ, in bearing a long time with hypocrites: yea inviting of them unto repentance, & preadmonishing them of their punishment, before he spues them out for their obstinacie. Gods threatnings therefore are to be understood conditionally: *I will spue thee out, viz. If thou repent not.*

*Out of my mouth*] Here it will not follow that such as are *cold*, are in Christs mouth, or that any of the faithfull may fall from grace: As *Ribera* subtilly disputeth. For Christ threatens this, not against the *cold*, but the *lukewarme*, who by profession and appearance are in his *mouth*, that is, in the Church of Christ: but indeed are hypocrites, having a forme of godlines, but denie the power thereof.

But hence we ought rather to observe, that there are allwayes many hypocrites in the bosome of the Church, and especially among the Clergie: this mixture therefore should not offend us (for the divell wil alwayes sow tares among the wheat) neyther ought we to be moved with the loftie titles of *bie-priests, cardinals, arch-bishops, bishops, prelates*, and the like rabble of Antichrist.

17 *For thou sayest I am rich*] The third part is a confutation of the vaine boasting of this Church, in which were manie rich merchants, fallen into securitie and riot: for riches doe often times befoole the owners thereof: occasioning in them pride and luxurie. And this seems to be the reason, why they thus boasted, to weet because they were *rich*, and *having need of nothing*. But it may also be rightly understood, that they gloried, as if they had been rich in spirituall things: for hypocrites imagine that they are just and holy, and need not grace and remission of sins as other men. Thus these gloried of their faith, but it was *dead*, and voyd of sinceritie and love, as is the faith of all hypocrites, and so not sufficient for the attaining of spirituall riches: And this kind of faith we willingly graunt to *Ribera*, who here cavils against us. Christ therefore mentioneth their pride as another cause for which he will spue them out: as appeareth by the causal (*ὅτι λέγεις*) *because thou sayest*: that is, proudlie boastest, therefore I will spue thee out of my mouth.

*And knowest not that thou art wretched*] Here he refuteth their vanity and foolishnes, by a contrarie judgement of them. For as it is a vaine and foolish thing, for a beggar to boast of the riches which he hath not: even so is it for men to be lifted up with any confidence of spirituall riches before God: seeing in this respect they are altogether destitute: And though we may abound in outward goods, yet to glorie therein, is vanity, for they are transitory, & perish in their use.

*And knowest not*] Here he sheweth, that ignorance is the cause of the pride of hypocrites, & indeed (*γινῶθι σεαυτὸν*) *know thy self*, is a verie hard lesson: And there-



fore there is no better remedie to beat downe our pride, then to examine, and know our selves.

*That thou art wretched*] He sheweth us in five epithites, what hypocrites are, yea, what all of us are by nature.

The natu-  
ral miserie  
of all men.

*Wretched*] Gr. *ταλαιπωρον*, that is, oppressed with calamitie and sicknesse: such a thing is hypocrisie, and pride before God.

*And miserable*] Gr. *ἐλεεινόν*, deprived of mercie, without which men must perish for ever.

*And poore*] Gr. *πτωχόν*, that is, as destitute of righteousnesse, & true holines before God, as the poore beggar which hath not any thing to supply his necessity.

*And blinde*] Gr. *τυφλόν*, that is one ignorant of his miserable state and condition: hypocrites ordinarily are sharpe sighted in wordly matters: yea many times they have a large knowledge of divine mysteries: not withstanding touching the knowledge of themselves, they are as blinde as beetles.

*And naked*] Gr. *γυμνόν*, wanting *Christ*, the wedding garment. For hypocrites, though they be partakers of the Sacraments, yet beeing destitute of true faith put not on the Lord Iesus. Thus Christ in reprovng of these men, stirres us up to the knowledge of our owne miserie, and the seeking after of Gods mercie: for knowledge is the first steppe to salvation.

18 *I counsell thee, to buy of me Gold*] In the fourth place he prescribeth, to such as are desirous of salvation, remedies against their evils. In which he metaphorically describeth faith, and true repentance, with the fruit thereof.

Isai. 55. 1.

The first is, *to buy Gold*, this remedy is opposed to three evils. But what can a begger buy without mony? with a price indeed not any thing: but according to the manner of beggars onely by intreaty & prayer to God: alluding undoubtedly unto the prophesie of Isay. *Ho, every one that thirsteth, come ye to the waters, & he that hath no money, come ye, buy, & eat, yea come, buy wine & milke without mony, & without price. Wherefore doe ye spend mony, for that which is no bread.* Where the Lord teacheth us, first, that the means necessary to salvation are attained by free grace. Secondly, he reproveth their hypocrisie, who thinke to obtaine it by the merit of workes. Lastly the *Simonie* both of the old Pharisees, and new *Romanists*, who sell heaven for mony: & also their foolishnes, who bestow gold on such trash, is here condemned.

Psa. 12. 7.

Eccl. 119.

127.

1 Pet. 1. 7.

But on the contrarie he commandeth them to *buy Gold tryed in the fire*, by which some understand the word of God, purer then silver tryed seven times in a fornace, *to be desired above gold, yea above most fine gold.* Others understand it of faith: by which onely we are made partakers of all heavenly blessings: The which being tryed by the fire of afflictions, is much more precious then gold that perisheth. Both these interpretations are found. For Christ sends hypocrites to the law & the Gospell, by which we come to know our owne misery & want, which causeth contrition, uncovers the maske of hypocrisie, stirres up earnest desire for grace, & workes in us confidence in the mercie of God: And by faith, the forgiveness of our sins, righteousness, sanctification & eternal salvation is obtained through Christ Iesus.

*Buy of me*] A worthy sentence: Christ is that (*ἄνθρωπος*) or *merchant*, who alone dealeth in the heavenlie merchandise of our salvation, offering the same unto us in the Gospell, not for a price, or in regard of workes sake: but freely to be obtained by faith & prayer. Here is that *Monopolie* of Christ our lord, without which there is no salvation. They therefore who look to be saved by saintes, shall misse of their expectation: and so shal all who give credit to the indulgences of Antichrist, setting heaven to sale for mony. This therefore is a xxxv argument proving the Godhead of Christ. For that which is here ascribed to Christ, is by the prophet attributed to *Iehovah* God.

xxiv.

Argu. of  
Chr. deity.

*That thou mayest be made rich*] They who posses much gold, are accounted rich in the world: now it is not gold, but faith by which we posses Christ with all his treasure, that makes us rich in Gods account.

And

*And white raiment*] This is opposed as a remedie to the fifth evil: having bought gold of Christ, we must also buy *white raiment*. For he saith, that we are both poore, and naked: and therefore as we stand in need of *gold*, to supply our poverty, so likewise *raiment* to cover our nakednes. What is meant by *raiment*, appears by the effects, namely the covering of our filthie nakednes, that is, the deformitie, and guilt of sinne, the which cannot be covered by any righteousness, or merit of our own. Because *all our righteousnesses are as filthy cloutes* in the sight of God. *Isai. 64. 6.* Now Christ with his righteousness, is this white and impolluted garment: which is put on by faith, and in a speciall manner received of the faithfull in the sacraments. Thus we see, that to buy *white raiment*, is by faith to seek for, & appropriate unto our soules, righteousness, and salvation in and through the alone merit of Christ. It is called *white*, because it is purified in the blood of Christ, that immaculate and undefiled *lambe*: for whitenes doth denote puritie: And he seems to allude to the manner of the Romanes called *candidati*, who seeking for any office or dignity in the common wealth, came clothed in white apparel to the place of election: by their garments testifying the integrity which becommeth magistrates. The *white garments* spoken of in v. 5. denote our being made partakers of heavenly glorie, but not so in this place: for the former place hath respect to the reward of victory after this life: but here he speakes of *white raiment*, with which we must be clothed in this life, that so we may be acceptable in the sight of God.

*Vide Cicer.  
pro Mur.*

*And anoint thine eyes with eye salve*] This is opposed to their fourth evil of blindness. *Eye salve*, Gr. *οφθαλμικον*, which physitians call the dregges wherout an ointment is strayned, helping the blearednesse of the eyes. He commands them to aske of God the illumination of his spirit, by which their darke harts may be enlightened, and stirred up unto the true knowledge and love of God through faith: that so seeing their owne miserie, and Christs benefits, they might cease to be blinde.

19 *As many as I love, I rebuke*] This fifth part of the narration, or exhortation to repentance, is mixed with comfort, least that heavy foregoing sentence, *I will spue thee out of my mouth*, might have occasioned them, to cast of all hope of pardon, as thinking that now there was no more remedie for them. But Christ teacheth them, that this sharpe reproofe proceeds not from any hatred, but from his love towards them, and to the end that they might repent: hee beeing herein like unto a father, who more severely punisheth that childe, whom he best loveth. The words are taken out of *Prov. 3. 12.* and againe repeated *Heb. 12. 5.* where we have given the meaning of them.

*Whom I love, I rebuke*] As if he should say, for thy good I rebuke thy hypocrisy, and indeed there is great need, thou shouldest be sharply reprov'd, that so I may shew how greatly I love thee.

*And chasten*] For stubborne children must be kept downe by the rod. And therefore thou mayest not thinke by hypocrisy, or lukewarmnes to escape the crosse. Here we may note, the difference between the afflictions of the godlie, and of the wicked. The godlie are chastised like children: but the wicked are judged and condemned to hell. This is the first reason of the following exhortation, beeing as it were a token of his love towards them.

*Be zealous therefore, and repent*] Gr. *ζηλωται*. Beza, *be fervent*, he requireth fervencie, and zeale of faith and sincerity, in signe of true repentance, for their former hypocrisy and lukewarmnes. For he is said to be truly zealous, who is fervent in that which is good *Gal. 4. 18.* It may also be understood transitively, that is, be a zealous follower of thy fellow teachers of *Philadelphia, Smyrna* and others, who walke faithfully before me. Moreover seeing lukewarme hypocrites are here called upon to repent, we are taught, that no true repentance comes ever to late.

20 *Behold, I stand at the doore, and knock*] The other reason of his exhortation is taken from the effects of his love, namely, pardon and grace to all that repent:



before he recomputed himself to a *Marchant* and *Physician*, freely selling the marchandises, and salves of salvation. Here he likens himself to a rich wayfaring man, entring in to them that open unto him, and vouchsafing to feast with them. By which allegory he testifyeth his *philantropy*, as using al manner of wayes & meanes for our salvation. And this is the last part of the narration, beeing a *promise of pardon and grace* directed not onely to these of *Lydia*, but unto all that hearken unto the heavenly vocation.

[*Behold*] this particle is added, to stirre up our eares and hearts unto the more attention. He saith not, *I come*, or *I sit*: but *I stand* at the door; hereby signifying his continuall presence, and daylie care for our salvation. *I stand at the door*, like as a stranger, who doth not presently goe away, but if the door be not opened at his first knocking: yet still standeth, and knocketh, untill the same be opened unto him. The *door* here signifyes our heart, which by nature is shut, hard and stonie, excluding God and Christ: but in *v. 8.* it is taken in another signification, as we have there shewed.

Now Christ knocketh, and bids us open unto him diuerse wayes. 1. He knocketh *outwardly*, by the preaching of the law, threatening destruction, if we open not. 2. By the preaching of the Gospel, promising pardon of sin, and all kind of heavenly blessing unto them that open unto him. 3. By laying the crosse of afflictions on them that delay. And lastly he knocks *inwardly*, by his spirit, illuminating our blinde hearts and minds, making us in some measure to see and know him, who is life eternall: and so openeth the *door* of our hearts, by making us willing to receive, and entertaine him. Thus he opened the understanding of the Apostles, that they might understand the scriptures: and the heart of *Lydia*, that shee attended unto the things which were spoken of Paul.

[*If any man hear my voyce and open*] Having shewed by what means he outwardlye works our repentance and salvation: he now comes to that, which is to be done by us, that is, to hear and hearken unto his knock or call, & to open the door, that he may enter in. *Outwardly*, we hear Christs knocking, when we attend upon the word preached by his ministers: and *inwardly*, when by faith we embrace the same. We open unto him, when we savingly apply the promises of the Gospel, for then Christ with all his benefits enters into our hearts, and dwelleth in us, when by true obedience we consecrate our selves, as a living sacrifice, holy and acceptable unto him. And in deed, happie are they, that thus worke out their owne salvation: for Christ will not leave them, but perfect that which he hath begun, to their eternal comfort, as here he promiseth.

[*I will come in to him, and sup with him*] Now he sheweth what he will doe for them, that hear his knocke, to the end we might open the more willingly and readily unto him. Three excellent mercies are here promised, 1: He will come in to us, 2 sup with us, and 3: receive us to sup with him.

First, he saith, *I will come in to him*, that is, he will with the Father and holy Ghost dwell in our hearts by faith, as it is written. *If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* A dignitie far greater then if an earthly king should be pleased to dwell with us, and make our house, his pallace. *It is more*, saith Austin, *to have Christ in the hart then in the house: for our hart is nearer to us, then our house.* Hence we are called the temples of God, and of the holie Ghost, and of Christ, who by his spirit dwelleth in us, and wee in him. Which againe clearly proveth the Godhead of Christ.

[*And I will sup with him*] This is a second benefit. Christ *sup*s with us, when by faith he makes us partakers of the word and sacraments, takes away our sins, covers our infirmities, and meekly stoopes to our weake capacitie: As when some great monarch comes into the cottage of a poor man, not disdainig to sup with him, and eat of his mean and cuntry fare. Christ *sup*s with us, when he delighteth in our faith and conversion, like as frindes at meale rejoyce together.

Now

Luk. 24.  
45.  
Act. 16, 14

Io. 14. 23.

Serm. 144.  
de Temp.

xxv Ar-  
gument of  
Chr. Deity.

How Christ  
is said to  
sup with us.

Now this is spoken by an allegory: not as if Christ needed our supper, but we make ready for him, and he is said to sup with us, when in faith and obedience we performe acceptable service, and wholie consecrate our selves unto him.

*And he with me* to wit he shall sup with me. For Christ will not come empty, but loaden with blessings, to enrich, and replenish them with the food of heaven, and communicate unto them the good things of the Gospell, as righteousness, holines, peace, the joy of the holy Ghost, and to be short life, and eternall happinesse. And thus much for the allegoricall promise propounded unto us in this place.

But this allegorie is abused by Libertines, Pelagians, and Jesuites, (whom the Lutherans also begin to imitate) to establish hence (contrarie to the scriptures) universal grace, to the injuring of the free grace of Christ. For seeing, it is said: *I stand and knock, if any man heare and open, &c.* They inferre, that God hath made universally unto all this promise, and as all are counselled to open to Christ, so it is in their free-will, eyther to admit, or exclude him.

For, saith Bellarmin, *they at whose heare the Lord knocketh, eyther have sufficient power to open, or els they have not. If they have, then the thing we plead for is granted. If they have not, then why I pray you, doth the Lord knock? or is he ignorant that they cannot open. Would we not account him unwise, who should knock at his neighbours door knowing in the mean time, that there is no man within to open unto him?*

First, I answer with Ierom, that *parables, and the exposition of darke sentences, are not to be brought for the confirmation of doctrines.* Now all this is spoken allegorically, and by an *anthropopatheia*, and not properly: for whereas Christ is said, *to knock* like a traveller at the door, and to *sup* with them that open: If this should be taken according to the letter of the text, he should not be God omnipotent. For eyther he can open, or els he can not. If he can not doe it, except we open unto him: how then is he omnipotent? but if he can, why then doth he knocke? or what use is there that we should open to him. Would not he seem to be unwise, who should knock at his neighbours door, having in the mean time the key in his owne hand?

Secondly, the consequence will not hold from what is conditional to the thing categorically required. As, *If any man heare, and open*: therefore it should follow, that it is in our free-will to doe the same. For conditionals prove nothing, but what ought to be don by us, and what, if don, will follow thereupon. Thus Erasmus disputed against Luther: *If yee will, yee shall eat the good things of the earth: therefore, (saith he) men have a free-will to doe good, and repent.* But this the scripture wholie denies. *Can the Ethiopian change his skin? or the Leopard his spots? then may yee also doe good, that are accustomed to doe evil.* A corrupt tree cannot bring forth good fruit: for it is God, which worketh in you both to will, and to doe, according to his good pleasure. Luther therefore answering to Erasmus, saith, that *oftentimes these conditionals, doe signifie an impossibility.* As, *If one should say: If thou thinkest, O Mavus, to equal Virgil in singing: it behoveth thee to sing better then as yet thou hast don. If thou thinkest to surpasse Cicero, O Scamus, then thou must in sted of thy subtilties, manifest more eloquence. If thou wilt compare with David: then compose such psalmes, as he hath don: which manner of speech, signifies things, which are not possible in regard of our owne strength, though to God all things are possible: And indeed the scriptures by such expressions doe declare unto us, not what we can do of our selves, but what the Lord may worke in us by his owne power.*

Thirdlie, concerning universall grace, and power to open of our selves: First, it is false, that the same is bestowed on all in the state of nature: considering that the meanes of conversion and salvation is not alike offered unto all: But allwayes as it hath pleased the Lord, where, when, and to whom he would. We see, that the *Turkes, Jewes, and Pagans* to this day have not the meanes of salvation, which we Christians enjoy by the singular mercie of God: 2. we doe not deny, but such at whose door Christ knockes by his special grace, have sufficient helpe to

The abuse of this allegorie is shewed and refuted.

The Iesuites argues argument retorted upon him.

Ier. 12, 23.  
Matt. 7.  
18.  
Philip. 2.  
13.



open, so farre as concerneth the ourward means, and indeed this were enough for all, but that all by nature are deafe, and dead in sins: not withstanding it is sufficient for their conversion, who inwardlie are wrought upon by the spirit of God. But it is untrue, that this sufficiencie is made effectiual and operative through a free-will in us: because while Christ *ourwardlie* knocketh, we *inwardlie* are dead in our sins, beeing deafe, and blinde, *blacke Ethiopians, spotted Leopards, evill trees*, which of themselves cannot bring forth good fruit. And therefore the greatest outward meanes are of no force, untill there be an inward and powerfull motion, raising us up from the death of sin, illuminating the minde, opening the hart, and changing the whole man: neyther is Christ ignorant that we cannot open at his knocke, much lesse unwise in knocking: but doth it, because he knowes we are inwardly deafe, and dead in sin, and unable of our selves to open: besides hereby to convince us of our miserable estate by nature, and to rayse us up from the death of sin, and to give unto us both will and power to open unto him.

And lastly the scripture speaks in a twofold manner of our conversion. Sometimes the Lord attributes to us, and requires of us the whole worke therof, as if it depended altogether on our will; *If yee bee willing and obedient, yee shall eat the good things of the land. Turne yee unto mee, and I will turne unto you: make you a new heart, and a new spirit: for why will yee die, O house of Israel: repent yee, and beleve the Gospel*, not, as if it were (*ἐφ' ἡμῶν*) or in our power to doe these things. For how can they spiritually move, who are dead in sins? But the scripture thus speaketh: 1. To teach us, that wee neither will, nor can doe any thing of our selves: but are bound to ask it of God. And 2. because God by such exhortations, threatnings, promises and conditions doth please effectually to raise up our desire, and by his spirit inableth us to performe his will. Austin saith wel: *God commandeth us those things which we cannot doe, that we may know, what we ought to aske of him*. And in another place: *O man observe from the commandement, what thou shouldest have: by reproofes, what thou art deprived of by thy owne default; and in prayer acknowledge, whence to receive, what thou desirest to have*.

And againe, other where the Lord ascribes the whole worke of our conversion unto himself alone, and commandeth us so to acknowledge it. *As, I will make you to walke in my wayes, and I will take the stony heart out of your flesh, and I will give you an heart of flesh. Turne thou me, and I shall be turned. No man can come unto me, except the Father draw him: without mee yee can doe nothing: see the like Ephe. 2. 1. and 1 Col. 2. 13. 1 Cor. 2. 14. Rom. 8. 7. 2 Cor. 3. 5. Luk. 24. 45. Act. 16. 14. Act. 11. 18*. All which testimonies doe plainly evince, that the grace of conversion is not indifferent or universall: but as our sufficient, so also our effectiual help doth wholly depend upon the generall and particular pleasure and motion of God.

Which difference of the scriptures, and the cause thereof, because the *Pelagians* and their adherents have not observed: But rather abused the former places, as if they were absolutely spoken: And corrupted the latter by their equivocations about grace, calling it (as they also do to this day) a swatorie, indifferent and resistible grace, limited by the will of man eyther to that which is good or evill: they have most falsly wrested the same, for to establish their Idoll of free-will. Now herewithall they must of necessity embrace all other *Pelagian* heresies, and impieties also: as namely.

1 That faith and good workes foreseen, doe goe before Gods predestination: and so are not from Gods predestinating of them: whereupon it will follow, that predestination beeing an effect of causes and conditions foreseen, is not to be called a *predestination*: but rather a *postdestination*.

2 That faith going before predestination, must also bee before vocation: seeing we are elected before we are called: And by this ground, not God, but man should be the author of faith: contrarie to that of *Rom. 9. 16. It is not of him that willeth, or of him that runneth, but of God that sheweth mercie*.

3 That the will eyther co-working, or not co-working with foregoing grace doth

Isai. 1. 19.  
Zach. 1. 3.  
Ezech. 18.  
31.  
Mar. 1. 15.  
Why God  
requirerh  
and attri-  
buteth con-  
version to  
man.  
Chap. 6.  
de Grat. &  
lib. arbit.  
De correp.  
& grat.  
Chap. 3.  
Ezech. 36.  
26.  
Ier. 31. 18.  
Ioh. 6. 44.  
Ioh. 15. 6.

doth make men to differ, which is contrarie to 1 Cor. 4. 7. *Who maketh thee to differ from another? And what hast thou that thou didst not receive?* And so the increase of faith and grace should be given according to the merit of congruities.

4 That mans will is not corrupted, or made worse by the fall of *Adam*: And so eyther there should bee no originall sin at all, or els but in name onely: whereas, *The heart of man is deceitfull above all things.*

5 That the law is not above mans strength, but that he may absolutely fulfill the same: and bee altogether free from sin in this life, if he would: whereas the scriptures on the contrary teach. That there is not any one just man in the earth which doth good and sinneth not. All which errors establish merits of condignity, overthrow the grace, and merits of Christ, and so consequently the truth of Christian religion, beeing nothing indeed, but in name onely: and in a word confirms pagan divinity and philosophy. For in all these positions, the names onely excepted, there is nothing but what philosophie it self teacheth, both concerning the beginnings and reward of vertue: which to philosophers is faith, righteousness and workes.

*To him that overcommeth, will I grant to sit with mee]* He shuts up the epistle with the accustomed Epiphonema, or acclamatorie conclusion: beeing a promise, and as it were a third reason of the exhortation. And it is twofold: 1. from the reward of the victorie: *I will grant to him, to sit with mee on my throne.* And 2 from his example: *Even as I also overcame, and am set downe with my father. &c.* Or els this may be a reason of the former promise, wherefore Christ will grant, or give power and part of his throne to him that overcommeth: to wit, because hee now as a conquerour sitteth on the throne of his Father: For often in scripture the particle *as* (here used) is causal, as in 1o. 17. 2: *As thou givest him power.* For, because thou givest &c. And Luk. 4. 36: *bee yee mercifull, as your Father:* For: because your Father is mercifull, &c. The Throne is the seat of glorie and power. *Christs throne*, is the glorious power of his exaltation: the which he promisseth to make us reallie partakers of if we overcome: for we shall be coheires with him: yet so, as there shall alwayes remaine a remarkeable difference between Christ the head, and us his members: And therefore he saith not: *I will grant to him to sit in the throne of my Father:* that is, at the right hand of the Father: which dignity is indeed onely proper to Christ the head.

22 *Hee which hath an eare to heare, &c.]* See Chap. 2. v. 7. 11. 17.



THE



## THE PREFACE

O F

## THE SECOND VISION.

Of him that sate on the Throne : And of the booke sealed with seven seales : And concerning the Lamb opening the booke.

**H**itherto Iohn hath recorded, those things which he had seen, & received of Christ to be written by name unto the seven Churches of Asia. The things which follow in the rest of this booke, are of a higher nature, and concerne the future condition of the whole Church, but especially the churches of Europe. And all tends to teach, that the Church ought not to expect a flourishing estate in this world: seeing it should be tossed and tryed: first with manifold persecutions of tyrants: afterward by heretickes: And at last should bee oppressed by Antichrist, with a more heavy servitude both spirituall and corporall, then formerlie shee ever had been afflicted by open enemies and tyrants.

The condition and lot of the Church in this world.

The comforts of the godly under the crosse.

Now least the hearts of the Godly should faint under the burden: fower kinds of comfort are contained in this prophesy, beeing taken: 1. FROM GODS PRESENT HELPE: who will not forsake his in the battell. 2. FROM THE TIME OF THEIR TROUBLES: they shall neyther bee allwayes, orauerlong upon them. 3. FROM THE END OF THEIR ADVERSARIES, which shall bee tragicall and mortall. And lastly, FROM THE HAPPIE CHANGE OF THEIR WARFARE, Christ will powerfully revenge the cause of his Church in this world; and at length glorifie her in the heavens.

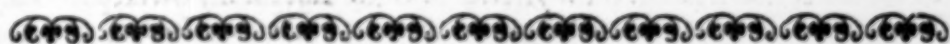
The following visions are distinct.

Moreover these things are premonstrated by Iohn, in sixe distinct visions: And they are partlie universall, representing the entire historie of the Church from her first beginning, untill the last judgement: Of this nature, is the second, third, fourth and seventh vision. And partlie particular, onely shadowing out the battels of the Church, with Antichrist, with the issues thereof, as the fift and sixt: notwithstanding in the conclusion of every one of them, a description of the last judgement, with the punishments of the wicked, and reward of the Godlie are expressed, eyther literally or figuratively; as I have already shewed in the preface: The reason of which repetition is wondred at, but cannot be declared by such interpreters, who judge, that the historie of the Church is described in these visions without any intermission: whereas the observation of our method, doth clearly manifest the same.

The fower Acts of the second vision.

The second vision is contained in Chap. 4. 5. 6. & 7. And it consisteth first of a preparation unto the vision: in which Iohn saw the majestie of God sitting on the throne, and the great attendance given unto him. chap. 4. And in his hand a booke sealed with seven seales chap. 5. At length opened by the Lambe. Secondly it containes the vision it self: representing in fower distinct acts the historie of the Church from that time unto the end of the world. In the first Act is propounded the different state of the Church from the time of the Romane tyrants, untill the rising of Antichrist, in the first 600 yeares, pref-

gured in the opening of the first foure seales, Chap. 6. v. 8 The second Act is an opposition of the foregoing proposition, for the comfort of the martyrs, and especially those, who suffered under the pale horse, at the opening of the fift seale Chap. 6. v. 9. 10. 11. The third Act is an amplification of the calamities of the Church under the Easterne and Westerne Antichrist, after the revolution of the first thousand years, and thence forward, revealed at the opening of the sixt seale Chap. 6. v. 12. 13. 14. And in the last place, the fourth Act containes the final end of all the combats of the Church: fearfull indeed, and tragicall unto the wicked; but happie and glorious unto the faithfull martyrs, and Christs sealed ones Chap. 6. v. 15. 16. 17. & Chap. 7. unto the end. Now this is the true state or distribution of the second vision: And so we come to handle the interpretation thereof.



## T H E   A R G V M E N T

and parts of Chap. iv.

**T**His chapter is a preparation to the second vision, and containes a description of the divine majestie of him that sate on the throne: the scope and drift thereof, is to let the faithfull understand, that however they are pressed with afflictions in this life, yet they have a glorious and omnipotent judge in the heavens, to revenge their cause.

*The Chapter hath two parts.*

In the first, appeareth the glory, and majestie of God sitting on the Throne, v. 1. 2. 3.

The second; containeth a twofold description: 1. Of the companie of the foure and twenty Elders.

And 2. Of the foure beasts, with their thanksgiving, from v. 4. unto the end of the Chapter.

### *The first part of the Chapter.*

The Majestie of God sitting on the Throne.

1 After this I looked, and behold, a door was opened in heaven: & the first voyce which I heard, was as it were of a trumpet, talking with me, which said, come up hither, and I will shew thee things, which must be hereafter.

2 And immediately I was in the spirit: and behold a throne was set in heaven, and one sate on the throne.

3 And he that sate was to look upon like a Iasper, and a Sardine stone; and there was a rainbow round about the throne, in sight like unto an Emerald.

M

T H E



## THE COMMENTARIE.



*After these things I saw*] That is, after I had seen the first vision: for however *Alcasar* suppoeth, that the foregoing Chapters are as a prologue to the booke: Yet *Ribera*, and that groundedly doth acknowledge here a second vision: because *John* saith, *After these things I saw*, that is, after those things alreadie related, I saw yet other visions.

*And behold, a door was opened in heaven*] As formerly I have shewed, so here againe I would have it to be observed: That we are not to search for mysteries in every particular of the visions, but onely in those circumstances, which doe concern the quality and scope of them. Let others (if they pleas) by *heaven* understād the Church: & by the *door opened* the sence of the scriptures there interpreted, by which we search and find out the mysteries of God. But for my owne part, I understand it simplie of the place, where these things were seen of *John*, to wit: not, as formerly in *Patmos*, but in heaven, where, as upon a larg and ample theatre, the Acts of this vision were represented unto him. And thus the following visions are differenced from the first, as beeing of a higher nature.

Act. 7. 56.

He therefore *saw a door opened in heaven*, that is, he saw heaven opened, & with- in the heavens an open Pavilion or stage, alluding to the custome of commedi- ants. Seeven also the first Martyr saw the *heavens opened*, towit, corporally, but *John* saw this in the spirit, as it is in v. 2. however we may hence truely conclude, that neither the perspicuity of the mind, nor bodelie eyes of man, can reach to heavenlie things, except the Lord doe open heaven unto him.

The voyce  
of Christ  
revealing  
the revela-  
tion.

*And the first voyce*] The positive is here by an *enallage*, or *change of words*, put for the comparative (*πρώτη*) first, for (*πρώτην*) former, as Chap. 2. 4. thou *hast left thy first*, that is, *thy former love*. And 1<sup>st</sup> Tim. 5. 12. *They have cast of their first*, that is, *their former faith*: he meaneth *that great voyce as of a trumpet*, speak- ing unto him Chap. 1. 10. For as there v. 1. it is said that Christ shewes *unto his servants things that must shortly come to passe*. So here this great voyce saith: *come up hither, and I will shew thee &c.* So then both this and that, is the voyce of Christ the revealer of the revelation.

*Which must bee hereafter*] That is, the hidden things of Gods secret counsell, concerning the future condition of his Church in the world, from this present time untill the end thereof. Thus he brieflie openeth unto *John* the argument of the following prophesie: not for the satisfying eyther of his or our desire after the knowledge of novelties: but to arme the Godlie with comfort against the ap- proching troubles.

2 *And immediatelie I was in the spirit*] that is, in a' traunce, as Chap. 1. 10. he ascribes it unto the spirit, least he might be thought to relate a dreame: for he saw these things waking: by which it appeareth, that he was come to himself after the first vision, and beeing again ravished he saw another vision (although it is not manifest, what distance of time there was betwixt them) and ascended from *Patmos* by the commandement of Christ up into heaven, not indeed by any locall motion, but inward illumination, the holy Ghost representing these things unto his understanding, and revealing the mysteries thereof unto him; which kinde of visions are called intellectual, as we noted on Chap. 1. 10.

*And behold a throne was set*] Now he expoundeth, what he saw in the heavens, namelie, a royall throne, and one sitting thereon: and an honourable session of El- ders: thundrings, lightnings, voyces, lamps of fire burning, a sea of glasse like unto Chrystall, winged beasts full of eyes before and behinde, singing and praying him that sat on the Throne, having a booke in his right hand, sealed with seven seales: and in the last place the Lambe opening the seven seales,

scales, with the terrible events thereof. *These things are the summe of this second vision.*

The throne which he saw is also spoken of Chap. i. v. 4. and mentioned eight and twentie times in this booke: and hereby is represented the dominion and judgement of God over all things, whereof he will have us to be alwayes mindfull.

3 *And he which sat on the throne*] He saw not an emptie throne, but one sitting thereon: whose name indeed and countenance is not declared: but his majesty and glory is magnifically described both in this and the following verse, as beeing to look upon like a *Jasper* and a *Sardine-stone*, and having round about his throne a *rainbow* in sight like unto an *Emerald*: by which similitude is set forth not an earthlie, but a divine majesty, in as much as nothing can bee imagined to be more pretious then these pearles, or more manifest then such an aspect.

*A Jasper*] There are diverse sorts of this stone, as *Plinie lib. 37. cap. 9.* and *Isidor. cap. 6. lib. 7.* doe affirme: and it is thought that the Indian *Jasper* called *Polygrammos*, is the best of them, beeing Greene, cleare, and somewhat like unto an *Emerald*: the *Persian* is like to brasse: that of *Cypria* is of a blewish colour, and the *Phrygian* somewhat reddish: that which is found in *Thracia* is much like unto the *Indian*: but the *Chalcidonian* is lesse beautifull then any of them. *Plinie* writeth that he saw one of eleven ounces in waight, on which was ingraven the image of *Neroes* breastplate. It is thought that this stone is a singular preservative against all manner of deadly poyson, and withall hath manie other vertues in it.

*Sardine*] in latine *Sardius*, but *Plinie* calleth it *Sarda*, which is white in colour, whereas the *Sardine* or *Sardius* is red. Of this stone see *Exod. 28. 17.* The nature of this stone as some affirme, is good to expel feare, to cheare the spirit, and to preserve those that weare the same from enchantments and other evils: but others say, that there is now adayes no such vertue in it.

*Emerald*] This is a most pleasant Gemme, green of colour, and very delightful to the sight: the *Scythian* stone is the most pretious, although the *Egyptian* and *Brittish* also (as *Albertus Magnus* witnesseth) are of great worth. They write that *Nero* beheld his fencers at their game through an *Emerald*. It drives away poyson, preserves chastitie, strengthens the memorie, and helpeth the sight, &c. Like to this stone, he saw about the throne a *rainbow*, which we see commonlie to be of white, yellow and Greene colour. It is probable that this vision chiefly alludes unto the pretiousnesse of these stones. For whatsoever is eyther pretious or profitable, al is to be found fully and perfectly in him that sits on the throne. Some interpret the *Jasper* and *Sardine*, of the two natures of Christ. The *Jasper* which is Greene refreshing the eyes, they attribute to Christs divinity: & the *Sardine*, which is red, unto his humanity: like as his flesh was red in the blood of his passion. The *rainbow* they will have to bee a signe of his grace, alluding to that in *Genesis*, where God is said to set his bowe in the cloude for a token of his covenant. Whence they conclude, that this *rainbow* like unto an *Emerald*, doth signifie Gods everlasting mercie, which is green, that is, never fadeth away. But such kinde of allegories, do serve little or nothing at all for our instruction.

If it bee demanded who he saw sitting on the throne. I answer, that without all doubt God is here represented: for it is expressly called the *Throne of God* chap. 7. 15. and 12. 5. & chap. 19. 4. Notwithstanding interpreters are diversly minded about it. *Lyra* understands it of one God, three in persons: appearing on the throne after this manner, as beeing the governour & king of the Church militant, & judge of the whole world. Others expound it of the person of the father alone. But we may safely understad it absolutely of God sitting & reigning in the person of the son, to whom the father hath given all judgement; he therefore who is said here to sit on the throne, is the same who before gloriously walked in the midst of the



seven candlesticks, namely Christ the son of God. And this doth plainlie appeare from v. 8. & 9. where two Epithites ascribed Chap. 1. v. 8. & 18. as proper unto Christ (to wit, *he which was, which is, and which is to come*, and again, *he that liveth for evermore*) are here attributed to him that sits on the throne. The like we may gather, from Chap. 21. 6. where he that sits on the throne calls himself, *a* and *ω*, *the beginning & ending, who giveth to him that is a thirst, of the fountain of the water of life*. but Christ calleth himself *a* and *ω*, chap. 1. 8. And in Ioh. 4. 14. & 7. 37. we are taught, that it is he, who gives to them that are a thirst, to drinke of the water of life: to be short both the *Ordinary Gloss*, as also the *Catholike gloss*, of *Marloratus*, interpret this of Christ, the Lord of the Church: neither doth the reason hereof seem to be obscure. For the same, whom before he saw walking among the candlesticks as Lord on earth: he now sees him, sitting as Iudge in heaven.

That which may bee objected concerning the *Lambe*, seems not to take away what wee have said: for there is no absurditie in this, that Christ should bee represented unto Iohn under diverse figures in a diverse respect. Before he saw him walking among the candlesticks, as the head of the Church: Now he sees him sitting on the throne, as the Iudge of the world, and also as it were a Lambe slaine, and made a sacrifice for us. Thus also the Apostle to the Hebrewes makes Christ both high-priest, and sacrifice, and Altar in a diverse respect. Neyther are we to imagine, that Christ the son so fits on the throne, as if the Father were put by, for it is the Father which giveth, unto the son to sit on his throne, as it hath been shewed Chap. 3. 21. So then the Father also sits on the throne in the Son. Which is another strong argument proving the Godhead of Christ. He which sits on the throne is *Lord God omnipotent*, v. 8. But Christ (as we have proved) sits on the throne: and therefore he is Iehovah, omnipotent.

XXVI.  
Argu. of  
Chr. deity.

### The second part of the Chapter.

The attendance about the throne. First, the companie of the foure and twentie Elders: And secondly, the companie of the foure beasts, with the thanksgiving of them both.

4 And round about the Throne were foure and twenty seates, and upon the seats I saw foure and twenty Elders sitting, clothed in white raiment, and they had on their heads crownes of gold.

5 And out of the Throne proceeded lightnings, and thunderings, and voyces, and there were seven lampes of fire burning before the Throne, which are the seven spirits of God.

6 And before the Throne there was a sea of glasse like unto Crystall: & in the midst of the Throne, and round about the Throne, were foure beasts, full of eyes, before and behinde.

7 And the first beast was like a Lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beasts had each of them sixe wings about him, & they were full of eyes within, & they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, & is, and is to come.

9 And when those beasts give glory, and honour, & thanks, to him that sate on the Throne, who liveth for ever and ever,

10 The foure and twentie Elders fall down before him that sate on the Throne,

Throne, & worship him that liveth for ever and ever, and cast their crownes before the Throne, saying,  
 11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, & were created.

# THE COMMENTARIE.



*And about the Throne*] After he had described the majestie of him that sate on the Throne, that is, eyther God absolutely, or Christ the glorious Iudge: about which we need not to contend. For the sence is all one: because God sitteth and judgeth in Christ. Now he comes to describe the attendance he saw about the throne. And this second part of the Chapter, is a description of the *four and twenty Elders sitting about the same*: and of the lightnings proceeding out of the throne, &c. And of the *four beasts*, in the midst, and round about it: with the thanksgiving of them all. In which diverse men seek diverse mysteries. *Lyra* understands by the seates: the *Cathedral Churches*: and by the *four & twenty Elders* all Bishops: alluding to so manie orders of Priests, whom David ordained weekly for the service of the tabernacle: *1 Chro. 24*. But what need of *(cathedrals in heaven)*? *Hierome* understands by them the *four & twentie bookes of the Old Testament*, but how fitly I will not here dispute of. Others will have so many Angels to bee noted out therby. But *Chap. 7.v. 11.* the Angels are differed from the Elders. Others suppose more probable, that hereby is represented the companie of the *Patriarchs, Prophets*, godly Iudges, Kings, and to be short of all the saintes under the law, who excelled in faith and piety, and now triumph with Christ in heaven. They are said to be *four and twentie*, a finite number beeing put for an indefinite. Some understand it of twelve Patriarchs, and twelve Apostles, but that cannot bee; for what then should become of the rest of the Patriarchs, Prophets, Iudges and other godly governours and kings? We therefore doe rather Iudge, that by this number is noted a perfect Senate or assemblie, which ordinarily is accounted entire, if it consist of 24 persons. They are said to be *Elders*, because age teacheth wisdom, and skill in judgement. And indeed *Senatus*, a Senate, comes from *senium*, olde age. They sit on *thrones*: because they rest from their labours, and shall with Christ Iudge the world & Angels: not as if Christ could not Iudge the world without them: for *the Father hath given unto him all power, and all judgement both in heavens and in earth*: but 1: because he is pleased to communicate this honour unto the saintes, according unto the promise *Chap. 3. 21.* And 2 because his judgement is righteous, which all the saintes, acknowledge and assent unto. This exposition (to let passe what others say) is undoubtedlie agreeable unto the analogie of faith, in case any mysterie be hereby typified out unto us.

But because these *Elders* doe not alwayes remaine sitting on their thrones: for sometimes they rise up, sometimes they fall downe, and worship, and sing *Hallelujah* to God, and to the Lambe, as *v. 10.* & *Chap. 5. 8.* & *Chap. 11. 16.* & *Chap. 19. 4.* beeing the chiefe actors, in setting forth the prayses of God: I hence observe, that in the Revelation, (where diverse persons are brought in, some tarrying, and others departing) this first apparition or company is brought in before the amplification of the vision, not under the forme of young men, but of Elders, for reverence and gravitie sake: neither doth this any way contradict our former exposition: for in an honourable assembly, is peace and honour: by the gratulatorie harmonic is figured out the office of the propheticall Church in heaven. And indeed I see not how we should otherwise understand, what is meant by the often singing of these Elders, except we understand it as alluding to the custome and manner of enterludes.

*Lyraes mysteries concerning the seates, and their Elders.*

*1 Cor. 6. 2.*

*Matt. 28. 18. Job. 5. 22.*



*Clothed in white raiment, and had on their heads crowmes &c.]* By this twofold ornament the priestly and kingly dignitie of the saintes is shadowed out: *white garments*, that is, pure, bright and undefiled robes, such as become priests of righteousness. And with all the puritie of the saintes in heaven, and the integritie of the divine judgement is hereby signified. Now whence the saintes have this puritie, we are taught Chap. 7. 14. namely, by washing their garments in the blood of the Lambe: that is, perfectly putting on the Lord Christ Iesus, who is this *white robe*, wherewith we delight to be cloathed, and by which we are acceptable to God.

Reve. 1. 6.

2 Tim. 4. 8.

1 Pet. 5. 4.

*Crownes of gold on their heads]* That is most pretious crownes, (for what is more pretious then gold?) they have them on their heads, both because they reigne as kings with Christ; who hath made us kings and priests to God and his Father: as also because they have overcome sin, satan and the world. This is that *crowne of life* promised to the Angel of *Smyrna* Chap. 2. 10. and unto all who love the Lord. *Law. 1. 12.* This is that *crowne of righteousness*, wherein Paul rejoyced, and which is laid up for all them that love the appearing of Christ: This is that *crowne of glorie*, which faderh not away, but shall certainly be enjoyed by all the faithfull servants of Christ.

*And out of the throne proceeded]* This second apparition shewes the majestie of him that sate on the throne; out of which proceeded *lightnings, thunders & voyces*: here we need not seek for any other mysteries, but onely to take notice, that these things are proofes of the omnipotencie and divine majestie of Christ; who sends forth such judgements from his throne against the wicked: as *Andreas* well observeth.

*And voyces]* Namely the terrible voyces of thundrings and lightnings. This is spoken appositively: for thunder is the voyce of Iehovah shaking the earth, & terrifying the ungodlie. *The voyce of Iehovah maketh the desert to quake, Psal. 29. 8.* which teacheth how terrible and inaccessible the seat of God is. In Chap. 10. 3. these thundrings are said to be *seven*, and to utter their voyces, wherein there is an allegory, as shall be shewed on the place.

*And seven lamps]* Namely, *seven*, or stood before the throne of God: these are interpreted by *John* himself, to be the *seven spirits*, which he calleth the *seven Angels* standing before God: Alluding to the vision of *Zacharie* Chap. 4. where the *seven lamps on the golden candlesticks*, v. 2. are v. 10. called the *eyes of Iehovah*, which run to and fro through the whole earth. Signifying by *eyes* the Angels: who are as it were the eyes, feet and hands of God: which is spoken after the manner of men, like as Constables and Sergeants are said to be the eyes, hands and feet of the magistrate, because by them he performeth, and knoweth all things that are don in the city. The like allusion is in Chap. 5. 6. where the eyes of the lambe are the *seven spirits of God*, sent forth into all the earth. But of this more in its place.

*Also before the throne]* The third apparition about the throne, is the sea of glasse like unto Chrystall. Which sea some of the ancient, and they which follow them, will have to bee the sacrament of Baptisme, said to be of glasse, as *Lyra* supposeth, because of its puritie and like to Chrystall, because of its character, which can never be blotted out. Let them who will make use of this interpretation. But neither *Ribera*, nor my self do approve thereof. *Alcasar* also judgeth, that it cannot bee applied, but with violence unto the sacrament of Baptisme. *Andreas Cesariensis* understandeth it of the multitude of Angels, and heavenlie powers. Others suppose it hath an allusion unto *Solomons brazen sea*: and that the materiall alteration of brasle, into glasse which one may see through, doth denote the difference betwixt the Law, and the Gospel: but these allegories will not hold. The interpretation therefore of *Ribera* is more probable, applying it to the multitude of men living on the earth: who are compared to the sea of shining glasse: because the sea is a gathering of many waters, by which peoples and nations are signified, Chap. 12. 15. and they are shining, because the counsels and the most se-

cret actions of men are before the throne, and open to the eyes of God, beeing like the clearest chrysell discerning all things.

*Bullinger* before *Ribera* is yet more cleare. *The sea*, saith he, before the Throne resembling glasse and Chrysell in brightness and perspicuity, signifies this fraile world, which is alwayes in Gods sight. For the holie scriptures doe type out unto us by the sea (in regard, of its instabile noyse and tumultuousnes) the mutability and inconstancie of this present world: the state thereof beeing more fraile then glasse. This exposition I well approve of, as beeing indeed most probable: As for *Alcasars* fiction in applying it unto his devised sacrament of Confession, it is both a violent and a false wresting of the text. So then the sea, signifies the world, which is said, to be before the throne, because the same shalbe judged by Christ. The world indeed doth swell & rage against the saintes: but it is as fraile as glasse or Chrysell, whose waves are easilie broken, and held in by the powerfull hand of the Lord. Now this thing is here inserted, both for the comfort of *John* and the whole Church. In this sence also, and for the same end it is said in Chap. 8. 8. the great mountaine burning with fire was cast into the sea: & Chap. 15. 2. they that had overcome the beast, are said to stand upon the sea of glasse, of which more in its place.

And in the midst of the throne] The fourth apparition about the throne, are the foure beasts, differing in forme, but having eyes before and behinde, and each of them fixe wings: Alluding to the foure beasts in *Ezechiel* Chap. 1. And therefore ancient and moderne writers for the most part, understand by them the foure Evangelists, which are commonlie expressed, and painted in these formes: *Matthew*, in the likenesse of a man: *Mark* of a Lyon: *Luke* of an Oxe: and *Iohn* of a flying Eagle. *Irenaeus* applies it to the foure Gospels. But *Lyra* refutes this, from the order here observed: because the face of a man, appropriated to *Matthew*, is here put in the third place, he therefore here understands the foure Patriarchal Churches, viz. *Hierusalem*, *Antioch*, *Alexandria*, & *Constantinople*. But if so, where then in the mean time was Rome? did she not at all appeare in heaven? He tels us she was comprehended under one. But which of them, or how it was, he sheweth not, neither indeed could he. Besides the old writers doe not agree, about the types of the beasts, in applying them to the Evangelists. The common opinion, is that *Matthew* should be the man: and *Mark* the Lyon: but *Austin* & *Bede* will have the contrarie. The reason alleadged why *Matthew* is likened to a man is, because he begins his Gospel from the generation of Christ according to his manhood: Againe *Marc* to a Lyon, in regard he begins from the preaching of the Baptist, crying like a Lyon in the wilderness: so *Luke* to an Oxe, beginning his Gospel with the sacrifice of *Zacharie*. *Iohn* is the flying Eagle, in writing high and great mysteries of Christs divinity. But what soliditie there is in these things, let others judge.

It is tedious to set downe their reasons, why these beasts should appeare in foure diverse formes. First as a Lyon, because (say they) God under the Law of nature shewed his glorie immediately unto the fathers. Secondly, as an Oxe, because the Lord then required such beasts to be offered in sacrifice. Thirdly, as a man, because the son of God was made man. Fourthly, as an Eagle, because the holy Ghost descending from heaven, causeth the righteous to fly upward.

*Ribera* maintaining the common opinion, answereth *Lyra*s objection concerning the change of the order here. That the common exposition observes the order of writing: But *Iohn* the things, according to their manifestation: for the Baptist began to preach before Christ. But this is to abuse the reader: besides how could *Iohn* see the foure Evangelists in the heavens, he beeing himself one of them here then present upon earth? To this *Ribera* answers. That *John* saw those things which long after his death were to come to passe. But this seems to contradict the text: forasmuch as he saw the foure beasts, which were then in heaven, as also the foure and twenty Elders, that is, the Church triumphant with Christ. Some interpret this of the foure Monarchies, with the diverse conditions of the Church militant.

Whither  
the foure  
beasts type  
out the  
foure E-  
vangelists.

Lib. 1. de  
consensu  
Evangel.  
cap. 6.

Comm. in  
Apoc. 4.  
num. 39.



militant under them, and for this cause they are said to have severall formes, or faces: but the following thanksgiving little sutes with worldly monarchies.

If the foure  
mysteries  
of faith.

Others referre it to the foure principall mysteries of faith: The mysterie of Christs incarnation to the face of a man. His passion and death to the forme of an oxe, as bearing our iniquities, and because he was sacrificed for us. His resurrection, to a Lyon, even the *Lyon of the tribe of Iuda*, overcoming death: And lastly by his ascension, he resembles the flying Eagle.

Whither  
foure prin-  
cipal An-  
gels:

To be short, there are some who expound this place of foure principall Angels: alluding to the beasts in *Ezechiel*, which shadowed out (as they say) so manie Angels. But this cannot be: For 1: the Angels are manifestly distinguished from these beasts, *Chap. 7. 11.* Again because these together with the Elders sing prayes to the Lambe, *Chap. 5. 9.* *Thou hast redeemed us to God by thy blood: and hast made us to our God, kings & priests.* which argues they were men, and not Angels.

They are  
the Church  
of the New  
Testament.

But not to use many words: Even as the foure and twenty Elders typifie the Church of the Patriarchs and Prophets: so the foure beasts shadow out the Apostolicall Church triumphing with Christ in heaven. So then the Elders are types of the legal, and the beasts of the Evangelicall Church, both gloriously rainging with Christ.

But why doe these appeare before the throne? because, as the thanksgiving and following visions manifest, this is the second apparition, and serves for a two-fold use in this heavenly sight: not onely for the making up of the celestiaall harmonie, but also to beare a speciall part with the companie of Elders, thorow out the visions.

Why the  
formes of  
the beasts  
are diverse.

The different forme of the foure beasts, doth signifie the gathering of the Church of the New Testament, from the foure corners of the world, consisting of diverse nations, and peoples, and tongues: whereas the *foure and twenty Elders* are uniforme: because the Church under the Law consisted onely of the Iewish nation.

After what  
manner  
they stood.

*And in the midst of the Throne, and round about the throne*] There seems to be a difficulty in this, how they could stand in the midst of the throne, and in the circuit of the throne. Some doe thinke, that they so stood, and held up the throne, like as the twelve oxen did underprop the *brazen sea* in Solomons temple: which was so set upon them, that all their hinder parts were inward, *1 King 7. 25.* But that cannot bee, for then these beasts should have stood immoveable: whereas on the contrarie we read, that oftentimes they fell downie and worshipped the Lambe: yea one of them *Chap. 15. 7.* gave unto the seven Angels, seven vials full of the wrath of God, &c.

*Ribera* supposeth that three of them were round about the Throne: but the fourth, namely the *Eagle* beeing lifted up above the rest, flew within the circuit thereof: but there is no use to strive about this thing, as if there were a mysterie in it. For *in the midst* (*ἐν μέσῳ*) doth not denote a mathematicall centre, but according to our common expression, a neernesse; and in this place is put for *about* or *close by*: as, *I send you as sheep in the midst of wolves.* *Satan came in the midst*, that is, (as it is translated) *among the sonnes of God.* So these *foure beasts* were about, or neare the throne, even nearer then the Elders, as beeing before them in dignitie. That which is added: *καὶ κύκλῳ τῷ θρόνῳ* and about the circuit of the throne, doth note there standing to be such; as that they were round about the sides of the throne, & as it were touched the same. So that here the copulative (*καὶ*) *And*, is declarative.

*Full of eyes before and behinde*] The like is said of the living creatures in *Ezechiel*. By their eyes is signified the watchfulnes and singular in-sight of teachers: for it behoveth them to have as it were *Argos eyes*, that they may be able to feed the sheep, looke well to the things committed to their charge, search the scriptures, and keep off ravenous wolves from the flock. Thus by this heavenly forme, is set forth what they had been, and also how all other teacher ought still to be qualified here on earth.

And

*And the first beast was like a Lyon*] The shape likewise of every beast is agreeable to the vision in *Ezechiel*, onely there, each living creature had *four faces*: whereas here each of them hath but one. The diversity of their formes denoteth the diversity of gifts in teachers, as a *Lyon* their fortitude and courage: an *Oxe* their labour and patience: a *Man* their understanding and prudence: And lastly the *Eagle* their quicknesse and sharpenesse of sight: Now for other mysteries from this place I thinke it not meet for men to seeke further. But if any one be prodigal of his time, and desires to read more of these Elders and beasts: he may if it be not too tedious unto him, read *Alcazar* on this booke, from page 339. unto page 398.

*And the foure beasts*] The first part of this verse containes a description of the beasts: the latter a beginning of the thanksgiving. Now because the fourth is compared unto an *Eagle*, he therefore attributes unto every one of them sixe wings, *full of eyes before and behinde*: which is taken out of the vision of *Isay*, where the use of so many wings is recorded; for otherwise we see, that birds need not more then two, to fly withall. The *Seraphims* are said to fly with two wings: with other two they cover their faces, as not beeing able to behold the majesty of God: And with two they cover their feet: that nothing unbecoming the divine majesty might appeare about them. In that their wings are *full of eyes*, it denotes that full and perfect light or knowledge, which the Church enjoyeth with God in the heavens. Thus we have heard the description of the foure beasts, and it is as I said before, the second apparition or companie singing prayes to God, & to the Lambe: as here, so also in *Chap. 5. 8. & 7. 11. & 19. 14.* and as being ministers to God, & publishers of the following visions. See *Chap. 6. v. 1. 3. 5. 7. & 15. 17. & c.*

*Isai. 6. 2.*

*Why their wings are full of eyes.*

*And they rest not day and night*] Now he shewes what was don both by the beasts, and by the Elders: the beasts incessantly worship God: The Elders rising from their seats fall downe, before him that sits on the throne, and worship him: casting their crownes before the Throne: singing prayes together with the beasts. This is the thanksgiving wherewith the Church triumphant doth for ever celebrate God in the heavens. The harmony, is the consenting voyce of all the Prophets and Apostles. This is that excellent and most sweet accord of all the saintes, with one mouth saying, *Holy, holy, holy: Thou art worthy, O Lord, to receive honour, and glory, and power.* This is that which we are commanded to pray for: *Thy will be don in earth as it is in heaven.* The which we are bound not onely to desire, but also after the examples of the saintes in heaven, without ceasing to celebrate the praises of the Lord, while we are here on earth, both in thoughts, words and actions. And this is the sum.

*Holy, holy, holy*] Thus also the *Seraphims* cryed one to another *Isay. 6. 3.* by which threefold acclamation, is signified eyther the holie Trinity, or els a perpetuall iteration of thanksgiving: for God is thrice holy, most holy, yea holinesse and puritie it self, the sanctifier of men and Angels.

*Lord God omnipotent*] These Epithites Christ attributed unto himself *Chap. 1. 8.* as being God omnipotent, *which was, is, & is to come*; And therefore it being added to the former arguments, proves againe the deity of Christ. Neyther is it any way derogatorie unto him, although we referre (*recomyion*) this threefold title of holinesse unto God himself. For God sits & reigneth in Christ, having given all judgement unto the sonne. Now in what sence God, and Christ are said to be, *he which is, was, & is to come*, hath been explained. *Chap. 1. 4.*

*The VII argum. of Christs deity confirmed.*

9 *And when those beasts give glory to him that sate, & c.*] How can this be, seeing God who is glorious in himself, receives no glory from his creatures? I answer, *Iosua* said to *Achan* *Chap. 7.* Give glory to God and confesse: where to give glorie is not, as if God were made more glorious, then he was in himself before: But give glory, that is, acknowledge & celebrate the all beeing presence, omniscience, omnipotency, truth & righteousnesse of God. Thus these beasts glorifie God, in celebrating his prayse and glory. Thus we also give glory to God by confession and thankf-



thanksgiving, not adding any thing which before he had not: but by acknowledging and ascribing to him that which before we did not, & this the whole world with us ought to acknowledge, and doe the like.

*Who liveth for ever and ever*] This glorious epithite of God, is also ascribed to Christ gloriously walking in the midst of the seven candlesticks *Chap. 1. 18.* In the Original as here, so in the following verse. It is (*δαίονον*) they will give, for, they did give, the future being put for the imperfect, by an *Enallage*, or change of the tense.

*10. The Elders fell downe*] Behold the accord of both these heavenly companies. The Elders also with all due reverence doe praise God, rise up from their seats, & fall downe before the throne, worshipping him that sate thereon.

*And cast their crownes before the throne*] They cast not away their heavenly glorie, but in glorie they humbly worship God, attributing unto him the prayse of his almightie power, creation, providence, and preservation of all things, and to be short for their victorie over the enemies of the Church. For to cast downe their crownes before the throne, saith Gregorie, is to attribute the victorie of their battles not unto themselves, but unto God the author, that he may have the glorie & prayse, from them to whom he had given strength to overcome.

*11. Thou art worthy O Lord to receive*] that is, to whom prayse be continually rendred of all the creatures. This also the Angels acknowledge *(Chap. 5. 12.*

*Glorie*] of divine majestie. *Honour*] of divine service and worship.

*Power*] Gr. *δύναμις* of thy divine omnipotencie and power.

*For thou hast created all things*] A reason drawn from the equitie of it. It is meet to give to every one his due. But the celebration of all power is due to the creator and governour of all things: And this from the act of creation he assumes as proper unto himselfe.

*Created all things*] In the beginning thou madest heaven and earth, and all that was therein of nothing; *Gen. 1. 1. Ioh. 1. 3. all things were made by him.*

*For thy pleasure*] It seems that (*διὰ τὸ*) is put for (*διὰ τὴν*) by, or, through thy pleasure, as *Chap. 12. 11.* However it be, as the efficient cause, so the end and maner of the creation is here pointed out. For God indeed hath created all things for himself: *Prov. 16. 4.* Not with any labour, or toyle, but by his will and word onely: for he said, and all things were made, *Psa. 33. 9.*

*They are*] viz. all things, that is, thou hast not onely created, but also sustaineest all things for thy pleasure: for as there should never have been a world, except God had created it: so neither could it subsist, unlesse he sustained it by his providence. And therefore as the benefit of the creation, so likewise the present preservation of all things, is to be ascribed to the good pleasure of God. Which is an excellent argument both of his generall & speciall providence.

*And were created*] by this repetition he extols the worke of creation as never sufficiently to be celebrated. If (*καὶ*) And, be put for (*αἵ*) which were created, then the limitation is universall, according to that in the Gospel, *all things were made by him, and without him was not any thing made that was made.* By which limitation the subtilty of the *Arrians* is taken away: who thus reason: If all things bee created for the pleasure of God: then did not God the Father beget, but create the son also. But it is false. God indeed created all things, which were created. But the son is not created, but begotten of the Father: Yea all things were created by the son *Ioh. 1. 3. Heb. 1. 2.*

THE

THE ARGUMENT, PARTS,

and Analysis of Chap. v.



*His preparation unto the second vision is yet continued: for John having described the majestie, and attendance about the throne: with the thanksgiving of the Elders, and of the beasts: he now goes on to declare what he further saw: Namely a booke in the right hand of God, sealed with seven scales: The which when no creature in heaven nor in earth was found worthy to open, at length the Lambe, who was in the midst of the Throne, takes the booke out of his right hand, to the great joy and applause of the heavenlie inhabitants.*

*The parts of the Chapter are three.*

**T**He first is a description of the sealed booke, v. 1.

The second shewes the difficulty, about the opening of the booke, and of the scales, to v. 8.

Where we must observe 1. The Angel proclaiming, if any were able to open the same.

2. The insufficiency of all creatures to open it. v. 3.

3. Johns weeping occasioned thereby. v. 4.

4. The Elder comforting him. v. 5.

5. Who was the Lambe, that stood in midst of the throne, v. 6. And what he did, v. 7.

The third is a thanksgiving, in a gratulatorie himne, sung unto the Lamb:

1. By both companies representing the Church triumphant, who celebrate the benefit of their redemption & glorification, obtained by the blood of the Lamb. v. 8. 9. 10.

2. By a third apparition or companie of Angels celebrating the worthinesse, power and divine glorie of the Lambe. v. 11. 12.

3. By a fourth apparition of all creatures, rendring prayfes, and blessings unto God on the throne, and unto the Lambe. v. 13.

And last of all, the two first apparitions of the 24 Elders, & foure beasts closing up the thanksgiving by a divine adoration. v. 14.

*The first part of the Chapter.*

*A description of the booke sealed.*

*And I saw in the right hand of him that sate on the throne, a booke written within, and on the backside, sealed with seven scales.*

THE COMMENTARIE.



*And, (or then) I saw] I will not here repeat all the diverse opinions of interpreters concerning this booke (who rather obscure then unfold the obscurity thereof:) but onely will cite some of the most probable. Most interpret it either of the booke of the old Testament, or els the whole volume of Gods booke both old and new: which is in the right hand of*

*The common opinion about the booke.*

*God:*



1 Cor. 2.  
14.

Another  
opinion of  
the booke.

The booke  
is the Re-  
velation it  
self.

God: because it is inspired by the holy Ghost, and the contents thereof are in the hands of God alone. *His booke is written within, that is obscurely in the old Testament, & without, that is openly in the new: or within as respecting the mystical sence, without the litterall.* It is sealed with seven seals, because the mysteries thereof are hid from humane reason. *It cannot be opened by any creature, because the naturall man receiveth not the things which are of God.* The Lambe alone is worthy to open it: because he onely hath fulfilled the scriptures: and he onely doth reveal unto us, outwardly by his word, and inwardly by his spirit, the hid things thereof.

These things in themselves are true, and according to godlines, but I judge they serve little to the purpose in hand: because here he treats not about the obscurity, or manifestation of legal types: neyther are the mysteries thereof revealed in this booke: but things of another nature, and which concerne the condition of the Church under the Gospel. Neither can it be said that the old and new Testament was as a sealed booke unto all creatures untill the time of Iohn: seeing it would then follow that both the Prophets, and Apostles were ignorant of the writings of Moses and the Prophets. Besides all the bookes of the new Testament were then already written: and so not shut, but known unto all such as had their senses exercised in the scriptures of God: even as the preaching of the Apostles opened a doore unto the faith of the Gospell unto every creature: And therefore this interpretation seems to be repugnant to the holy scriptures, and injurious to the Apostolicall Churches.

They seem to come neerer the marke, who understand it of the booke of Gods providence. For the scriptures attribute three sorts of bookes to God, 1. Of his providence, 2. of life, and 3. of universall judgement: of which we have treated Chap. 3. 5. But these also differ in opinion. Some take it in a generall way for the booke of Gods decree concerning the government of the world: which interpretation is to large, seeing not all Gods secret judgements, but onely such, which concerne the state of the Church are here intended.

Therefore I rather assent to them, who understand it literally, of the booke in which all these things were contained, which Christ was pleased to reveale unto Iohn concerning the last times, the which he afterward penned, and left the same unto the Churches. This booke, I say, is the revelation it self: not as if he saw a materiall booke, but a visionall booke (so to speak) wherein was written Gods secret decree touching the future event of the Church, and her enemies. Thus also *Andreas & others* expound it.

For first this is the same booke, which Iohn (after it was opened) is commanded to *eat up*; that is, fully and clearly to take knowledge thereof: And which was sweet in his mouth like hony, that is, he was much delighted with the knowledge of so high mysteries: but by and by it became bitter in his belly as gall, that is, he was much grieved in foreseeing the great calamities of the Church, as we shall see (chap. 10. for the booke there mentioned is the Revelation given unto Iohn.

Furthermore the contents of the whole Revelation is taken out of this booke. For at the opening of the seventh scale, seven Angels are said to come forth sounding with trumpets, signifying thereby the diverse changes of the Church, in the third vision. At the sounding of the seventh trumpet, the Dragon, and two beasts are railed up against the Church, in vision the fourth. Presently here upon follow seven Angels pouring forth the vials of the last plagues upon the earth, in vision the fifth. Afterward one of these seven Angels pronounceth with a mighty voyce the judgement of the great whore, and ruin of Babylon, in vision the sixth. At length the new Jerusalem, with the marriage of the Lambe is represented unto Iohn, in the last vision. whence we see that the whole matter of the Revelation was comprehended in this booke: & not included in a few Chapters: viz. from 6. to 11. as *Alcasar* supposeth.

To be short the circumstances of this booke doe altogether agree with the former preface. For as Christ is there said to receive the Revelation of God, and by an Angel

an Angel to deliver it unto *John*: so this booke was in the right hand of him that sat on the throne, & taken out of his hand by the Lamb, opened, & delivered unto the Angel, who gave it to *John*, commanding him to write, Chap. 10. Forasmuch therefore as all things thus agree together, there is no question, but this booke here spoken of, is the revelation it self, delivered unto the Apostle. These things observed, the three following circumstances will bee the lesse obscure.

1. The booke is held in the *right hand of him that sits on the throne* because God is the author of the revelation: in Gr. it is, *ἐν τῇ δεξιᾷ*, at the right hand, and is put for, *ἐν τῇ δεξιᾷ ἐν τῇ χειρὶ*, as appears v. 7. where the Lamb takes the booke (in *τῇ δεξιᾷ*) out of his right hand, & therefore it was *in* and not *at* his right hand, as some will have it. Now he is said to have it in his right hand, to the end to give it unto Christ to open. As men reach out with their right hands, what they give unto others: And I suppose we need not seek for any other mysterie in this expression.

2. It is *written within and without*: that is, there was no place empty in it. For we are to understand this literally. This booke was not made as are our bookes, consisting of diverse leaves, and so folded together: but it was one volume of parchment written within and without: according to the custome of the ancients, who wrote in rolles: and hence *volumen*, a volume, comes from *convolvendo*, rolling. Like as the Jewes to this day at *Worms*, & *Fraunceford*, &c. have their (*Torah*) written out in one volume of parchment. These parchments, because they were rolled up, were commonly writ on the inside onely. Whereas this on the contrarie, was written within, & on the backside also: which manner of rolles were called, (*ἐνδοξέγραφα*) that is, *writings, within and without*, of which see *Plinie*. lib. 3. Epist. 5. and *Juvenal* Sat. 2.

I therefore judge, that this *writing within and without* signifies nothing els, but the multitude of matters: that is all such things as were exhibited unto *John* in this Revelation. *Origen* saith that *within* were written the promises made to the Church, and *without*, or on the backside, the punishments of the wicked. But this to me seems frivolous: A like booke written within and without was seen by *Ezechiel* Chap. 2. 9. but it differs from the other both in matter and forme. In that were written the lamentations because of the calamities to befall the people of *Israel* in their captivity: whereas this booke contains the secret counsels of God concerning the last times. That of *Ezechiel* was spread open before him: but this was seen of *John* rolled up: *Jerom* understandeth that by both these bookes which were written within and without, is signified the *literal* & *mysticall* sence of the scriptures. But there is no soliditie in it: for neither of these bookes, doe signify the booke of holy writ: neither doth every part of the scriptures, admit a mysticall interpretation.

*Sealed with seven seales*. This is the third circumstance touching the booke. The number *seven*, is not here put for many, but is to be taken properly: for after these, there were no more seales opened. We need not search what manner of seales they were: it sufficeth to know that the booke was closely kept shut by them. For there is a twofold use of seales; first to keep things secret from the view of others, as letters, doctores, cabinets, chests and the like: and secondlie for the confirmation of writings, as for example, to authenticate the edicts of princes, sentences of magistrates, and wills of the dead, the seales of seven witnesses make these things altogether authentick. Now this booke, was not sealed in this latter respect, but in the former, as being shut or kept close from the understanding of men. And therefore it could not be opened or read before the seales were taken away: which was not don until the seventh seale was removed. Let this suffice for the present, that the contents of this booke, so fast sealed, were most obscure & hid, untill the seales being opened, they were revealed unto *John* by Christ.



*The second part of the Chapter.*

The difficulty about the opening of the Booke,  
and of the seales.

2 And I saw a strong Angel, proclaiming with a loud voyce; Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heaven nor in earth, neither under the earth, was able to open the Booke, neither to looke thereon.

4 And I wept much, because no man was found worthy to open, and to read the booke, neither to looke thereon.

5 And one of the Elders saith unto mee, Weepe not: behold, the Lyon of the tribe of Iuda, the root of David hath prevailed to open the booke, and to loose the seven seales thereof.

6 And I beheld, and loe, in the midst of the Throne, and of the foure beasts, and in the midst of the Elders stood a Lambe as it had beene slaine, having seven hornes, and seven eyes, which are the seven spirits of God, sent forth into all the earth.

7 And he came, & tooke the booke out of the right hand of him that sate upon the Throne.

## THE COMMENTARIE.

**A**nd I saw a strong Angel. The difficulty in opening of the sealed Booke now followeth. The circumstances thereof are five. First, an Angel proclaimeth with a loud voyce, if any one be worthy to open the booke, and to loose the seales: by which this Angel both stirs up a desire in John, and others of the heavenly inhabitants, after the knowledge of these secrets, as also gives them to understand, (as hereupon it presently appeared,) that no creature could find out the hidden and secret counsels and judgements of God concerning things to come: but it was in the power of the Lamb onely to reveale the same. *Iren* affirmes that this was the Angel Gabriel, who is called *israphel* strong, from the Hebrew gebers; hence God is called, *El-gibbor*, *Isai. y.* But this to Ribera is ridiculous, seeing the word *israphel* strong, is put without an article: but how then would he have wondered at *Alcasar*'s opinion, had he seen it, who makes him to bee *Hofai*. In Chapter 10, a mighty Angel stands upon the sea and upon the earth: & sweareth by him that liveth for ever & ever. And Chap. 18, 21, a mighty Angel casts a millstone into the sea: Which some understand to be Christ, others a created Angel: and indeed it appeareth he was not Christ, seeing he was not worthy to open the Booke. Besides all the Angels of God are called *Gibbori* choach, mighty in strength *Psal. 103. 20.* This therefore was a created Angel, called mighty, because he cryed mightily, so as he was heard throwout the heaven. *Gr. angelos* *pari* *propheta* preaching with a great voyce, because with a mighty courage he proclaimed the questio about the opening of the booke before the whole company in heaven. Who is worthy? he saith not, who can, but, who is worthy: signifying, that not skill or strength onely, but worthines is also required. For men out of curiositie may violently (howbeit unrightly) break open that which is sealed. But this booke could not be opened eyther by violence, or for curiosity sake: but onely by worthinesse or merit. He that opens it must bee *αξιος* worthy

What is  
meant by  
opening the  
booke.

worthy, that is, indued with authority and divine power. Now to open the booke, is to make known the secret counsell of God about things to come.

3. *And no man, Gr. οὐδεις none in heaven, &c.*] This is the second circumstance: Vpon the proclaiming of the Angel, there is a deep silence in heaven. For all creatures are dumbe as unable and unworthy to open this booke. *In heaven*] that is, Angels and glorified saintes. *In earth*] men and beasts. *Under the earth*] Fishes or sea monsters. Some also foolishly imagine, that the diuels in hell, & the soules in purgatory are here called upon. But the scriptures by things under the earth meane, that which is in the sea: according to the second commandement: or *that is in the water, under the earth, &c.* Thus all created things are altogether insufficient to reveale these heavenly secrets: there is (I say) no wisdom in the creature to apprehend the counsels of God, much lesse to make them known unto others. This honour appertaines to the Lambe onely.

4. *And I wept much*] The third circumstance, is Iohns weeping & griefe, occasioned from his desire to know what was written in the booke. He saw it made fast with many seales: he heard the Angel proclaiming the opening thereof. Whence he concludes that therein was contained many worthy things, necessarie to be known: but seeing all creatures were silent, as unable to open it, he weeps much, and good cause too. Now his weeping was not in vaine: for by his prayers & teares he hath his desire granted him to the ful. And here we are taught, that the mysteries contained in Gods word, whither in this or other places, are not to be understood without weeping: that is, desire, study, labour and ardent prayers unto God. The which shall not bee in vaine: for though we may be ignorant of some things, yet what soever is necessarie to salvation, shall be revealed unto every one, that truly seekes for it at the hands of God.

5. *Then one of the Elders*] The fourth circumstance concerneth the Elder comforting Iohn: whom some will have to be Iacob the patriarch, others Iohn the Baptist, others Matthew: but Lyra will have it to be Peter the porter of heaven: but I passe by these fooleries. He was one of the heavenlie companie, and in likelihood one who sat next to him, wishing him to desist from weeping, for howbeit all creatures fayled, yet there was one viz. Christ, worthy to open the booke, & loose the seales. Shewing us that all ought to direct their prayers unto Christ: & not unto the saintes. He calls him, *the Lyon of the tribe of Iudah*, alluding to the words of Iacobs blessing: *Iudah is a Lyons whelp*, viz. in dignity, strength, & kinglie power. *Of the tribe of Iudah*] For Christs mother was of this tribe. *The root of David*] coming of the progeny of David: for Marie the mother of Christ, was the daughter of David. Christ therefore as he is man, is of the seed of David: as again he himself witnesseth Cha. 22. 16. *I am the root and the off-spring of David*. He also is the *Lyon of the tribe of Iudah*, conquering by his divine power, Iatan, death & hell.

*Hath prevailed*] Gr. *νικησας hath overcome*, which is eyther absolutely put, for *νικησας*, he was found worthy. (Beza hath obtained) or transitivelie, for, he hath excelled all creatures in dignity & power. Which is an excellent argument of the person and office of Christ. Of his person, both that he is true man, beeing of the root of David: and true God, because he hath overcome. Of his office, that he is the onely mediator & revealer of the secrets of God: and not onely the Doctor of the Church: but also the redeemer thereof, as we shall heare by & by. Thus we see how he admits of no creature with him into the society of this function: whosoever therefore substitutes any other mediators together with the Lamb, herein they make this mighty Angel a liar, who proclaimeth, that neither in heaven, nor in earth, or under the earth, any creature is found worthy to open the booke of God.

6. *And I beheld, and lo in the midst of the throne*] This is the fift circumstance touching the Lamb. His seat, gesture & forme is described in this verse: his action in the following. Now without doubt Christ is represented by this Lambe. Before he was called a *Lion*, because of his dignity, and power: here a *Lamb*, noting his innocencie and oblation. For he was brought as a Lamb to the slaughter, & as a sheep before

Gen. 49 9.

xxvii Ar.  
gum. of  
Chr. deity.

Isai. 53 7.



Iob. 1. 29.  
36.  
1 Pet. 1.  
19.

before her shearers is dumbe, so he openeth not his mouth. And indeed nothing els was typed out by the two Lambs daylie offered under the Law, but Christs perpetual and effectuell sacrifice. For he is the Lamb of God, which taketh away the sins of the world: And by whose precious blood we are redeemed.

By the way we may take notice, that Christ is here called a *Lamb*, Gr. *ἀρνίον* without an article: And yet not any Lamb, but onely Christ is to be understood hereby. Which confutes their opinion, who thinke, because in Chap. 13. 12, Antichrist is said to have two hornes like a *Lamb* (*ἀρνίον*) without an article, that therefore not Christ, but indefinitely any Lamb is there spoken of. Neither is the rule among Gracians, always true viz. *Whensoever any certaine individual is noted, that then an article is alwayes required.* For we see here the contrary: as also in Chap. 14. 1. where *ἀρνίον* the Lamb, is put without an article: which cannot be understood of any but of Christ.

Chap. 3.  
24.

This Lamb he saw in the midst of the throne and of the beasts] that is, between God and the Church triumphant, shewing that he is the mediatur betwixt God and man. In Chap. 7. 17. he is said to stand *ἀνά μίσην ἑξ ὁρίων* in the midst of the throne, whereby is signified his exaltation at the right hand of God. For howsoever in the state of his humiliation he was lower then the throne: yet now being glorified he hath obtained to sit on the throne of the Father. And therefore he saith, *To him that overcometh I will grant to sit with me in my throne, even as I also overcame, and am sit downe with my Father in his throne.*

In the midst of the beasts] See Chap. 4. v. 3. 6.

Stood as it had been slaine] The gesture of the Lamb is twofold. He stood, and as it were slaine. By the latter his death is signified, by the former his resurrection. He appeares not slaine, but as if he had been slaine, not dead, but living, having the marks of his death in his side, hands, & feet. Wherefore he stood as a conquerour, revived from death to life, having like a Lion overcome the same. Therefore he saith Chap. 1. 18. *I am hee that liveth and was dead: and behold, I live for evermore.* Wherefore we must not looke upon him simply as a *Lamb*: but respectivelie, as a *Lamb slaine for our sins*, and raised againe to life for our justification. Furthermore his appearing in the forme of a *Lamb*, doth not contradict what we spake before touching his sitting on the throne: for he is a *Lamb*, in regard of his humiliation and office, and he is God, and sits with the Father in the throne in respect of his deity.

2.

XVIII.  
Argum. of  
Christs  
deity.

Having seven hornes] An admirable forme, for who ever saw a Lamb with seven hornes, having eyes in, or under every one of the. But is *seven* here to be taken indefinitely for many? No, but properly answering to the number of the *seven seales*. To teach us that the *Lamb* wanted neyther power, nor wisdom to unloose the same. His *hornes* denote the fulnes of his power: and his *eyes*, his divine insight: this is set forth unto us that we should beleeve that the *Lamb* beholdeth, & governeth all things by his infinite wisdom & providence. The *seven eyes* are said to bee the *seven spirits of God sent forth into all the earth*: which is taken from *Zach. 4. 10.* & signifies the same thing. For seeing the *Lamb* is Lord of the spirits, or Angels, and sends them forth into all the earth, as a master doth his servant, it plainlie proves that he is true God. For the Angels have no other Lord, but *Jehovah*: see Chap. 4. 5. And hence the *seven eyes of Jehovah* in Zacharie, are here called the *seven spirits of God*. Seeing therefore so many *hornes*, and *eyes* are attributed unto the *Lamb*, let the godly know, that he wants neyther power nor knowledge for to preserve them: And let the wicked fear, and tremble before him: for he sees all their ungodlines, and is able to repress their tyrannie.

Let us also brieflie take notice, how Antichrist Chap. 13. 11. hath *two hornes like unto the Lamb*, signifying that he like an Ape imitates the Lamb. But he is much inferiour: For the Lamb hath not two onely, but *seven*. And therefore can easily destroy him by the spirit of his mouth.

7. And he came and tooke the booke] After the description of the Lamb, now followes what he did.

He

*He came*] That is, he came forth out of the midst, & went to the throne, and tooke the booke out of the right hand of him that *sate* thereon, viz. to open the same. By which action he sheweth, that he both can and will unseale the booke of God, that is, reveale this prophesie unto Iohn, and unto the whole Session in heaven. Thus we have here fulfilled: what is spoken Chap. i. 5. to wit, that God gave the Revelation to Christ, & Christ to Iohn. For this *Lamb*, that is, Christ tooke the *Revelation* out of the right hand of God on the throne, not unwillingly, but freely giving it him, to the end it might be revealed unto Iohn, and unto the whole Church: I will not be curious in disputing what this taking of the booke was. They who understand by this booke, the whole counsel of God, interpret this taking thereof, a commission to reveal the secret mysteries of salvation unto the Church. But we have shewed p. 1. that the booke denotes the *Revelation*. Wherefore this taking and opening of it, signifies nothing else, but the exposition thereof.

But this seems to contradict the interpretation touching Christs sitting on the Throne. For the Lamb sits not on the throne, but takes it from him that *sate* thereon. Now he cannot be both giver and receiver. I answer. It is true he cannot give, and receive in one and the same respect: but there will follow no absurdity to say he doth it in a diverse respect: to wit if we consider his person and office. Christ gives the booke as he is God, and takes it as he is *God-man*, the mediator. Thus he is both author and opener of the booke: even as he is said in diverse respects Heb. i. v. 9. & 9. v. 11. 14. & 13. 10. to be *priest*, *sacrifice*, *altar*, the *anointer* & *anointed*. But if any will contend, that God absolutely is he that sits on the throne, it comes al to one thing, as I have formerly proved. For the Father sits, and reignes in the son to whom he hath given all judgement.

### The third part of the Chapter.

#### The hymne sung unto the Lamb.

- 8 And when he had taken the booke, the foure beasts, & foure & twenty Elders fell downe before the Lambe, having every one of them harpes, & golden vials full of odours, which are the prayers of Saints.
- 9 And they sung a new song, saying, Thou art worthy to take the booke, & to open the seales thereof, for thou wast slaine, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:
- 10 And hast made us unto our God, kings and Priests, & wee shall reigne on the earth.
- 11 And I beheld, and I heard the voyce of many Angels round about the Throne, & the beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands,
- 12 Saying with a loud voyce, Worthy is the Lambe that was slaine, to receive power, & riches, & wisdom, & strength, & honour, & glory, & blessing.
- 13 And every creature which is in heaven, & on the earth, & under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the Throne, and unto the Lambe for ever and ever.
- 14 And the foure beasts said, Amen. And the foure and twenty Elders fell downe, and worshipped him that liveth for ever and ever.



## THE COMMENTARIE.

*And when he had taken the booke*] Now follows the heauenlie thanksgiving for the taking of the booke. 1. Of the beasts and Elders. 2. Of the Angels. 3. Of all other creatures, which is the 14 Apparition. 4. Againe of the beasts and Elders, every one of them singing a peculiar himne unto the Lamb, and unto God, gratulating the Church because of the revelation.

*First*, the cause of their rejoycing is noted: *And when the Lambe had taken the booke*. Here now the grieve of the creatures, as also the teares of Iohn doe ceale: for in this booke is contained the whole counsell of God concerning the good of the Church, the saluation of the elect, and destruction of the aduersaries unto the end of the world. The latine version reads: *when he had opened the booke*, which is a manifest corruption of the text: for how could he have opened the booke, while the same was shut and sealed? *Ribera* purposelie passeth it by. But *Alcasar* seekes to excuse the matter by manie shifts: but sayes at last that he had seen it written in a Greeke copie, *ὅταν ἄνοιξας* when he had opened, boldlie affirming, that it was by some one or other changed into *ὅταν ἔλαβεν*, when he had taken: which shamelesse assertion of his is confuted in the first verse of the following Chapter.

*Secondlie*, the gesture and habit of the beasts and Elders is set forth, somewhat diuerse from what we heard before. They fall downe before the Lamb, humbly submitting themselves unto his will, rendring not a civill, but a diuine worship to Christ: whence againe is proved his deity, forasmuch as religious adoration is due to none but to God onely.

*Having harpes*] Musical Instruments, wherewith the holie Prophets, & kings were wont to prayse the Lord: not as if God were delighted with any such thing, but because it stirred up the religious affection of the saintes to Godward.

*And golden vials full of odours*] The priests of old made odours for God with censers: but these with vials.

*Which are the prayers of the saintes*] Their prayers are called vials by a twofold trope: First by a Synecdoche, for the odours in the vials. And secondly by a metonymical denomination, or els a metaphorical transposition, as signifying the prayers of the saintes. For as perfumes ascend upward and give forth a sweet smell: so the saints in prayer seeke after heavenly things, and the same is acceptable unto God. They are golden vials, because as gold excels in puritie, so prayers proceeding from a pure hart are precious to the Lord: what their prayers are now folloves.

*And they sung a new song*] Both Companies of the Church triumphant with a most sweet accord prayse the Lamb the redeemer: which proveth, that these beasts and Elders are not Angels, but men redeemed by the blood of Christ. It shewes also unto us the consent of both covenants, in the point of saluation. For all the Patriarchs, Prophets and Apostles together acknowledge the Lamb, their redeemer. According to that of the Apostle, *To him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.* And againe, *we beleeve that through the grace of the Lord Iesu Christ we shall be saved, as the fathers. For in him all the promises are yea and Amen.* 2. Corinth.

1. 20.

Furthermore those prayers of the saintes, caried here by the Elders in their golden vials, are to be understood as their owne, and not the prayers of others. It is called a new song, that is, most singularly setting forth the great, rare, and excellent benefits of the Lambe. For generally in the Psalmes a new song, is taken in this

1.  
The cause  
of joy in the  
heavenlie  
inhabi-  
tants.

2.  
The gesture  
and habit  
of the  
beasts and  
Elders.  
xxix.  
Argum. of  
Christs  
deity.

Act. 10. 43

Act. 15. 11

Psal. 40. 4

96. 1.

97. 1.

144. 9.

149. 1.

this sence. The former *Hymne Chap. 4. 8.* was sung unto him that sat on the throne : but this is a song unto the Lamb. So *Chap. 14. 1.* the saintes in heaven sing a new song unto the Lamb, which none could learn, but these *hundred forty and four thousand* which had his fathers name written in their foreheads. The argument therefore of this song is new, because it is most excellent, and contains the new benefits of Christ.

*Thou art worthy*] They acknowledge him alone worthy to take the booke, and to open the seales, because they both know and confesse with all reverence, that he is the onely mediatur of the Church, and that the cause of this his great worthinesse is in the preciousnes of his blood.

*For thou wast slaine*] that is, by dying for the sins of the world, thou declarest thy self to be the Messias, who *Isaiah* foretold should be led as a sheep to the slaughter to take away the sins of the world. Here we are taught that the mediatur ought both to be slaine for us, that is, to merit : and also to take the booke, that is meritoriously to bestow life and righteousnes upon others. Seeing therefore he onely merited by his sacrifice, it must necessarily follow, that none else could take the booke, that is, reveale the counsell of God to the Church, and by his power give salvation unto her.

*And thou hast redeemed us to God by thy blood*] Now the Church triumphant prayeth the Lambe, and applyeth the price of her redemption with the effects thereof unto her self. Thus we ought so to acknowledge the benefits of Christ, as to make them our owne, not onely in beleeving that he hath redeemed others by his blood, and made them kings and priests to God, but our selves also : for true justifying faith is accompanied with a certaine perswasion of our own salvation : *I live*, saith the Apostle, *by the faith of the son of God who loved me, and gave himself for me.*

Hence we observe two things : *First*, that the death of Christ is truly a ransom satisfactorie for our sins : and that our redemption by it, is not metaphorical (as the new *Samosatenians* blasphemously affirme) but proper : for the redemption which is made by a price is proper. But such is ours by Christ, because by the shedding of his blood, he hath paid a full ransom, and satisfied the justice of God, as the scripture witnesseth *Matt. 20. 28.* and *1 Tim. 2. 6.* beeing the same with what is here said, *thou hast redeemed us by thy blood* : and *chap. 1. 5.* *who hath washed us in his blood*, and *Heb. 1. 3.* *purged our sins by himself* : unlesse that by the word *redemption* is properly signified the whole worke of our salvation : by *washing* and *purging* a part thereof, viz. our justification or sanctification. This place therefore and many others, proving Christs satisfactorie ransom, are to be opposed against *Socinian blasphemies*.

*Secondly*, that the redemption made by Christs blood, is truly universal, as sufficient, and propounded not onely to one nation, or a few, but to all nations, tongues and peoples : yet not so, as if all promiscuously should be saved : but those of everie tribe, people, and language, who beleeve in Christ. And thus much the Elders teach us : *Thou hast redeemed us out of every tribe.*

We adde in the *third place*, that this redemption proves the Lamb to be God omnipotent. For to redeem the Church from sin, death and satan, is a worke of divine power, *Psal. 130. 8.* Hence the Apostle *Act. 20. 28.* saith, that *God hath redeemed the Church by his owne blood.*

*10 And made us to God*] They magnifie the Lambe, for three other benefits. 1. That he hath made us kings, 2. priests, 3. given us a kingdome on the earth. The two former we have expounded *Chap. 1. 6.* beeing meant of our spiritual kingdome and priesthood. See *Rom. 14. 17.* & *1 Pet. 2. 5.* But how shall we raigne on the earth, seeing Christs kingdome is not of this world : besides earthly things perish in their use : and lastly the Church in this life is to expect nothing but tribulation ? *Andreas* saith, that the Church shall reigne, not in this present

xxx. Argument of Christs deity.



thick and cloudie world: but in that new one, which is promised unto the meek, *Matth. 5. 5.* But the saints may truly be said to reigne here on earth diuerse wayes. *First*, by mortifying their earthly desires, and trampling them under their feet. *Secondly*, as Christ raignes on the earth, not by a secular but spirituall power, by which he forceth the aduersarie unto obedience: Even so the faithfull doe raigne with Christ in the earth. For the head rainging, the members raigne also: to be short, the faintes with Christ shall judge the world, and therefore shall rule the same: however we are to understand this, not of an earthlie, but a spirituall dominion: For *the weapons of our warfare are not carnall but mightie through God &c.* But thou wilt say, how shall the saints who now triumph in heaven raigne on the earth? I answer, after the same manner, as they shall judge the world and the Angels.

2 Cor. 10.

4.

Eph. 1. 10.

*II. And I beheld, and round about the throne*] The third apparition is of Angels who sing the new song together with the beasts and Elders: for howsoever the Angels are not redeemed by the blood of Christ, as men: yet in Christ they are gathered together in one, being subject unto him as to the head of the Church, whereof they are members: and therefore they also prayse the Lambe, as their Lord, and blesse him in regard of the redemption of man-kind. The number of Angels he saw, are said to be *ten thousand times ten thousand & thousands of thousand*, that is, infinite: for so the Hebrewes speaking of time without end: expresse it, by *ages of ages*. This number seems to be taken out of *Dan. 7. 10.* where many millions of Angels stood before the fiery throne of God: which is for the exceeding great comfort of the godly: for seeing so many thousands of Angels are ready to doe the commandment of God, and of the Lambe: why then should we feare any aduersary power which lifts it self up against God and his Church.

*Saying with a loud voyce worthy is the Lambe*] This company of Angels with songs and prayses, set forth seven divine titles of the Lambe, all which he is most worthy to receive: not as if he received them from the creatures, but because all creatures are bound to render the same as most due unto him, seeing he hath obtained all these things by eternall generation, and by his exaltation at the right hand of God his Father. And it is worthy our observation, that however all these titles are most divine: yet the *Vbiquitie* of his flesh is not reckoned amongst them.

*Power*] because he is omnipotent *Chap. 1. 8.* and all power is given unto him, *Matth. 28. 18.*

Col. 2. 3.

*Riches*] For in him are hid all the treasures of wisdom, & knowledge.

*Wisdom*] For he is the eternall wilddome of the Father, and of him is made wilddome unto us, that is, the teacher and author thereof.

*Strength*] Because by his divine strength and power, he hath overcome satan, the world and all other enemies.

*Glorie*] because he gloriously raingeth at the right hand of his father.

*Blessing*] he is worthy indeed to be blessed for ever: because in and through him, all nations are made partakers of all blessings.

*13 And every creature*] The fourth apparition is of all reasonable creatures in heaven and in earth: and of unreasonable both in the sea, and under the earth. *And all that are in them viz.* whither in heaven, or in the earth, or in the sea. *Ribera* understands by the creatures under the earth, the soules in purgatorie: But this fiction *Alcasar* approves not of. Others understand it of the evill spirits which will they nil they are compelled to acknowledge, & to stand in fear of the power & glorie of Christ: not because they love him, but hate him and murmure against him. But the true meaning is, that not onely men, but all creatures, yea even the devils themselves doe shew forth the prayse of God, because in some sort, they serve to illustrate and set forth his glorie.

XXXI.  
Argum. of  
Christs  
deity.

Here again we may note that Christ is adored with religious worship by all creatures, the which evidentlie proves that he is God: and this is to be added to the

the

the former arguments. The exception of the *Samosatenians* is frivolous, who will have a created divinity to be communicated unto Christ. But God himself saith, that *he will not give his glory*, that is, the glory of religious worship, to any creature. But the Idolatrous Papists doe more shamefully dishonour God and the Lamb, in attributing religious worship to Angels, to the spirits of men deceased, to Images &c: let them therefore looke to it, how they wil answer the foresaid hereticks, nay rather how they will answer the Lord, when he shall call them to account for it.

14. *And the foure beasts*] As the beasts and Elders were first in manifesting their joy: so here againe they joyne with the Angels and other creatures in praying the Lamb, & conclude the thanksgiving by saying *Amen* thereunto: of which see Chap. 1. 6. The Elders by falling down worship him, who lieth for ever and ever, that is Christ: Chap. 1. 18.

## CHAP. VI.

### THE PREFACE, ARGUMENT, PARTS, and Analysis of the Chapter.



*He Lamb opening six seales of the booke, wonderfull sights are shewed to Iohn in this Chapter. At the opening of the first seale, comes forth a white horse and his rider, having a bow and a crowne: At the second a red horse, and his rider being girt with a sword, taking peace away from the earth: At the third a blacke horse with his rider, having in his hand a ballance, and proclaiming famine: At the fourth a pale horse having death sitting on him, and hell following, threatening a horrible slaughter throughout the foure corners of the earth: The fift being opened the soules of the martyrs appeare under the altar, crying for vengeance to God against their enemies: At the sixt, there followes a great earth quake, the sun is darkened, the moon turned into blood, the stars fall downe to the earth, and the last signes doe followe.*

Now this is an amplification of the second vision continued in the following Chapter, beeing not a little obscure. For who doubts but that many darke mysteries lie hid under these seales, the opening whereof was indeed greatly desired by all creatures, but by them not possible to be don: precisely therefore to define (as some doe) of the certaine events prefigured in such darke types, in my judgement doth surpasse the power of humane wit: notwithstanding from the scope and circumstances I thinke we may and ought without any controversie in a generall way gather that wherein most interpreters agree in one, viz. that in them is shadowed out the condition of the Church from the time of Iohn unto the end of the world: The prosperous successe of the preaching of the Gospel at first: by and by the rage of the adversaries: The crosse and martyrdom of the Godly: as also the increase of troubles, & at last the destruction of the ungodly, with the glorious deliverance of the Church, consisting both of Iewes and gentiles. Furthermore we will speak of particular events, following as by rule our former method: where we shewed that the generall visions, (of which this is the first) are distinguished into foure Acts or parts, of which as the second is opposed unto the first, so allwayes the fourth unto the third. The which Acts now follow.

The



The *first* (to repeate a few things) is a representation of the state of the primitive Church both in prosperity, and aduersity, under the foure first seales unto v. 9. unto this belongs the history of the Apostolical Church, & of the following persecutions both under the Romane tyrants, and Arian hereticks, untill the rising of Antichrist in the first 600 years.

The *second* is a comforting of the martyrs, whose soules were safely kept under the heauenlie altar, to bee fullie glorified a little while after. v. 9. 10. 11.

The *third*, sets forth a new oppression & more grievous troubles to befall the Church by a fatall darkning of doctrine and horrible apostasy both of teachers & people from the faith under Antichrist, unto the end of the world. v. 12. 13. following at the opening of the sixth seal.

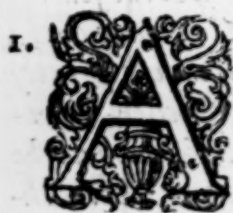
And lastly in the *fourth Act* is shewed the end of the troubles of the Church under Antichrist, containing his and all other enemies, their utter destruction at the day of judgement, v. 14. 15. 16. 17. The two latter *Acts* are not fullie ended in this Chapter, but are continued in the following, wherein is represented unto us the reformation of doctrine, & final deliverance & glorification of the Church: obscurely indeed in this present vision; but more clearly in the following. Thus we have manifested the parts & logical resolution of this Chapter. Now we come to consider the vision.

### *The I Act of vision I I.*

The opening of the first seale: concerning the white horse, and him that sate thereon conquering.

- 1 *And I saw when the Lambe opened one of the seales, and I heard as it were the noise of thunder, one of the foure beast, saying, Come and see.*
- 2 *And I saw, and behold, a white horse, and he that sate on him had a bow, and a crowne was given unto him, & he went forth conquering, and to conquer.*

### THE COMMENTARIE.



1. *And I saw when the Lambe opened*] Hitherto the Lambe held the booke shut, untill the heavenly companies had made an end of their himne and harmonie: And then he opened *one of the seales*, that is the first of them, as appears by the opening of the rest in order: as the second, third, &c. For the Hebrewes usuallie put *μία*, one, for *πρώτη*, first, as in Gene. 1. 4. *And the evening and the morning was one*, that is, *the first day*. So in the words following: *And I heard one*, that is, *the first of the foure beasts*: for afterward he heard the second, and third, &c.

*Opened the seale*] that is, manifested. For in opening thereof he revealed unto Iohn, and so unto us the counsels of God concerning the future condition of the Church, which before were hidden or shut. To Iohn indeed he declared the same in types, and withall giving him the understanding of them: but unto us in types onely, concealing the mysteries thereof from us, to the end we should be the more exercised in the diligent observation of things, both from histories and events.

*One of the foure beasts*] who had the forme of a Lion Chap. 4. 7. We need not here with *Lyra* and others inquire, whither this were *Marke*, *Matthew*, or *James* the first supposed Bishop of the Church of Ierusalem. The other three doe in order

order invite Iohn, to draw neere; and behold these wonders (for he stood off for reverence sake) that he might the more certainly write downe what he saw: so that these beasts performe the office of publick cryers, whose work it is to call in persons neere to the throne of judgement seat.

*As the voyce of thunder*. For such is the roaring noise of a Lion. This & the other beasts, saying unto Iohn and us: *come and see*, require hereby great attention: and I conceive that herein no other myserie is contained.

2. *And I saw, and beheld, a white horse*: to wit, went out as it is in v. 4. & also in the words following *he went forth conquering*. But whence came he forth: from the booke, or seale? If out of the booke, then this horseman went forth at the very first opening of the margin, that is, the myserie of him was there both written and revealed to Iohn: giving us to understand, that such was the forme of the seales, and so set on the margin, as they served for the keeping close of the whole booke folded up together, according to our manner of sealing letters.

If he went out of the seale, then it seemes there were annexed to the booke, like the great seales of princes to their letters pattents, the which are usually kept in boxes. Now one seale being removed, some part of the booke was thereby opened, in so much as the writing thereof did appeare. Behold a great seale, out of which went forth an armed horseman: But how great then was the booke it self, sealed with so many seales? how great was he that held so great a booke in his right hand? yea, how great the Lamb opening it? The which may lead us to consider the greatnes of the events, and the omnipotencie of God, and the Lamb. It may also be understood of the time, that so soon as the Lamb had opened the seales, the spirit caused Iohn to see these enigmatical horsemen, and other things.

Now to speak of the opening of the seales in general, *Andreas* doth justlie reject their exposition: who refer all of them to the manner of Christs incarnation: as the *first seale* to his birth: The *second* to his baptism: The *third* to the signes he wrought after his baptism: The *fourth* to his unjust accusation before Pilate: The *fifth* to his crosse: The *sixth* to his burial: And the *seventh* to his descension into hel: *seeing*, saith he, *all this was alreadye don, whereas Iohn speaks cyther of things present, or what should come to passe afterward.*

Others more wittilie have distinguished these seales according to the future times of the Church: applying the *first* to the Apostles time, and 200 years after. The *second* unto the following age: viz, the time of *Justinian*. The *third* unto *Phocas* the usurper of the Empire. The *fourth* unto *Charles the Great*, when poperie was at the highest: The *fifth* unto *Otho* under whom the seven Electors were erected: The *sixth* to the council of *Constantinople*, at what time the Church was grievously persecuted by three Anti-popes, and the burning of the *Two Witnesses*, whereupon the elect were sealed. The *seventh* from that time unto the end of the world: during al which time in the diverse confusions of the Church, the sealing of the faithfull was perfected. But it is difficult to define so precisely the moments of the seales.

*Alcasar* a new interpreter having numbered up fourteen opinions and rejected all of them, at last brings in his own, supposing that the conversion of certaine Jewes is prefigured in the foure first seales: and the rejection of the rest in the three latter. The which interpretation we leave unto himselfe. For our part we judge it more safe to refer all to the foure Acts noted in the preface.

*And behold, a white horse*. I see no reason, but the common opinion of interpreters is heere to be embraced, viz, that this *white horse* with his rider, notes the purity & integrity of the Christian Church at first (for by whitenes in the revelation, purity is signified) and the speedie course of the Gospell throughout the whole earth. Nevertheless I binde not this to the first two hundred or three hundred years, in which (notwithstanding all the cruel oppression & persecutions yet) the Gospell was spread with happy successe far and neere. But I rather extend it to the whole time, in which Christ by the successors of the Apostles, namelie many

sincere

The general  
signification  
of the seales  
considered.

The white  
horse shadoweth out  
the puritie  
of the primitive  
Church.



synodall Bishops and faithfull teachers victoriously set up his kingdome, throughout the whole Romane Empire, notwithstanding the tyrannie of persecutors, & the wickednesse of hereticks and Apostates: untill by little and little the Church decayed in this her puritie: And this I take contains the space of almost six hundred years.

The *white horse* therefore first comming out of the scales, is the primitive Church, white, and bright in puritie of doctrine and discipline. The Apostles were like horses running strongly, and with great speed, propagating the faith of Christ in the whole earth, as their Acts, and Epistles testifie: after them God raised up Apostolicall men, Bishops, teachers, and Fathers both Greek & Latine, who firmly maintained & propagated the purity of doctrine delivered unto them, against tyrants, apostates and hypocrites, untill the time of *Gregorie the first*: although even before his dayes the whitenesse of this horse was somewhat changed, & black spots began to appeare, that is, corruptions in doctrine, discipline and worship. The which *Egesippus* in *Eusebius* complains of in these words: *that soon after the death of the Apostles, and them which had received the word at their mouth, the Church remained not long a pure and unspeckled virgine: notwithstanding the godly held the foundation of faith and salvation entire. viz. Christ the head.*

Lib 3. hist.  
cap. 32.

He that  
sate on the  
white horse  
is Christ.  
A. 9. 15

Psal. 45. 4.

The sword  
of God is  
Christ bow.

Christs  
crowne.

His victory.

Iob. 16. 33.

And he which sate on him] This rider is Christ. see Chap. 19. 11. This rider was carried to and fro in the ministerie of the Apostles, and other faithfull pastors, and teachers, who suffered for the truth: this metaphor Christ himselfe useth to *Ananias* concerning Paul: *he is a chosen vessel unto me, to beare my name before the Gentiles, and kings, and the children of Israel: On these, Christ rode gloriously, entering through their sincere preaching into the verie hart of the faithfull, propagating and defending his owne kingdome, according to that of the Psalmist, And in thy comely honour prosper, ride on word of truth, and of meeknes, & of justice.*

And he had a bow] Gr. *toxon* which signifies a bow & arrowes, and sometimes a quiver. The Law and Gospell is Christ bow: from whence he sends forth arrowes that is, the efficacie of his spirit, wounding the harts and minds of the Elect, that he may heale, and restore them to life: but to terrifie and kill the wicked, as it is in the same Psalm: *thy arrowes are sharp, peoples shall fall under thee: in the hart of the kings enemies.*

And a crowne was given unto him] to wit, a regal crowne. For he is a king crowned with glorie and honour at the right hand of God in the heavens: or rather a crowne of triumph: because it followeth,

And he went forth conquering and to conquer] The doubling of the words notes his present and future victorie. By his death he overcame sin: and by his resurrection death, hell and satan: yea the world also, according as he saith in the Gospel *be of good cheer, I have overcome the world.* This is the first victorie, with which he went forth conquering: It is true indeed he was crucified as he was meere man: but he lived againe and overcame, by the power of his Godhead. Now he went forth to overcome the world, and the tyrants thereof diverse wayes. His second victorie was in converting the gentiles by the preaching of the Apostles: for in that he drew all nations, and brought them unto the faith of the Gospel, he conquered the world; And tyrants, in his Apostles, confessours, & martyrs, convincing them by the power of the truth: For the death of the martyrs is Christs victory: seeing in their blood the truth was sealed, and the Church propagated. The destruction of tyrants was Christs victorie: As *Julian* the apostate blaspheming in his extreme madnesse, confessed: *Thou hast overcome O Galilean.* Christ overcame, when *Nero, Domitian, Diocletian, Trajan, Maximinus, Licinius, Valens*, and others (who had put to death many thousands of Christians, thinking thereby to take away the name of Christ) were destroyed, and brought to miserable perdition, while Christ reigned; and his Church increased. Christ went forth as a conquerour, when by the preaching of the Gospel, the Idol gods of the gentiles were rejected, their worship and temples abolished and overthrowen: all men beeing drawn after Christ.

He over-

He overcame when the swarms of hereticks, as, *Valentinus, Basilides, Praxeas, Marcion, Photinus, Sarmosatenus* and other most bitter enemies of Christ, were beaten downe, overcome and destroyed by the sword of the spirit. To be short, Christ overcame, when all the East and Westerne Churches were in danger to perish and come to nothing, by the pestilent doctrine of *Arius*: two sound ministers beeing then hardlie found in the whole Christian world, (no not in *Rome*) except *Paulinus, Hilarinus, and Athanasius*. And indeed he that would understand the victories of Christ here intimated, must have (as in a table before his eyes,) the histories of the Apostles, and the Churches after them, written by *Irenaeus, Clemens, Tertullian, Eusebius, Hierom, Theodoret, Socrates, Sozomenus, Evagrius, Nicephorus*, and others: for no better commentarie then their histories can be given upon the opening of the first scale. And herein I thinke (not to passe this by in silence) we are more happie then Iohn himself: for those events which he saw a far of in types, we now by the helpe of former histories, and our own experience, doe clearly see them written out, & livelie expressed before our eyes. And thus much concerning the first scale.

Now here perhaps a question will be moved, seeing Christ is the Lamb opening the booke, how also he can be sayd to goe forth out of the scale: For the answer hereof, we are to minde, what I have already spoken, viz. that oftentimes one and the same thing is represented in differing types, in a diverse respect. Now as Christ sits & reignes gloriously with the Father and holy Spirit as God: so he is the Lion of the tribe of Iudah, beeing the offspring of Iudah according to the flesh: He is the immaculate Lamb, as he is man, and as he was slaine and put to death for us: He stands in the midst of the Throne, as he is the mediator: he opens the booke and the scales, as he is the chiefe Prophet and teacher of the Church, the revealer and author of all heavenlie doctrine. And to be short he also sits on the white horse, as king and conquerour, propagating his kingdome by the preaching of his word through the whole earth: by which also he reigneth even unto this day, in the midst of his enemies. *Pla. 110. 2.*

### *The opening of the second scale.*

The red horse, and his rider having a great sword, and taking away peace from the earth.

- 3 *And when he had opened the second scale, I heard the second beast say, Come and see.*
- 4 *And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.*

### THE COMMENTARIE.



*And when he had opened the second scale* The scope of the matter, which here we are to take notice of, is, that the future condition of the Church from that time, viz. the end of the former scale, unto the rising of Antichrist, and end of the world, is represented to Iohn, that he might certainlie beleieve, that the Church how-ever oppressed by tyrants, yet should be perpetually preserved in the world by the power of Christ. This her future condi-



tion is declared to be both joyfull and sad: *joyfull* before in the white horse: *sad* in the three horses following: by their threefold colour and gesture is shadowed out a threefold figure or forme of the Church: *First* red: because tyrants should make her red by spilling the blood of martyrs. *Secondlie* blacke, because she should be stained and obscured, with the blacke doctrine of hereticks. *And lastlie* pale, because through the slothfulnes of governours, ambition and covetousnesse of Bishops, she should at length be pale, & sick unto death. These things are the summe of the three following seales.

*I heard the second beaſt* which had the forme of an Oxe *Chap. 4. 7.* he calleth him to see the bloodie opening of the second seale. Now whither this were to signifie, that manie of the faithfull should be slaine as oxen before the altar, I leave for others to determine.

*And there went out another horse, that was red* As the *white horse* was the Church shining in doctrine & innocency: so the *red horse* is the Church made red by martyrdom. But who was the rider? I will relate the common opinion. Because there was given to this rider a great sword to take peace from the earth, and to stirre up men to kill each other, therefore *Lyra* applies this *red horse* unto the cruel and bloody *Romane Empire*: whose rider was *Nero*, disturbing the citie of Rome by his wicked government: so that the citizens were instigated to murder one another.

*There was given unto him a great sword* that is, power to kill Christians: for he rayſed up the first cruel persecution against them: and among others, the Apostles *Peter & Paul* suffered for the testimony of Iesus Christ.

But this interpretation is too straight: for though indeed under *Nero* bloody persecution began, yet it ceased not there, but a long while after this *red horse* kept still his course in the Christian Church. For after the *first* persecution of *Nero*, which was maliciously raised against the Christians, pretending they were inen-diaries, & authors of the burning of Rome (whereas he himself most wickedlie had don the same) there followed another under *Dominian* that cruell persecutor, who cast *Iohn the writer* of this booke into boyling oyle, and seeing he received no harme therby, he afterward banished him into the *ile of Patmos*. *Euseb. lib. 3. hist. cap. 17.* After this followed the *third* under *Trajan*, who pretending that there ought to be but one religion in the *Romane Empire*, appointed that Christians, as enemies of their forefathers religion should not be suffered. In his time was put to death, *Simعان* surnamed *Iustus*, pastor in *Ierusalem*, and *Ignatius* of *Antioch*, *Euseb. lib. 3. cap. 32.* *Niceph. lib. 3. cap. 19.* Immediately upon this a *fourth* by *Antoninus Verus*, under whom *Polycarpus* and many others suffered in the yeare 170. *Eusebius lib. 4. cap. 15.* A *fift* under *Severus* about the yeare of our Lord 204: who executed *Leonidas* the father of *Origen*, *Euseb. lib. 6. hist. cap. 2.* And the *sixt* which dured three yeares under *Maximinus* in the yeare 239. *Euseb. lib. 6. cap. 20. and lib. 9. cap. 8.* The *seventh* (and the cruellst of all) under *Decius*, at what time *Cornelius* Bishop of *Rome*, and *Cyprian* of *Carthage* were crowned with martyrdom. *Niceph. lib. 5. cap. 27.* The *eight* under *Valerius*, *Euseb. lib. 7. cap. 9.* And the *ninth* under *Diocletian* and *Maximinian*. *Euseb. lib. 8. cap. 6.* After which the Church, beeing freed from persecution, had some time of breathing under *Constantine*: but soon after suffered not much lesse under *Constans*, *Julian*, *Valens*, &c. by all which we may understand that this *second horse* was a long time red with the blood of the faithfull.

And therefore all others for the most part doe apply (and farre better) this *red horse* unto all the forenamed persecutions: eyther making the *tyrants* to be the rider, or else *Satan* provoking them unto so great a cruelty: Vnto whom is given power, that is permission of God to stirre the wicked to warre and bloody slaughters, but chiefly to oppresse and persecute the Church, & people of God. This interpretation (I confesse) is not improper, if we consider the causes themselves of the troubles, and persecutions which follow the Gospel.

The red  
horse the  
Church of  
the martyrs

*Euseb. lib.  
2. hist. cap.  
25.*  
Nine per-  
secutions  
under the  
*Romane*  
tyrants.

1.

2.

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The com-  
mon inter-  
pretation  
touching  
him that  
sate on the  
red horse.

But

But seeing Christ himself hath said, that he came not to send peace on the earth, but a sword, and fire: and to set Adam at variance against his father, and the daughter against her mother, &c. Therefore I rather understand, that by this rider, is meant Christ, who also in *Zachary 8* is represented as a man riding on a red horse: So that Christs horse which before was white, now comes forth red: And is said to be another, because of the change of the colour, signifying that the Apostolical Church which was white in puritie of doctrine, and innocencie of life, should now through the crueltie of tyrants, be made red with the blood of her martyrs: And yet Christ sits on this red horse, because he is present with, and governeth his Church, even in her greatest trials. Unto him is given a great sword, viz. the sword of the word *Ephel. 6. 17.* being sharper than any two edged sword, *Heb. 4. 12.* With this sword he tooke peace from the earth, and put it up in bloodie persecutions: not in himself, but by accident, because of the malice of tyrants and hereticks in opposing his truth. For Christ is the prince of peace: The Gospel the doctrine of peace, &c. Therefore Christ takes away neither his peace, nor yet peace from his children which he promisseth in *Ioh. 14. 27.* but, from the earth, that is from worldlie tyrants, and enemies of the Gospel: For to the wicked there is no peace, *Isai. 57. 21.* Here we are taught in the first place, that the conclusion of the Church in this life, was, and ever shall be reddish, or sprinkled with the blood of persecution. For through many tribulations we must enter into the Kingdom of God: & thereby be made conformable unto Christ. Therefore the going forth of this red horse, ought not to terrifie us. For Gods counsell is grounded on causes both just & good; in consideration whereof we ought to remaine constant unto the end.

Matt. 10.  
34.  
Luk. 120  
49.

The rider  
on the red  
horse is  
Christ.

*Sanguine fundata est Ecclesia, sanguine coepit:*

*Sanguine succreuit, sanguine firmavit.*

The Church in blood first founded was,  
In blood begonne did shee  
It had her spreading forth in blood,  
In blood her end shall be.  
It was established I say in the blood of Christ. It began & increased in the blood of the martyrs: And in their blood it shall continue unto the end. Notwithstanding the end shall be the ruin and destruction of the adversaries. For then shall cease the blood of martyrs when the blood of the wicked shall come forth of the wine-presse of the wrath of God, unto the horses bridle, by the space of a thousand & six hundred furlongs. Chap. 14. 20.

Secondlie, though the diuel & his instruments mightilie labour to extinguish the Church, yet no more can they doe, then what is given them from above.

Thirdly, let us not thinke it strange that God doth suffer tyrants thus miserably to afflict his Saintes: for he doth it partly for their great good, that they might not grow wanton, but that their faith and prayer might be exercised under the crosse: And partly, according to their just desert; for if examination be made, we shall find, that for the most part, as contentions, coveteousnes and ambition among the officers, so prophanenesse and securitie of the people drew downe common judgements upon themselves. See *Cyprian de lapsis*: & *Enseb. lib. 5. hist. cap. 2.*

### The opening of the third seale.

The black horse, having a ballance, And proclaiming famine.

5 And when he had opened the third seale, I heard the third beast say, Come & see. And I beheld, and loe, a blacke horse: and hee that sate on him, had a paire of ballances in his hand,



6 And I heard a loud voyce in the midst of the foure beasts say, A measure of wheat for a peny, and three measures of barley for a peny, and see thou hurt not the oyle and the wine.

## THE COMMENTARIE.



And when he had opened the third [scale]. First I will set downe the opinion of others, and afterward my owne. The third scale being opened, *Iohn* is called upon by the third beast which had the forme of a man, to behold the wonder. Our attention is here againe stirred up by this creature, as a third herald: As for other mysteries in this I approve not. A black horse comes forth with his rider holding a ballance. *Lyra* will have this black horse to be the armie of the Romans, with which *Titus* their capitaine destroyed *Ierusalem*, killing a multitude of the Iewes, and carying the rest into captivitie, in revenge of the death of Christ. The ballance (in his opinion) doth note the just judgment of God. The weighing of two pound of wheat and barlie sold for a penny, the meanesse of the Iewish captives, who were sold for thirtie pence. The wine and oyle, which the rider is forbid to hurt, are the Christians, who before the siege left *Ierusalem*, and went over Iordan to *Pella*, & there were preserved: but this lence is too straight, and agrees not with the scope of the historie: for the matter here is not by types to cover former things, but to reveal things to come: Now we know *Ierusalem* was alreadye overthrowen, which *Iohn* was not ignorant off, being banished into *Patmos* by *Dominian* the brother of *Titus*.

The opinion of  
Andrew.

*Andrew* and others understand here some notable dearth to be prefigured: because mention is made of a scale and wheat &c. Some take it for the famine under *Claudius*, which happened long before this revelation. Besides famine and dearth doth no more belong to Christians, (who ought hereat lesse to be troubled then others) then unto the adversaries: whereas it is to be supposed, that onely events proper to the Church were prefigured unto *Iohn*.

Wherefore *Bede*, *Tyconius* and others understand more rightlie by the black horse hereticks, by the rider the diuel stirring them up to make black or darken the doctrine of the Church: by the ballance, the word of God, which hereticks pretend to be on their side, and with which they labour to beautify, maintain and commend their errours, to the end that people may the more readilie receive them: which exposition *Ribera* also approves of: for as the Apostles are the white horse, because they preached the glad tidings of salvation: so the black horse notes hereticks, maintainers of pernicious doctrines, and preaching things corrupt and hurtfull.

The black  
horse is the  
Church.

I assent therefore to their opinion who thinke the state of hereticks is here shadowed out, yet in some things the scope is to be applied otherwise. For the same horse which first went forth white, importing the puritie of the Apostolicall doctrine: afterward was red, of the bloodie condition of the Church under tyrants: And now is blacke in regard of her afflicted condition by wicked hereticks, who cloude the light of the truth with their blacke haeresies, and bring in such a deformity upon the Church, that shee, who appeared white before, is now blacke.

By him which sate on the horse I understand not the diuel, but Christ: but after what manner he rides on hereticks we shall understand by and by.

Now this blacknes came upon the Church, as diverse wayes, so by certaine degrees even from the time of *Iohn* until Antichrist.

How this  
blacknesse  
beset the  
Church.

In the first two hundred yeares many hereticks made blacke the Christian Church by weakning the verie foundation of religion: not indeed in respect of the elect, who firmelie embraced the same, but in respect of themselves and their followers. Among whom was *Cerintus*, *Ebion*, *Valentinus*, *Marcion*, *Basilides*, and many

many others, whose madnesse was recorded, and also refuted by *Irenaeus*, *Epiphanius*, *Augustine*, *Philastrius*, & others. These besides other foule errors, blasphemously oppugned the mysterie of the blessed trinitie, denying Christ to be God and man, and the onely mediator and saviour: who, although they professed themselves to be Christians, and boasted of the title of the Church, yet as much as in them lay, overthrew all Christianity, and thus by the meanes of these men the white horse was made black.

21 And in the two following ages, diverse hereticks, as *Phorinus*, *Arius*, *Eunomius*, *Macellinus*, and others did exceedingly darken the doctrine of Christian religion, and with their vile errors corrupted manie, who otherwise were godly teachers. *Papianus* and *Praxeas* were *Chilists* or *Millenarists*, *Tertullianus* a *Montanist*, (though these three lived in the former ages) *Origen* maintained manie errors. The heresie of the *Arians* (being mightily supported by *Constantine* and *Valens*) infected almost all the East & Western *Bishops*, in so much, that scarce few held the whitenesse, or purity of the primitive faith. For the principall fathers both *Greek* and *Latine*, as *Ambrose*, *Augustine*, *Jerome*, and *Chrysostome* had sucked in some of their dregs, mingling with the pure Apostolicall doctrine manie errors touching matrimonie, single life, grace, freewill, praying to, and for the dead, & purgatorie, about fasts, difference of meats, &c. with which things, as with black spots the white horse of Christ was much stained.

To be short, in the following two hundred years till the time of *Gregorie* the first, the heresies of the *Palagians*, *Nestorians*, and *Eutychians* succeeded the *Arians*, which had before overspread the whole Church. By little and little also the rites of the heathens crept in, a new worship was devised by the *Bishops*, with manie beastlie vanities and superstitions. Then began hot disputations and contentions about holy orders, and seats of *Bishops*, about the primacie of the chaire of *Rome*, about righteousness of workes, merits and humane satisfactions, and the like, by which the doctrine of faith and free grace was much oppressed, and a way made for Antichrist, who shortly after came into the temple of God, when *Boniface* the third obtained the primacie and dominion over all other Churches, from *Phocas* the usurper. Thus we have heard, how at length the white horse became black.

Vpon which notwithstanding Christ sat with his ballance, that is, (as I also assent too) the holy scripture; for as the ballance is the triall of a just or unjust weight: so the holie scripture is the rule of doctrine whether true or false: As *Augustine* wel noteth: Let us bring (saith hee) not deceitfull ballances, wherein we may put what and how we will, saying according to our owne pleasure, this is weightie, this is light: But let us bring the diuine ballance out of the holie Scripture, as out of Gods treasure: And put into it that which is weightie, may let us put in any thing our selues, but onely acknowledge what is put in by the Lord.

But thou wilt say, how doth Christ sit on hereticks? doe these beare him up? or doe they not rather denie him, and cast him off? I answer, both is true. Now these, though in truth they denie him by their blasphemies: yet Christ is said to ride on them with his ballance in a twofold way: First in profession and appearance; for the worst and grossest hereticks professed Christ, and accounted themselves his Church: And would pretend to weigh their errors in the ballance of the scripture, but by them abused, and miserablie depraved. For the truth is, most of them drew their heresies out of adulterat, and apocrypha bookes, corrupting some places of holie writ for a cloake unto the same, but rejecting such canonical bookes, as refuted their heresies. And thus we see, how in this respect, Christ rides on hereticks. But secondlie, he doth it also by his providence, because even in the greatest confusion of heresies he was not wanting unto his Church. Neither have, or doe heresies at any time come rashlie, or unawares, but by Gods wise ordering hand, for the triall of the Church: For there must be heresies, saith Paul, that those which be approved, may be made manifest. And therefore he hath caused such heresies as sprung up to bee continually examined & confuted by the ballance of his word, as histories abundantly testifie. 6. And

How Christ  
sate on he-  
reticks  
with his  
ballance.  
Lib. 2. de  
bapt. cont.  
dom. cap. 6.



6. And I heard a voice in the midst. We have heard what he saw at the opening of the third scale: he adds, that he heard a voice in midst of the beasts, saying: the old version hath it: *As the voice of foure beasts saying.* But *οἱ αἰ*, is not in the Greek: neyther is it *αὐτῶν* saying, in the plural number, but *αὐτοῦ* in the singular. The voice came forth out of the midst of the beasts, as chap. 9. 13. *I heard a voice from the foure hornes of the altar.* It is not said whole voice it was. But without doubt it was the Lambs, standing in the midst of the throne and foure beasts: Chap. 5. 6. He cryeth the price of food but whether at a deare or cheap rate it is uncertaine for the words following may be taken both wayes. In that it is said, *A measure of wheat,* viz. shal be sold for a penny; and *three measures of barley for a penny:* that is shalbe put into the ballance. We will first consider the words, & afterward the sence: *A measure*, the *Γρ. χοινίς*, was a measure of dry things containing a halfe peck: or as some wil have it, so much foot as would suffice a man for the day: *ἡ γὰρ χοινίς* saith *Συδωνάου* *ἡ ἑρποῖς*, *ἡ χοινίς* is a measure of a dayes provision: hence came the proverb of Pythagoras, *ἐν χοινίᾳ μὴ καθεζέσθαι*, not so sit on the measure *Chochia* intimating, though a man had gotten so much as was sufficient for the day, yet should he not therefore give himselfe to idleness; but still goe forward in his labour & calling. *A Chornie*, according to *Buda* containes two sextaries, or foure pound: a sextary containes 24 ounces; or two pound: by which we see that the old interpreter did erre in rendring *Chochia* two pound whereas it containes foure. For a penny, *Γρ. δηνάριον*: so called from the number, beeing worth ten pence; So much as was given for a dayes wages, as appears by the parable of the labourers in the vineyard. Of wheat, a more daintie, and dearer come then barley, for that was for the poorer sort of men, beasts & other uses. I doubt not, but he alludes to the famine in Samaria which was besieged untill an asses head was sold for fourscore pieces of silver, & the fourth part of a cab of doves dung for five pieces of silver: but soon after a measure of fine flour was sold for a shekel, and two measures of barlie for a shekel. Notwithstanding I take it, that here not a cheapnesse, but a dearth rather of food is foretold; seeing the measure of a dayes allowance, could hardly be obtained by a dayes wages: which must needs cause scarcity both to man and beast.

2 Kin. 6.  
25.

But wherefore doth he prophesie of a famine, under the black horse, the same shadowing out (as we have shewed) the corrupt state of the Church under hereticks? If we take it according to the letter, it seems not to cohere: For what need was there to foretell a dearth, which we know comes ordinarily to passe.

He pro-  
claimes a  
mysticall  
famine.

Wherefore the prophesie seemes mystically to be understood, not a famine of bread, but of the word of God, threatned here to be sent upon the despisers thereof, according to that in the prophet: they shall wander from sea to sea, & from the North even to the East: and run to and fro to seek the word of the Lord, but should not finde it. Amos 8. 11, 12.

Therefore In these words viz. by scarcitie of wheat & barley, the Church is threatned with a spirituall famine: that is the Gospel of Christ should be so corrupted through the ambition, Luxurie, covetousnes, negligence & slothfulnes of Bishops: & the antiēt faith so adulterated by hereticks, as that nothing almost should remaine pure & sound. We know by wheat, the elect are signified, and by tares, the reprobate, as in *Mat. 13. 30.* Wherefore by wheat in this place, I understand either sincere teachers which should be rare & precious: or els the sound and orthodoxe doctrine concerning God & Christ our saviour, of which there should be, as it were, a famine in the earth. Neverthelesse with this wheat God would feed his elect; however it should be obtained by great difficulty & labour: yea barley bread should be very scarce, that is, the comforts of the Gospel not so fullie enjoyed, as formerly. Such is the darknes, & the effects thereof, when the Church is burdened with the traditions of men.

The time  
of the fa-  
mine here  
spoken of.

This famine of true doctrine was verie great in the dayes of *Constans* and some Arian Emperours after him: when the pernicious and pestilent doctrine of *Arius* was received by all the East and Westerne Churches. For after the Emperour *Constans* by sundrie councils and other meanes, had endeavoured to establish Arianisme, at last calling together all the Bishops, both *Arians* and others, (namelie

the Westerne unto *Arminensis*, a city in Italie, & the Easterne unto *Selencia* a citie in *Issauria* he would not admit them to depart, till all had consented unto the pre-script forme of the *Arian heresie*: whereupon it happened, that they being there retained seyen whole months, and wearied with delay, some beeing overcome by intreaty, others with threatnings, at last they all, yea *Hosius* also, subscribed unto it, and condemned the word *ὁὐκ ὁμοούσιος*, essence, and coessential: *Hilarius* (banished out of France) onely excepted, who (as a graine of wheat) returning into France, restored the puritie of the faith, and brought most of the Bishops of Italie unto the right way of Christ: as *Sulpicius Severus* recordeth, speaking thus in the conclusion of his booke of this synod which consisted of 400 Bishops: the counsell held at *Arminensis*, was dismissed, whose beginning was good, but in the end wickedlie concluded.

And see thou hurt not the oyle and wine.] *Iunius* will have the words, wine and oyle, to cohere with the fore going sentence, as if it ought thus to be read, three measures of barley for a penny, and oyle and wine: (where he puts a colon or two points:) and he renders *μή τι δανήσῃς*, hurt not unjustly: that is, verie little wine and oyle shall be given for a denarius or ten pence: thou shalt not deale unjustlie, understand, while thou mercest out but a little for a great price. But in this he seems to be to courteous: neyther can the former colon, cohere with *δενάριον* a denarie, or ten penie worth. But hurt not the wine and oyle, to wit, the orthodoxe faith, but some shall maintaine the same, and the whole not be obscured by hereticall blacknesse. And such were *Athanasius* and *Hilarius*, in the time of the *Arian heresie*, whom we before mentioned: they are called wine and oyle from the effect: because as wine cherisheth, and oyle purifies: so sound doctrine doth glad and cleanse the consciences. This therefore is added as a word of comfort, least the faithfull, seeing heresies to get the upper hand, should be discouraged. For God will allwayes preserve some teachers of his truth, that the elect may not be hurt by hereticks.

*Ribera* interprets this of their seven sacraments, & hence he promisseth the pope, a great victorie against the *Lutherans*. But as yet these things appertaine not to the times of Antichrist: and vainly he seeks for a garland, and comfort in the idle fictions of his own braine. *Alcasar* comes nearer to the marke, applying the oyle to the light and true knowledge of happinesse; the wine to spirituall joy, which the heavenlie voyce promisseth the elect not to be deprived of.


### The opening of the fourth scale.

The pale horse, and death sitting on him, with hell following and killing the fourth part of the earth.

7 And when he had opened the fourth scale, I heard the voyce of the fourth beast, say, Come and see.

8 And I looked, and behold, a pale horse, & his name that sate on him was death, & hell followed with him: & power was given unto them over the fourth part of the earth, to kill with sword, & with hunger, and with death, and with the beasts of the earth.

### THE COMMENTARIE.

7.  And when he had opened the fourth scale] I well approve of the observation of *Andreas*, that the fourth beast hath the forme of a flying Eagle, who now calleth *John* to behold the events of the fourth scale. For the Eagle with his quicksighted eyes having spied some things on high;



on high, with great celeritie flies thither to it. Whereby is signified, that the plagues here foretold come no otherwhere then from above. For God beeing provoked to wrath and indignation, doth iustlie send them, partlie to revenge the injuries don unto the saintes, & partlie to punish the wicked, who repent not of their evils.

8. *And behold a pale horse*] The fourth scale beeing opened, there comes forth now a pale horse, whose rider is death, and hell his follower or companion, having power to kill the fourth part of the earth with sword, famine, pestilence, and the beasts of the earth. This horse in Gr. is said to be *χλωρος*, that is, of a greenish colour tending to paleness, such as is the colour of leaves in harvest time, falling from trees for want of iuyce.

Now interpreters are of diverse opinions what is the meaning of this pale horse, and death his rider, with hell following, and what maner of plagues are shadowed out thereby.

Lyra supposeth, that this horse is the people of Rome, the rider Domitian: named death, because he most unjustlie murdered manie both senatours and people: and himself afterwad by the Senate was also put to death for his crueltie, the horse he understands to be pale, because of pale death, riding thereon. Hell followed him: that is, he was immediately upon his death cast into hell fire. Power was given him to kill the fourth part of the earth, that is, cruellie to persecute the Christians throughout the whole Romane Empire, which was then streatched out over the foure parts of the world. With the sword] for therewith he killed manie. With hunger] starving them in his prisons. And beasts of the earth] because he caused manie to be cast before wilde beasts and torne in pieces. And death] noting thereby all kinde of punishments.

Andreas refers it to the persecution of Maximianus, in whose time (as Eusebius writeth lib. 9. cap. 8.) such a multitude of men were taken away by pestilence and famine, as that the dead could hardlie be buried. Ribera will have all to be applied unto the third persecution under Trajan, affirming, that he and his instruments in putting to death the Christians by sword, famine, wilde beasts, &c. are this horse, said to be pale, frō the effect: (for he that is slaine lookes pale) Death was the rider, because they killed many thousands of Christians. Hell followed not to devour the saints beeing slaine, but those that had killed them: Howsoever they thought that none would take vengeance on the for so great a wickednesse. They killed foure parts of the earth (for so the Latin version reads it) that is in all places of the Empire: or, according as it is in the original, a fourth part of the earth: For if the multitude of Christians which were slaine should have been reckoned, the number would have been no lesse then a fourth part of men then living in those provinces: or else said to be a fourth part, because the cities of their habitations wherein they were disperfed by reason of persecution, were the fourth part of the earth, that is of the Romane Empire.

But these interpretations cannot stand: for undoubtedly the three foresaid persecutions were set forth under the red horse: besides it is not likelie that John saw the bloody face of the Church after her blacknesse, but in order of time it went before. That which Ribera pretendeth, is without all shew of reason, as if by the red horse should be noted such persecutions as the Godlie suffered by their trecherous confederates: But we know how under the Emperours, they had neither polities, weapons, or confederates: moreover he himselfe before interpreted the red horse, to be persecutions under tyrants.

A certaine namelesse interpreter (whom manie follow) understands by the pale horse, hypocrites and false brethren, who disfigure their faces that they may appeare unto men to fast. Matt. 6. 16. These carie death, that is bring death upon themselves and others by their hypocrisie and deceits. Hell follows them, that is, the multitude of the damned, who follow the divell. They slay the fourth part of the earth, that is, very many by the sword of false accusation & slander: Hunger, that is, went

Lyra's interpretation.

Andreas his interpretation.  
Ribera's opinion.

is, want of the word of God: *Beasts of the earth*, that is, with brutish and unreasonable lusts; & lastlie, with *death*, that is, with all sorts of mischievous practises. I confesse there is something in what is here said, however their applying it to hypocrites is too generall and obscure. For indeed I verely beleve, besides the bloody persecutions of tyrants, & black blasphemies of hereticks, there is here another evill of the Church shadowed out.

Therefore this *pale horse* in kinde is the same with the three former, but of another colour: for howbeit it signifies the same Christian Church, yet is far otherwise to looke on then before, as having now her *white, red & black* estate turned into a mortal *palenesse*, & beeing sick even unto death thorow the rising of Antichrist: she was whole and sound in the *white horse*: covered with the blood of martyrs in the *red horse*: spread over with heresies in the *black*: But now so infirme, weak & sicklie, as that she hath death on her back, and is neere to death and hell: For a fourth part perisheth with the *sword, famine, death, (or pestilence) and beasts of the earth*: And these are the *four sore plagues* wherewith the Lord threatned to punish Ierusalem for her apostacie. *Ezech. 14. 21.* To which place he here alludes by an allegorie, signifying those pernicious doctrines of hereticks and hypocrites, which tended to death and destruction, and making way for Antichrist.

But whence came this deadlie disease, and *palenesse* unto the Church? I answer, it was by accident occasioned by *Constantine*, that good Emperour, his excessive bounty to Christian Bishops, by which indeed he enriched, but no way bettered the Church. For as to much indulgence of parents spoiles the childe: so this liberall Emperour was a meane to draw Bishops to pride, luxurie, idleneffe, security & other vices. For after he first had restored peace unto the Church, and heaped up honour & wealth upon Bishops (but specially enlarged the jurisdiction of Rome) presently followed such a declining & corruption in doctrine & discipline, as infected the Church with a deadly poison, brought upon her (I say) a spirituall sicknesse, in so much as the pest of Antichrist began now to enter into her very heart and bowels. And hence it is reported that a voyce from heaven was heard, saying; *To day venome is powred forth into the Church.* And *Ieroms* even in his time complained, *that after princes became to be Christians, the Church indeed was greater in power and riches; but lesse in vertue.*

When and how this palenesse befel the Church.

Sylvestri legenda. In vita Malchi.

The remote cause of this so great an evill considered in it selfe, was the guile, & malice of that old serpent the devill, who laboured to supplant the Church through the ease and pompe of Bishops, beeing otherwise not able to overthrow it by the sword of tyrants: but the *nearest cause* was the hypocrisie of superstitious monks, with the pomp, luxury & avarice of ambitious prelates, hereby making way for Antichrists oppression of the Church and truth. See *Clemanges* touching the corrupt state of the Church, *Cap. 3.*

The original of *Monks* was occasioned by the persecution of *Decius*, for some then to avoyde his tyranny. (among whom was *Paulus Thebanus*, & one *Antonius*) fled into deserts, where they indured a while the hardship of a solitary life: this kinde of life by others was afterward imitated, & at length new orders and religions foolishly devised, wherein they boasted of perfection, & merits of supererogatio. Hereupon a great multitude of *Monks*, (as a sinke of mischiefe,) overspread the Church, by whom the truth of Christ (under the pretence of holines) was soon oppressed. For now such as desired the pardon of sin, and to obtaine eternal life, were sent, not unto Christ, but unto *Hermits*, & to the dens of *Monks*. And hence came this palenesse, & mortal wound upon the Church; hereby drawing more thousands of soules to death & hel, then eyther the *four sore plagues* mentioned in *Ezech. 14.* or the *sword of tyrants*, or the *black famine* of hereticks, or any other kinde of punishments wherewith Christians were brought unto their end.

The monks original.

Moreover the riot of Bishops and the clergie, mightie increased this *pale* disease: for now infinite ceremonies and humane traditions are established: as



the worshipping of the dead, images, the observation of holy dayes, orders, rites and solemnities of pagans forged by the devill himself, (the names onelie altered) were forcible imposed upon the Church, to the utter abolishing of the doctrine of free grace, and the merits of Christ. The summe of all is this: the *fourth seale* being opened, the Church appeared languishing with a deadlie pale-nesse: for about three yeeres after the decease of *Gregorie*, *Boniface* the third being created Pope, sat on the chaire of *universall pestilence*, &c began to establish monarchical tyrannie.

### *The II. Act of vision II.*

The opening of the fift seale.

The foules under the Altar crying to have their blood avenged.

- 9 *And when he had opened the fift seale, I saw under the Altar the soules of them that were slaine for the word of God, and for the testimony which they held.*
- 10 *And they cried with a loud voyce, saying, How long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth?*
- 11 *And white robes were given unto every one of them, & it was said unto them, that they should rest yet for a little season, untill their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.*

### THE COMMENTARIE.



*And when he had opened the fift seale*] Hitherto we have heard the exposition of the preparation to the second vision: viz. the majestie of God, with the attendance about the throne: And the Lamb taking the booke sealed with seven seales, &c. We have heard also the *first Act* of the vision, viz. the opening of *four seales* with the wonders following thereupon: namely, the *white*, *red*, *black*, and *pale horse*, prefiguring (as we have shewed) the future state and face of the Church unto the rising of Antichrist. *First white* in faith, then *red* in blood, afterwards *black* with heresies, and at last *pale* through hypocrisie and apostacie.

Now followeth the *second Act* of the vision in the opening of the *fift seale*, which signifies not (as some have thought) new persecutions, but the comforts of the Church both militant and triumphant. It is not improbable that here should beginne a new *Act*, seeing *Iohn* is not now bidden by any one (as before he was) to behold the wonder of this *fift seale*.

In it three things are recorded, *first*, what he saw at the opening of the *seale*, & the place where: namelie, *the soules of the martyrs under the altar*, v. 9. *secondlie* what they said, v. 10. and *lastlie*, the answers which they received. v. 11. The summe of al is, to comfort the Church against the scandal of the crosse, specially shadowed out under the *red horse*. For least *Iohn* should have been to much daunted at the effusion of the martyrs blood, or any of the faithfull so offended thereat as might have weakened their faith and pietie, but rather in hope of a more happie state, with a Christian courage might indure the furie and force of their adversaries: therefore the blessed condition of the martyrs in heaven is here exhibited, beeing full

full of many comforts to the godlie, for they who in this world had been before cruellie murdered for the sake of Christ, are now seen of *Iohn* under the protection of Christ, as glorious conquerours clothed with white robes.

*The soules under the altar*] The soules departed out of the bodies are invisable to the bodilie eye: but *Iohn* saw them in the spirit: By which we learn, that the soule is separable, subsisting in it self, immortal and dies not with the bodie: Of which matter *Aristotle* albeit an heathen, yet thus writeth, *and thus the soule is an essential power, separable, pure, and free from passion: and againe, as it is separable, so also immortal, and eternal.* Nevertheless some have been found not onelie Epicures, but even teachers in Israel (as the Saduces by name) who have denied it. Now these brutish men Christ plainelie refuteth in the Gospel: where he bids us not to fear them which kill the body, and are not able to kill the soul: but him, which is able to destroy both &c.

Mat. 10.  
28.

*The soules of them that were slaine*] that is, of the martyrs. But wherefore were they slaine? not for any evill committed, but for the word of God, and for the testimonie (viz.) of the Gospel, that is, for their faith in Christ, which they openlie professed and sealed with their blood: here we see, that not suffering, but the cause of suffering makes a martyr. By the slaine, are meant not (as *Alcasar* suppo-  
leth) those that were put to death by the Iewes: neither they onelie who suffered under *Domitian* untill *Diocletian*, as *Lyra* affirmeth: but the soules of all the martyrs, (even from *Nero* unto *Boniface* the third, the first Antichrist) whose blood had been shed for the testimonie of Christ, beeing (as some call them) the twelve persecutions.

*Ribera* renders it, which had the testimonie, passivelie. that is, of them it was testified, that they were true Christians: as 1 Tim. 5. 10. a widow having a testimonie for good works: but in the Greeke it is not μαρτυρίαν ἔχουσα, but μαρτυρομένην, and therefore to be taken activelie. And are called martyrs, in giving testimonie unto Christ, and to the word of God. So that the word ἕξου here in the original signifies, to professe, defend and holdfast. Whereby is shewed the great constancie of the martyrs, who were terrified with no manner of torments, but still held the testimonie, that is, the profession of Christs name. Thus in Chap. 12. 17. the dragon is said to make war with them, which keep the commandements of God, & have, that is, constantly maintaine, the testimonie of Christ.

But now where were the soules of the martyrs? not under the robe of *Marie*, as painters foolishlie represent it: but under the altar, which was in heaven before the throne of God, as we shall see Chap. 8. 3. *Ribera* here is to be huffed at, who affirmes that *Iohn* in this speech hath respect to the ancient custome of Christians, laying up the relicks of saints under the altars. For when (saith he) an altar is builded, there is made under it a sepulchre for to keep the relicks; and the priest, dipping his finger in the Chrisme makes the signe of the crosse upon the foure corners of the sepulchre, saying: This sepulchre is consecrated and sanctified in the name of the Father, the Son, and the holie Spirit, peace be unto this house &c. But this custome is meerelie superstitious, and grosse idolatrie, idlie invented manie ages after: For *Iohn* saw not any relicks of bones or garments, but the soules of martyrs, not in a sepulchre, or under an altar of stone, but under the heavenlie altar, of which the Apostle speaketh Heb. 13. 10. We have an altar whereof they have no right to eat, which serve the tabernacle. This altar is Christ (as *Anselmus* and *Haymo* doe acknowledge,) under which he saw as in a type the soules of the martyrs, that is, under the safeguard and protection of Christ. This beeing the first happinesse which the martyrs enjoy in the heavens, is for the comfort and encouragement of them, who are yet to be slain. For however tyrants kill their bodies, yet their soules immediatelie upon their departing, are received of Christ: according to the prayer of *Steven* the first martyr, Lord Jesus receive my spirit: and as Christ promised the thief: This day thou shalt bee with me in paradise. The which benefit *Ribera*s glosse doth both diminish, and wholie take away.

Where the  
soules of the  
martyrs  
were.



Iob. 14. 9.

I Iob. 3. 2.

Gen 4. 10.

Moreover here we are plainlie taught, that the soules of the martyrs, and other saintes departed, are not in the paines of *purgatorie*: but enjoy the presence of Christ their saviour in the heavens. But touching this sight of Christ, how, and after what manner they see God and Christ, I leave it to Sophisters to dispute of. If they bee under the *altar*, that is Christ, then undoubtedly they doe behold him: And if Christ, why not God also: Forasmuch as Christ himself saith, *He which seeth mee, seeth my Father*: the fulnesse of whose sight we shall enjoy at the last day, as the scripture teacheth. *For when he shall appear we shall be like him: for we shall see him as hee is.* In the mean while the blessed vision here spoken of, sufficeth for the present degree of happinesse unto the soules of the faithfull.

*10. And they cried with a great voyce*] Now he sheweth what the soules doe under the *altar*: namely cry mightilie to God, that their blood may be avenged, which argues, that their soules were not killed or died with their bodies, but live eternally: neyther are they asleep, but watch. But this we are not to understand of any vocal crying with the tongue (which the soules cannot doe) but of a *visionall crying* by which is signified their earnest desire, represented here unto Iohn in the spirit, under the forme of a *great cry*. The phrase alludes to the death of *Abel*, whose blood is said to *cry for vengeance to God from the earth*.

*O Lord*] Now he comes to rehearse what their *crying* was; and in what manner they implored him that sat on the throne and the *Lamb*.

*Holie*] that is, pure, hating the crueltie of tyrants.

*True*] alwayes constant in performing thy promises and threatnings, and just also both in rewarding, and in punishing of men.

*How long dost thou not judge &c.*] Seeing thou art *holie*, & *true*, why dost thou suffer tyrants to rage so long against thy saintes?

*On them that dwell on the earth*] A paraphrase of tyrants, and their instruments: beeing unworthy to be named, onely approbriously they are called *inhabitants of the earth*, that is, earthlie and foolish men, presuming to rebel against heaven to their owne destruction: closelie also implying their owne present happy condition, as free from the furie of wordlings.

*How long?*] They desire the hastening of Gods judgements. But here it may be demanded, how the soules of the saintes in heaven can be said to be thus impatient and desirous of revenge? *I answer* their words import no impatient desire, For the glorified saintes, are altogether free from all corruption this way: and therefore here is signified their earnest desire, that Gods glorie be vindicated, and the Church finally delivered from the tyrantie of implacable adversaries: neyther doe they prescribe unto God any time touching his judgements, or the deliverance of the Church, but closelie submit unto the same, as unknown to them when it shall be onely they intimate that to them it seems just & equal, that he should deliver his Church, and no longer suffer the blasphemies and cruelty of persecutors. And therefore not desiring to avenge themselves, they commit vengeance unto the Lord: *How long O Lord dost thou not avenge?* not thirsting after it themselves, but desire that God in righteousness will administer the same, as knowing the just God will not suffer the crueltie of the wicked to be unavenged, and passe without punishment: yet they leave the manner and time to the Lords own disposing: desiring it no otherwise then as it may stand with his pleasure and will. Thus we also here on earth pray to be *delivered from that evil one*, in which we contradict not the counsell of God, neither sin against him, in prescribing the time and manner thereof: but shewing our desire, wee attribute unto God the prayse of his justice, faithfulness and omnipotency, believing that he both can & at length will assuredly deliver us. Much lesse therefore doe the soules of the saintes in praying for the same thing, sin against the Lord. Vide *Augusti. serm. 11. de Sordis*.

*11. And white robes were given to every one of them*] God heard the request of the martyrs, and answers them according to their desire, both in word and deed.

deed. In deed, for *white robes* were presently given unto everie one of them. In words, for a speedie vengeance is promised. *After a little season.* The cause of this delay is added, not that the sins of bloodthirstie tyrants are not ripe, and worthe of vengeance, but because the number of the martyrs is not yet complete. And this is the summe.

*White Robes*] This notes out the beginning of their celestiall glorie.

*Were given them*] to wit, by him that sat on the throne, or by the Lambe. Not as if the soules under the altar were naked before, feeling even in this life they had put on Christ. For *as many as have been baptised unto Christ, have put on Christ*: and if we be not found naked here, we shall be clothed with our house, which is from heaven, and being purged from all filchinesse, we shall stand before God, and live with Christ in eternall happinesse.

Now I disaptrove not their judgement touching the twofold robe after this life. While we are here our robe remaines stained with the spots of the flesh, though covered with the blood of Christ; to the end they may not appeare before the face of God. After our departure, a robe is given to everie one, perfectly white indeed, yet but one, that is, a new degree of happines in heaven. But after the full deliverance of the saintes, that is, at the day of judgement, the other robe shall be also given; that is, the saintes shall be fully and perfectly glorified. This then is another comfort, namelie, that to the martyrs, in stead of the bloodie robe, with which tyrants here clothed them, there shall be given them a white robe of joy and glorie in heaven.

*And it was said unto them*] to wit, by him that sat on the throne, or by the Lambe under whose shadow they rested: neyther is it strange, that Christ is represented, as a *Lambe*, in regard of his death, and as an *Altar*, in regard of his propitiation.

Here are manie things touched in few words. First it is a *mild admonition*, that the soules for the present should be contented with their white robes, and cease crying, expecting the time of Gods appointed judgement. It is also a *close commination* of revenge after a little season: for however God for a while deferris punishment: yet he certainly heares the request of the godlie, and at last will be fully avenged on their adversaries. It is also a *prophecie* of the future condition of the saintes under Antichrist, by whose tyrannie manie martyrs are to brought to their end with fire and sword. And lastlie it is *consolation* for the godlie under this antichristian tyrannie: seeing their afflictions shall endure but for a moment, neyther shall Antichrist rage according to his full desire, but he shall be limited according to the decree and purpose of God; who hath determined the number of martyrs, which number beeing once accomplished not one drop of blood shall more be spilt by him. And last of all, their fellow servants and bretheren which should be killed; shall also be gathered under the same *Altar*, to partake with them of the same blessednes.

Now Antichrists time, is said to be short, or for a little season, after the manner of the scripture, which speaking of the last times compare them as it were, unto an houre in comparison eyther of eternitie, or the age of the world alreadye past.

We are taught therefore in the first place, that God doth alwayes heare the prayers of his children: although touching their deliverance hee reserve the time and manner thereof unto himselfe, as best knowing when, and how to dispose of all things for their good.

Secondlie, the blasphemies & outrageous cruelties of the wicked, are never forgotten of God: but vengeance certainlie is prepared for them, however he forbears them for a time.

Thirdly, the goodnesse of God is the cause of this forbearance: As to lead men unto repentance, so also that the full number of martyrs may be accomplished. And for this cause no doubt the Lord suffered the *Romans*, *Vandals*, *Goths* and other tyrants by the space of six hundred years to shed much blood (though no

Gal. 3. 27.

2 Cor. 5.

5. &amp; 5.

Aug. 10.

rom. 10.

serm. 11.

de sanct.

Rom. 2. 4.



more then was appointed) of the saintes for the confirmation of the Christian religion: And no otherwise be decreed but from that time unto the end of the world, many should suffer under Antichrist for the same cause; that so the judgement of the whore might be the more intollerable.

Hence we may not thinke, that either the Churches sufferings under Antichrist, were unknown unto the Lord, or happened against his will: but rather came to passe by his most wile counsell, in which we ought to rest, & never to be scandalised at his fury, nor rage of any of his instruments, but to rest in the worke of God, if so be he have appointed eyther thee or mee to be among the number of the martyrs. To be short, here we see that there is a communion between the saintes in heaven, & those on earth. For we are brethren & fellow servants, neyther are they our lords, and patrones, as Idolaters imagine. And beeing fellow servants, they no lesse refuse divine worship, then did the Angel, who forbade *Iohn* to worship him, saying, *See thou doe it not: for I am thy fellow servant, Worship God.*

But, say they, they pray for us: & therefore we may pray to them. I answer, were this true, yet it would not follow. The reason is: because there is a great difference betwixt praying for others, and to be prayed unto. To pray one for an other is a dutie of charity, and common unto all the faithfull. But to be religiouse invocated upon, is a worship due to God alone according unto the commandement, *Thou shalt worship the Lord thy God, & him onely shalt thou serve.* And the reason is, because God alone is omniscient, omnipotent, & present in al places, hearing, understanding, & onely able to fulfil the desires of his people. But now the heavenly Angels, & glorified spirits are neyther omniscient, to behold all our actions: nor omnipotent, as able to helpe us: nor can they be present with us in all places.

Besides it is uncertaine, yea false, that the saintes doe at al intercede for us: neyther can any such thing be proved from this place. For the soules of these martyrs pray not for their fellow servants, but to have their owne blood avenged; nay they knew not who they were, for else they would not have desired a hastening of divine wrath: neyther at the instant was their request granted, but deferred to the time appointed of God. To all which we may adde that from visions, & allegories no doctrines can or ought to be drawen, repugnant to the word of God: as this is concerning praying to the saintes: for it is derogatory unto the honour of Christ, who according to the scriptures, is our onely advocate in heaven: *There is one mediator betwixt God & Man, the Man Christ Iesus:* And, *we have an advocate with the Father Iesus Christ the Just:* And *he maketh request for us.* Now if the saintes were also our advocates: then should not Christ be the onely mediator betwixt God & Man. In deed we doubt not, but the soules of the saintes in a general way doe know the afflicted condition of the Church here, and desire her deliverance: But in speciall to know our affaires, they doe not, nor cannot.

They see (say they) in God, as in a glasse, or by a reflection all our affaires here: but this is a mere fiction, contrarie to the scriptures: *Abraham knowes us not, Israel is ignorant of us. But thou Iehovah art our God and Father.* But they further object.

They love us: therefore they pray for us. I answer: It is true, yet they love Christ more then us: and therefore they will not intercede for us, to derogate from Christ, as if his intercession were insufficient, or that he were asleep while he is called upon. But, say they, the saintes in praying for us, derogate not fro Christ, seeing the prayer of the saintes each for other on earth, is no way derogatorie unto him. I answer: the reason is not alike: for the glorified saintes cannot intercede in Christs presence without great dishonour to him, but the others beeing yet in the bodie, are bound (having a commandement) to pray one for an other: which the saintes in heaven have not: yea, say they, they have, for Paul bids the *Hebrewes* to pray for him. I answer: The *Hebrewes* of whom this duty of love is required were not in heaven, but here in an earthly warfare. Besides if this commandement did tie the saintes in heaven, then also are they bound to pray each for other: which is absurd and false.

To

Chap. 19.  
10: & 22.  
9.

Mat. 4. 10

The inter-  
cession of  
saintes is  
here not  
proved: but  
condemned.

1 Tim. 26.  
1 Ioh. 2. 2.  
Rom. 8. 34

Isai. 63. 16

Lam. 5. 16.

Heb. 12. 28

To be short who doth not understand, that those whom the Pope canonizeth for saintes, are as they say, spokesmen before God for others, and howsoever they may not be worshipped as Gods, yet as Advocates, that is, with a lesse kinde of worship. Now who (I say) doth not see that all this is taken from *Apuleius* and the followers of *Plato*, who fained, that their *demons* (whom they called Gods) were, as it were, messengers between the upper Gods and men: carrying up their petitions to them, and bringing downe aide and succour from them to men: So that they pretended not to worship them as Gods: which subtilty of theirs *Augustine* thus refuteth. *Apuleius* (saith he) denieth them to be Gods: But in saying that they are so in the middle betwixt both, as that they seem to be. necessarie for man before God, in this he doth not separate their worship from the religion of the high Gods: And deriding this vanity, he speaketh further: it is to foolish, to believe that such Gods as are made by men, should more prevaile with the Gods, whom God hath made, then men themselves whom God himselfe hath also created. Let us therefore cast, of Poperie as a heathenish worship, derived from *Apuleius* and *Plato*.

Lib. 3. de civit. Dei cap. 22. Ibid. cap. 23.

Ibid. cap. 24.

### The third Act of Vision II.

The opening of the sixth seale.

A great earthquake: darkening the lights, &c.

- 12 And I beheld, when he had opened the sixth seale, and loe, there was a great earthquake, & the Sunne became blacke as sackcloth of haire, and the Moone became as blood.
- 13 And the starres of heaven fell unto the earth, even as a figtree casteth her untimely figges, when shee is shaken of a mighty winde.
- 14 And the heaven departed as a scrowle, when he is rolled together, and every mountaine and Island were mooved out of their places.

### THE COMMENTARIE.



*And I beheld*] Horrible wonders appeare at the opening of this sixth seale, as earthquakes, shaking of the heavens, convulsion of the starres, subversion of mountaines and Islands; the explication whereof is difficult.

*Arctas* understands it of the darknesse over all the earth, of the earthquake, and rending of rocks at Christs suffering.

*Ambrose* by a trope applies this horrible concussion, to the destruction of Ierusalem. But what use was there to reveale that unto Iohn by obscure types, which was already past, and fresh in memorie, and by historie formerlie made known unto all?

*Lysa* understands it figuratively of the *Diocletian* persecution, more cruel then the former. But the most cruellst of all was the persecution yet to come, namely under Antichrist.

*Andreas* therefore (more probablie) refers it unto the time before the comming of Antichrist, wherein the miseries and persecutions here spoken of should come to passe. But most interpreters understand it of the verie last persecution under Antichrist: of whose mind I also am: notwithstanding they erre from the scope of the history in their application. For they following the common opinion, that some one particular Antichrist shal oppresse the Church about the last foure yeeres of the world, referre these earthquakes and darknings of the sun, &c. unto the fore-said time. Nevertheless herein they agree not. For *Ribera* and others interpret it properly of the signes going before Christs last comming, spoken of *Matt. 24.*

Matt. 27. 51.

Luk.



*Luk. 21.* But most applie it, to the horrible confusions and calamities, which by Antichrist shalbe brought upon the whole earth.

But for my own part, I understand this *third Act* of the *vision*, to shadow out, the manie and sore trials, wherewith for a thousand yeeres and more (as histories testifie) the Church of Christ hath been exercised under Antichrist.

The third  
Act of the  
second vi-  
sion hath  
two parts.

Now this *Act* consisteth of two parts. The *first* treats of the greater & more horrible confusion of the Christian world under Antichrist: contained in the 12. 13. 14. following verses, which are to be separated from the last three verses of the Chapt: the reason whereof I will shew by and by. The *other part* of the *Act* is more comfortable, as beeing opposed to the former troubles, in which is propounded unto the godlie for their great consolation, the *sealing of the elect in their foreheads*, in the first eight verses of the following Chapter. Now unless this be observed, howbeit manie things (I confesse) in a general way may be truly, learnedly & piously treated of, touching this *earthquake, darkening of the Sun, & other prodigious things*, as miseries to befall the world: yet in deed these Generals tend, but to the darkening of the matter: And therefore for the right understanding of the *sixt seale*, we must of necessity have recourse to the histories of the east and western kingdoms, both from the time that *Papery* was first established in the West, and *Mahumetisme* in the East, as also diligently consider the state and experience of the present times: touching all which a word or two in Generall.

About the yeere of our Lord six hundred, after that the Church had obtained some rest, & was freed frō the persecution of open enemies: she immediately began to be rent asunder by divisions, corrupted with diverse heresies, yea at length Pagan worship (under the cloake of Christianitie) and humane traditions so prevailed, as that shee became *pale* and sick even unto the death: For then arose the hot contention between the Bishops of *Rome*, & *Bizantium* about the *monarchicall primacie* over all other Bishops and Churches. Hereupon the Emperour *Mauritius* much favouring *Iovinian* his metropolitan, made way for him to obtaine the *primacie*, under a pretence, that where the principall seat of the Empire was, there ought also to be the chiefe chaire of the Church: Now on the other hand *Gregorie* Bishop of *Rome*, inuying this honour of universalitie and power in his corriual, affirmed that this title was *wicked, perverse, proud prophane, foolish and frivolous*, neyther ought there to be any such scandal raised among the Bishops: at last he thus concludeth. *I (saith he,) doe confidently affirm, that whosoever either calleth himself, or desireth to be called the universall priest, seeing herein out of the pride of his heart he lifts himself up above his fellow brethren, is the fore runner of Antichrist.* Thus we see that *Gregorie* makes the title of *universall*, to be the true badge of Antichrist. And indeed he so much prevailed with the Emperour, as at that time the pride of *Iovinian* his corriual was repressed. But *Mauritius* a while after beeing wickedlie murdered by *Phocas*, and *Gregorie* dying about the yeere 604. Pope *Sabinian* his successour (thirsting after the foresaid tyrannie) burnt the writings of *Gregorie*, and made void his decrees: however he attained not what he aymed at, beeing prevēted the yeere after by an infamous death. After him succeeded *Boniface* the third, who by *Phocas* the usurper was proclaimed *universal Bishop, & Prince of Priests*, notwithstanding the clergie & most of the *Italian Bishops* opposed the same. Thus he declared himself unto the whole world to be that *Antichrist*, and the first (as *Platina* and other writers affirme,) that established his tyrannie by these insolent expressions: as thus: *we will and command: we appoint and charge, we will and require &c.*

From that time the Christian world began to be shaken with a horrible motion: For now Christ the *Sun of righteousness* was obscured: The *Moon of the Church* turned into blood: The *stars* fall from heaven, Bishops become secular princes: *heaven*, or the opened booke of holy scriptures, rolled up: The *mountaines*, kings & princes stand in jeopardy of their power: to be short, the Islands are remooved out of there place, by beeing brought under the yoke of Romish tyrannie. Then, saith

Lib. 6.  
Epist. 10.  
Lib. 4.  
Epist. 34.  
36-37-39.

saith Platina, *only the rymts of Bishoprikes was looked at: but not what sheep were in the pasture.* It would be tedious to declare, how this *Antichristian* tyrannie by the successours of Boniface was afterward established: As for Boniface himselfe, he indeed sate scarce a yeere on this *chair of universall pestilence.* For on all sides these ecclesiastical *harpies* so gaped after the prey, as that by poyson, murder, deceit, factions, seditions, enchantment and magical art one sought to dispatch the other.

Balaus hath distributed these Antichristian Popes from this Boniface unto Julius II: that is, from the yeere of Christ 606. unto the yeere 1513. into five distinct classes or orders: as may there be scen. Who for the most part (as Genebrardus a Popish writer himselfe confesseth) were *Magicians, Sorcerers, Atheists, Adulterers, Murderers, wicked, perjured, & impure, not Apostolical, but apostataical and heretical men:* they were (I say) capital enemies of Apostolical doctrine, inventours and defenders of idolatrie, superstition, and a new worship, bloodthirstie men, and so have continued even unto this day. And here indeed the *earthquake* began to shake all Christianity in the Westerne parts.

Now about the same time, viz. in the yeere 609. Heraclius beeing Emperour (who toke away Phocas the tyrant) Mahomet an *Ismaelite* by open force raysed no lesse an *earthquake* in the East. For he (beeing a souldiour and an hypocrite) by the help of the Persians, tooke from Heraclius many provinces, and after he had established a kingdom unto himselfe, he caused one Sergius a *Nestorian Monke* to compose the *Alcoran*, who mixed together somewhat of every religion, in such a manner as might best serve to draw the affection of carnal people unto a love and liking thereof, thereby to strengthen the politie of his new usurped kingdom in the world, and the better to root out the faith of Christ.

Whence it came to passe that by this commotion, most people in the East fell from Christian religion, and the Sun of righteousnesse beeing darkened, the mist of *Mahometicall superstition* prevailed, and oppressed not the East alone, but all the south parts of the world also: these are the *earthquakes, darkening of the lights, and prodigious wonders* here enigmatically described, according to the manner of prophetical scriptures. Now we come to the words themselves.

And behold a great earthquake] most dreadfull and prodigious things, with which under the reigne of Antichrist (as most interpreters both Greeke & Latine confesse) the Christian world, yea and heaven it self too, were to be shaken: as the darkning of heavenlie lights, the falling downe of the stars, and lastlie the the concussion of the mountaines and Islands are here shewed unto Iohn under the Image or form of a great earthquake. Indeed such kind of prædictions are diverse times mentioned both in the writings of the Prophets and Apostles: But not in one and the same sence, the which thinge we are well to take notice of: for the circumstance of the places, will lead us sometimes unto a *literall*, & sometimes unto an *allegoricall* interpretation thereof.

Vndoubtedly the predictions of Christ, touching the end of the world and his last comming are to be taken litterallie: as in Matth. 24. Mar. 13. Luk. 21. Then there shall be signes in the Sun, and in the Moon, and in the Stars, and upon the earth distresse of nations, with perplexitie, the sea, and the waves roaring. Mens hearts failing them for fear, and for looking after those things which are comming on the earth; for the powers of heaven shall be shaken, and then shall they see the Son of man comming &c. and in Revel. 16. 20. Every Island fled, and the mountaines were not found, viz. in the day of judgement. For indeed all these things shall then really come to passe.

Now in other places, these expressions doe set forth allegorically horrible alterations, or Gods great judgements, and those eyther particular against the enemies of the Church: as in Isay. 13. 10. where the prophet speaketh of the horrible overthrow of the *Babylonians* in these words: The stars of heaven, and the constella-

Plati, in  
vita Bonif  
3.

Bala. in  
Act. Rem.  
Pont.

The signes  
which  
are literally  
to be  
understood.



tion thereof shall not give their light: The Sun shall be darkened, and the Moon also shall not give her light. And again in *Isai. 34. 4.* And all the host of heaven shall be dissolved: and the heavens shall be rolled together as a scroll: and all their host shall fall down &c. And from this place, as it seems by the like phrase, the words here in our text are taken. Again in *Ezech. 32. 7.* concerning the overthrow of *Egypt.* I will cover the heavens (saith the Lord) and make the stars thereof dark: I will cover the Sun with a cloud, and the Moon shall not give her light. Or universall, signifying the total commotion of the Church: sometimes in a good sence: sometimes in a bad: and sometimes in both.

In a good sence; as in *Hag. 2. 7.* & *Hebr. 12. 27.* Thus saith the Lord, yet once it is a little while, and I will shake the heavens, and the earth, and the drie land. And I will shake all nations: and the desire of the gentiles shall come &c. In which oracle is prophesied of an universall concussion, that is, of the reformation of the world by Christ; the which how it hath been, & shall yet further be fulfilled, we have expounded in our commentarie on *Hebr. 12. 27.*

The oracle  
of Joel  
Chap. 2. 27  
expounded.

*Id.* 2. 17.

*Joel. 2. 32.*

In the evil part it is undoubtedlie taken in this place, as signifying the shaking of the heaven and earth, that is, the future corruption & oppression of the Church by Antichrist. Now this concussion both in a good sence by Christ, & also in an ill sence by Antichrist is prophesied of by *Joel 2. 28.* And it shall come to passe afterward, that I will poure out my spirit upon all flesh; and your sons and your daughters shall prophesie, &c. And I will shew wonders in the heavens, & in the earth, blood, & fire, & pillars of smoke: the Sun shall be turned into darknes, & the Moon into blood, before the great & terrible day come. which prophesie Peter shewes to have been partly fulfilled, when as on the day of *Pentecost*, the Apostles, & the Apostolical Church were miraculously filled with the holy Ghost: Partlie, to be accomplished before the last comming of Christ, at what time the Church shall be troubled with horrible calamities, not so much by hereticks or tyrants, as by Antichrist, Christs adversarie. Now these things are foretold, least the faithful should imagine Christs kingdome to bee of this world, or to expect pleasures in this life: but rather to prepare themselves for all manner of adversities, & in the mean while beeing fully assured, that these calamities shall no way hurt the Elect persevering in prayer and supplication: and therefore this is added as a consolation. Whosoever shall call on the name of *Iehovah*, shall be delivered; for in *mount Sion* & in *Jerusalem* shall be deliverance. *Andreas Casariensis* wel observeth on this place, that the crosse and calamities under Antichrist, seem to be foretold unto the Church, to no other end, but that the godly beeing prædmonished long be forehand, might be confirmed in the very time of these trials by Antichrist & his ministers: for evils foreseen and premeditated on, are lesse offensive, when they come upon us.

Thus we have heard whence these prodigious sights are taken: what they signifie, and wherefore they are foretold. Now let us consider them one by one: they are seven in number: three whereof shall come to passe in the earth. viz. The earthquake, the trembling of the mountains, and the removall of the Islands. Four shall happen in heaven, viz. The darkning of the Sun: the changing of the Moon into blood: the fall of stars: and the convulsion of heavens.

The first is a great earthquake. This is made by the winds getting into the hollow parts of the earth and violently breaking forth. Hereupon the earth shaketh, houses, towers, townes and cities are throwne downe to the ground, & all things are gashlie to behold. Even so Antichrist puffed up with base pride, & lead by an evil spirit, hath shaken the Christian world, overthrowen the ancient order and discipline of Christ, by changing the forme thereof into his Ecclesiasticall Monarchie: the which tooke its beginning from the time of *Pope Sylvester I.* For no sooner were the Romish Bishops by *Constantine*, and the following Emperours, rayed up with outward dignitie and riches, but they hereupon swelling with ambition, forthwith began to domineere, and lord it over their brethren: as the histories of *Sozimus*, *Zalesinus*, *Leo*, and others testifie: notwithstanding this their great

great arrogancie was at first a little kept under, as by the authoritie of Emperours, so by the canon lawes, as also the opposition of other Bishops: as may be seen by the *Acts* of the *first council of Carthage*: where the *Pope of Rome* assuming the name of *universal* unto his chaire, by authority (as he falsely assumed) of the *Nicean council*: he was convicted of falsehood, and for that time repressed.

But after *Gregorie*, this spirit of pride violentlie burst forth in *Sabinian* his successor, and after him in *Boniface III.* who was (as we said before) openlie by *Phocas*, declared *universal Bishop*, that is, Antichrist was now lifted up on his throne. Then began all the *bowels of the earth*, that is, of the Christian world to be horribly shaken. For now the *whole clergie*: is brought under the yoke of the Pope, who at length imposed the law of abstinence from marriage upon them: Now the *doctrins of the Church*: both concerning the worship of God as also the faith and free grace of Christ, is so corrupted, as nothing almost remained sound, but the bare name. Now the *mountains*, viz. Emperours, Kings and Princes if at any time they displease the Pope, are sore shaken: yea troden under feet, by their *bul's*, and excommunications. Now the *Islands* also, that is, whole nations escape not, as we shall hear by and by. It would bee tedious to repeat all the disturbances and grievous calamities, which this *Romane Antichrist* hath brought, and yet daily devise both against Church and common wealth. By this *earthquake* Steven the 11. through *Pipin*, wroung the principallity of *Ravenna* with all *Italie* out of the hands of the *Græcian Emperours*: from whom also *Leo III.* with the aid of *Charles*, drew away the whole Empire of the West, to settle it (as some of them boast) among the *Germanes*. We need not insist upon histories, seeing our owne daily experience doth sufficiently set forth the meaning of this commotion.

*The Sun became black as sackcloth of hair*. This is the second wonder. Christ the Sun of righteousness shalbe horrible eclipsed, that is, the doctrine touching his offices and benefits darkned, and utterlie defaced. We heard before, how the Church lost her *whitenesse*, and became black in regard of the manie foule heresies of that time: yet something still remained pure in her, by reason of some sound teachers who firmlie maintained the truth of Christ. But under Antichrist even the Sun is made black as sackcloth of hair, that is, most black, and hurtfull. Not that Christ in himself can so be made: but because Antichrist by his profession both teacheth and maketh such a Christ.

It is thought, that the *haire of sackcloth* here spoken of, is made of the black hair of goats, or horses: whereof in former time they made mourning garments, as may be gathered from many places of scripture: these garments did prick the flesh & much paine those that ware them. Hence the *hypocritical Monkes*, as *Carthusians*, *Cappuzins*, and other *Antichristian frogs*, (who glorie of perfection) weare such garments for the beating down of their flesh: but indeed hereby (as by a true badge) they testifie, that they live under the *darknesse of the Sun* here spoken of.

But (say they) Christ the Sun of righteousness is not darkned unto us: For the Pope professeth Christ to be God and man against all hereticks. I answer: If he should openly cast off the name of Christ, then he could not have brought the Christian Church under his bondage, neither suppress the truth as now he doth: But his comming as the Apostle witnesseth, is *with all deceiveableness of unrighteousness in them that perish*. So that by the cunning pretence of Christian profession, he hath fraudulentlie overthrowne the Church: yea herein he hath mainly opposed Christ, in that he was looked upon to be a preacher of his name, as *Hilarie* and *Austin* write concerning him. The profession of Christs person, and of the trinitie, was indeed the maske under which he deceived the Church: for otherwise Christians would have shunned him as the devill. But of what use, I pray you, is Christ without his offices & benefits, the which in popery are troden under foot? what profiteth it to beleve that the Turk is the Emperour of the East, from whom, unlesse it be by thy own deceit, thou canst not expect eyther good to thy self or others?

R 2

Yea

What this sackcloth of hair is.

How the Sun is obscured in popery.

2 Theff. 2. 10.

Contra Auxen-  
sum lib. 2.  
cont. legis  
advers. cap.  
11.



Papists be-  
lieve not  
in Christ  
as the onely  
mediator.

Yea say they, we also professe Christ to be the mediator, redeemer and onely saviour, & by beleeving his merits we must be saved. But we have often shewed, that this their profession is nothing but as *black sackcloth*, if they would but see it: for if indeed they did beleeve Christ to be the onely mediator, they would not then have made to themselves so many thousands of mediators as they have done: For doe they not cry to *S. Maria*, to *S. Peter*, to *S. Nicolas* &c. to pray for them? If they did beleeve to be saved by the merits of Christ alone: then they would not have forged the merits of *saintes*, neither their owne works of Iustification, or of Supererogation, or a purgatorie fire, and so ascribe salvation, which is obtained by Christ alone, unto their owne inventions. Thus therefore the *Sun*, in Popery, is made *black as sackcloth of hair*: The Apostolical doctrine of faith and salvation by them is *darkened*, and changed into Philosophical precepts: Christs sacraments are *darkened*, and turned into a *stage-playing* Pomp of shew: The invocation and worship of God is *darkened*, and turned into adoration of idols, and of the creature: To be short the Church it self is *darkened*, scarcely retaining any thing of Christianity except the bare name.

Epist. II9  
19.20.

Now the *black sackcloth of hair* doth signify the humane traditions, their heathenish and Jewish ceremonies mingled with Christianisme, of which *Augustine* complaineth, that even in his time the Church began to be more burdened with them, then the *Israelites* were with theirs: to be short it signifies the decrees and canons of *Synods*, and *Popes*, by which the Church was turned into a secular kingdom, the *profphety* into a civil court, and their temples into very brothel houses.

And the moon became as blood] The third wonder followeth; by the moon, is meant the Church, as *Canto* 6. 9. *Fair as the moon*. *Rev. 12. 1*. The *Sun* is Christ as we shewed before. Now what marvile is it, if the *Moon* be turned into blood, when the *Sun* is *darkened*? In *Eclipses* the *Moon* appears black and reddish, and sometimes of a bloodie colour, having in it selfe but little light. But as the *Moon* doth receive its light from the *Sun*: so all light, puritie, righteousness and salvation, or whatever else the Church enjoys, shee receiveth it all from Christ the *Sun* of righteousness. The sence therefore is, that the Church shall be turned into blood, by the commotion of Antichrist. The like phrase the Lord useth in *Joel* 2. 31. But whence comes this blood into the *Moon*? I answer: by the cruel tyrannie of Antichrist, making the Church red with the blood both of the nations, and of the *Saintes*. For this blood was powred on her partly by wars, and partly by martyrdoms. For the *Pope* not being content to usurp the title of *Peter* the prince of the *Apostles*, & under that pretence to terrify the world with his *spirituall lightnings*, he hath also drawn out the temporall sword against *Emperours*, *kings*, *princes*, and *Christian nations*, filling all places with bloodie warres. As we may see in the *extravagant* of *Boniface VIII.* touching *superiority and obedience*, where it is expressly said, that the Church hath two swords, the *spirituall* and *civill*: and it is further added: that the *spirituall* is exercised by the Church: the *materiall* by the hand of *kings* and *souldiers* according to the pleasure and patience of *priests*. If this be true, then what are *kings* and *souldiers*, but the *Popes* vassals? And is not then that blood certainlie shed by the *Pope*, which is spilt at his pleasure and command by *kings* and their *souldiers*? And is it not the *Pope*, that causeth the *Moon* to become blood? but in this also there is deceit and fallacie, for the *Romish Bishops*, have not onely used the *civill sword* in the hands of *princes*; but also in their own: having these many yeeres together turned the *Moon* into blood, by the many cruell warres occasioned and made by them. *Benevenutus de Rambaldi* a noted historian, thus writeth concerning *Boniface* the eight, above two hundred and thirtie yeeres agoe: that, *Albertus Duke of Austria* being by the *Electors* chosen king of the *Romanes*, desired of *Boniface* that famous *Pope* the blessing and coronation: to whom this losie tyrant answered, that he was unworthie of the Empire, because he had traiterously killed his Lord *Adolph* in warre: and having the crowne on his owne head, and a sword girt to his loines, he said: I AM CAESAR. *Julius II.* the prede-

Beneven.  
de Rambal-  
dis Angu-  
stali.

predecessor of *Leo* a better souldier then a priest, being borne rather for *Mari*, then for *Chieft*, going forth with an army (as *Wicelins* witnesseth) in the yeere 1513, against the king of *Navarre* threw *Peters Key* into *Tyber*, saying, If the *Key* of *Peter* cannot, let the sword of *Paul* prevale. Of which *Mantuan* thus singeth:

*Euse potius gemino, cuius vestigia adorant*

*Caesar, & aprato vestigia mirare reget.*

Great *Caesar* with victorious kings

Who golden crownes doe wear.

They doe adore his footsteps, who  
the double sword doth bear.

To be short the most cruel wars, which continually have been (and at this day are) among Christian princes, to the sheeding of exceeding much blood in *France*, the *Nederlands*, *Livonia*, *Poland*, *Muscovia*, & *Hungarie*, have alwayes been rayled & fomented by the Popes bulls and armies: & by this meanes, ever since the death of *Priscillian* they have continuallie murdered the saints and made the *Moon* red with their blood. For *Priscillian* being declared an heretick by the Pope, (although *Sulpitius Severus* describing his sect, doth not charge him with any hereticall doctrines contrarie to the analogie of faith; but onely for unlawfull conventicles) was by the instigation of *Ithacius* Bishop of *Triers*, put to death about the yeere of Christ 380, contrarie to the mind of *Martine Thoronensis* a *Maximo* the Emperour, the murderer of *Valentinian* the yonger. From that time forward the Bishops went on to have the like punishment inflicted on all such as were condemned by them of heresie: And at length the Popes adjudged to death as hereticks, all that opposed their tyrannie and idolatrie, under which pretence, what a multitude of Christians have been most cruellie murdered the bookes of martyrs testifie, yea whosoever reads those histories shall see clearly enough, that by their meanes the *Moon* was wholle turned into blood. The massacre at *Paris* committed on *Bartholomewes* day, in the yeere 1572, is yet fresh in memorie, at what time within the space of eight dayes there were more then a hundred thousand by the means of *Gregorie XIII.* most barbarously put to death in *France*, making all the streets, rivers, and prisons in the land red with the blood of martyrs. Thus I doubt not, but we understand what is meant by this change of the *Moon into blood*: touching which also I will rehearse a verie memorable example in the end of this booke.

13. And the starres of heaven fell unto the earth] The fourth wonder, is taken out of *Isai.* 34. 4. and *Mar.* 13. 25. We have heard what the stars doe signifie, and wherfore they are so called: *Rev.* 1. 20. the seven stars, are the seven Angels, or Bishops of the Churches. And *Rev.* 12. 1. The woman, or Church hath twelve stars on her crowne, signifying the pastors and teachers of the Churches. These stars which fell, are apostates who forlooke Christ, for fear of Antichrists. cruell persecution: they are I say, principall Bishops and teachers, who by embracing the kingdom of Antichrist, fall from heaven unto the earth, among whom the Bishop of *Rome* was chiefe, and with him all others who acknowledged him for their head. They fell unto the earth, by forsaking their pastoral charge of preaching the word, and becomming earthly princes, imitating the pompe of courtiers, and wholie giving themselves to worldlie affaires, as to wars, hauking, huntings, & all other vanities & pleasures in princes courts: yea far exceeding them in pride, pompe and luxurie. This fall of the stars is amplified by the similitude of a strong wind blowing untimelie figs from the tree. By these figs, are meant carnal bishops: and by the mightie wind, the Papal authority, unto which all of them eyther for fear of excommunication, or for promotion sake readilie submitted.

14. And the heaven departed as a scroll] The fift wonder is taken out of *Isai.* 34. 4. Heaven (*Hebr.* *rakiagh*) is that outspread firmament which God created on the second day: and adorned with lights on the fourth day. This heaven, the lights failing and falling downe, departed. But after what manner? as a scroll rolled to-



The heaven  
rolled up, is  
the Church  
falling  
away from  
Christ.

The heaven  
departing,  
is the clo-  
sing of scri-  
ptures in  
popery.

Andrad.  
defens. con-  
cil. Siaplet.  
contr.  
Witak.

The Popes  
tyrannie  
against  
Emperours  
and kings.

neither. In old time they bound not up their bookes, as we doe now, but rolled them up as upon a rolling instrument, & so being shut they could not be read. But what heaven is here meant to be thus rolled up, interpreters understand hereby, the Church spread over all the face of the earth, which to *John* did seem to depart like a scrol, not as ceasing to bee, but as ceasing to bee seen: The which indeed is true of the Church of the Elect. For however Antichrist shall cover his kingdome with the title of the Church: & take those things that are proper unto her, causing the word & Sacraments (though horribly depraved) to be administred by his clergie: nevertheless they shall not be Christs Church, but a *synagogue of Satan*. The true Church of Christ shall depart, being hid & not seen to the world: to whom belonged all the martyrs and professors, witnessing against Antichrist. But thou wilt say, these were not hid: It is true indeed, they were seen, as they were men, & could not be hid as they were martyrs: but hid, as a Church, or the members thereof: for they were condemned & accounted by Antichrist, not as Christs faithful ones, but as wicked hereticks.

This heaven or our spread firmament, may also be rightly understood of the opened booke of holy scriptures, which by Antichrist & his instrumets was shut or rolled up, yea, & cast under foot: using in the mean time with great reverence, the *Fathers*, *Scolasticks*, *Sentenciaries*, *Canonists*, *Legends* &c. Moreover since this booke of God began againe to be opened, how have the *Iesuits* laboured to roll it up, questioning the authority thereof, not accounting the same to be divine, but as it is confirmed by the judgment of the Church, that is, of the Pope. For thus they expressly write: *That in it there is so much of the deity, as the Popes Church attributes unto it: neyther ought God to bee beleaved, but because of the Church.*

And all the mountaines were moved] This is the sixth wonder, which *Andreas* doth rightly understand of those who excell others in wordlie power. For in *Rev. 17. 10.* by *mountains*, kings are understood, in which sence I judge it is here also taken: neither doth it any way crosse this exposition, that kings are expressly nominated in the following verse; seeing that place concerns the following *Act*, & is to be understood of their punishment.

But how have kings been moved by Antichrist? The histories of the Popes declare this diverse wayes. First by their ecclesiastical authoritie, fraud & threatnings, constraining Emperours and kings not onely to maintain by fire and sword their ordinances and decrees, but even to cast themselves downe, & kisse the feet of their holiness: And secondlie civily: for Antichrist spared neither King nor Keisar, but whoever would not doe all things according to his pleasure, those he oppressed, deposed and thrust out of their places. *Gregorie II.* having excommunicated *Leo* the Emperour deprived him of his revenues. *Pope Zacharie*, deposed *Childerick* king of France. *Leo III* deprived the *Græcian* Emperours of the Western Empire. *Alexander III.* first proudlie trampled with his feet upon *Frederick I.* before he would receive him into favour. *Gregorie VII.* displaced *Henrie IV.* *Innocent III.* thrust out *Otho IV.* *Innocent IV.* took the Empire from *Fredrick II.* *Clement VI.* excommunicated *Ludowick IV.* *Julius II.* deprived the great grandfather of *Henry IV.* (king of France) of his kingdome of Navarre. *Sixtus V.* sought to depose *Charles IX* king of France, & *Elizabeth* queene of England &c. To be short Antichrist powerfully moved the *mountaines*, against Emperours, kings, & Christian princes, through his Sophisters & councils, usurping to himself authority over whole councils, boasting that by him kings doe reigne, & that it is in his power to cast them downe when he please, & lastly that no councils are authentick without his approbation. This is a true & plain interpretation.

And the Ilands were moved out of their places] This is the seventh wonder, *Ilands* are invironed with waters: The waters signifie peoples *Chap. 17. 15.* and therefore by the *Ilands* here are meant nations or the subjects of princes: these also are moved: for all are necessitated upon pain of salvation to subject themselves unto the *Romish Bishop*: neither can any buy, nor sel, nor make any bargain, but according

according to his pleasure as appeares by the *extrayagant* of Boniface VIII. We define, we say, we pronounce, we appoint that it is of necessitie unto salvation, for every humane creature to beleve, that he is subject unto the chiefe priest of Rome. Thus the Islands, peoples, & communitie beeing deprived of their Christian libertie, which they enjoyed under the Apostles, were brought under Antichrists yoke, under which they serve and groan even unto this day.

The fourth Act of the second vision concerning the final punishment of the wicked.

- 15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, & the mighty men, & every bond-man, and every free-man hid themselves in the dens, and in the rockes of the mountaines,
- 16 And said to the mountaines and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lambe:
- 17 For the great day of his wrath is come, & who shall be able to stand?

### THE COMMENTARIE.

15. **A**nd the kings of the earth] Many (with *Lyra*) referre these things unto the times of *Diocletian* & *Maximianus*, whose cruelty against the Christians *Eusebius* treateth of *Histor. lib. 8. & 9.* because in those dayes men of all conditions & estates, both great and small, not beeing able to endure the extremitie of tyrants, sought to hide themselves in caves, mountaines and woodes. But they erre from the scope, & in my opinion offer violence to the text: for undoubtedly by *kings* &c. are not meant the vulgar, but men in place and authority. Now in those times there were no Christian kings, that we read of, to be persecuted, or to shun these tyrants. Besides the following words, *hide us*, and *fall upon us*, are not expressions of the godly groaning under the crosse, but of the wicked, despairing for feare of wrath, as the cause annexed shewes: *for the great day of his wrath is come*: which cannot be possible understood of the day of the *Diocletian persecution*.

Others therefore have thought, that these things appertaine to the last times, and the punishments of persecutours. So *Andreas*, *The kings*, saith hee, and all the princes, & rich men, &c. shall rather desire to be hid in mountaines, rocks and caves, then to feele the wrath and scourges of the Lambe, which at *Antichristis* comming shall overwhelm those miserable men: Or certainly they shall thus greatly quake for feare of the judgements prepared for them after the resurrection of the flesh, which never shall have an end.

Therefore this fourth Act of the vision concerning the final punishment of reprobates, is briefly annexed to the matter going before, and answereth successively to the third Act, howbeit neyther this nor the third is yet fullie ended in this Chapter, as before we noted. For as the third Act hath two parts: the first setting forth Antichrists tyranny over the Christian world, in the three former verses: the other his restraint, and the sealing of the elect afterward described in Chap. 7. So likewise the fourth Act consists of two parts, both full of joy and consolation to the Church: the first whereof describeth the final and universal destruction of the wicked, in the three last verses of Chap. 6. The second sets forth the happy condition which the saintes shall enjoy with the Lambe in heaven from v. 9. of Chap. 7. unto the end thereof.

Now



Now we come to handle the punishment of the wicked, the which here is but briefly touched, but afterward more largely set forth in the following visions: The generall doctrine is this: that however the wicked for a while oppress and afflict the Church, yet they shall one day finallie perish: their rage & cruelty in seeking to destroy the godly, shall turn to their utter overthrow & ruin: for ordinarily injury goes before destruction. Now the reason hereof is, because God is just, & will not suffer their crueltie to goe unpunished: And also he is omnipotent, and able, easily to cast downe the kings of the earth, which have risen up against him: to bee short, he is faithfull and true, to performe the promised deliverance and glorie unto the saintes. Now here is described 1. The condition of the adversaries: 2. their trembling and despaire: and thirdly the cause thereof.

*And the kings*] And, here is not so much copulative, as continuative or adverbative, for, *then the kings*: or, *but the kings* &c. For it signifies the effect of this great Antichristian earthquake: we have not in this place, neyther Antichrist, nor his false prophets and parasites, by whose fraud he was advanced, here named: not as if they should go unpunished: but because their destruction is purposely & more manifestly described in the following history, and especially in the fifth and sixth visions, by many fearfull expressions.

These here are named *kings, great men, rich men, tribunes, and mightie men, and all bondmen and freemen*, that is, both high & low, all of the laicks (as they call them) of what degree soever, who have been instruments eyther by their authority or wealth to advance Antichrist to that hight of tyrannie and cruelty, or who for the establishing of his power, have drawn the sword, or been helpfull in making or kindling of the fires wherein the martyrs were burnt.

But this also is to be extended more largely unto all the enemies of the Church, even from the beginning of the world, viz. as well such as persecuted the godlie under the law, as *Nimrod, Pharaoh, Saul, Ahab, Nebuchad-nezzar, Antiochus* &c. as those under the Gospel, viz. *Herod, Nero, Domitian, Trajan, Severus, Decius, Diocletian, Julian, Valens*, and whosoever else have bent their bow against Christ, and insulted over his truth, or at this day, doe seek to uphold Antichrist. But in the end, an unhappy and lamentable destruction shall come upon them.

Before we come to treat of this great catastrophe: I againe desire the reader not to thinke it strange, that we expounded the *mountains & Ilands* spoken of in v. 14. to be kings and nations: though it seems that they are here onely expressely named: For before they were more obscurely and restrainedly set forth by the names of *mountaines & Ilands*, moved out of their place by Antichrist, that is, by him seduced, shaken, and subjugated: but here in generall is prefigured the overthrow of all enemies eyther under, or before Antichrists time.

This also by the way we may take notice of, that *Andreas* understands by *kings of the earth*, them whose power and studie onely is in and about earthlie things, as having nothing to doe with Christ & heaven.

*Chief captaines*] Gr. *χιλίαρχοι* signifying *captaines over thousands*, such (as among the Romans) had the chief charge over souldiers: for in a *Roman Legion* (which consisted of seven thousand and sometimes more) there were ten bandes of souldiers: whereof the first bande was the greater, having 1105 footmen and 132 men of armes: and properlie such as had charge over this bande were called *chiliarchi, collonels*, or chiefe captaines. *Vegetius lib. 2. de re milit. cap. 2. & 6.*

*Every bondman and every freeman*] that is, all other enemies of inferiour ranks, who were strong to shead the blood of the saintes, and to persecute & blaspheme the Gospel: now fearfull indeed, shall be the end of every one of them, as it followeth.

*And hid themselves in the dens*] Wee read that the godlie in times of persecution often fled into mountaines, woodes and deserts, hidings themselves there for fear of tyrants, as the historie of the Machabees, and others witnesse. But here

Who these  
kings and  
great men  
are.

here, not the godly under persecution, but the persecutors themselves are spoken of: as is plainly to be gathered by what followeth: *they hid themselves in dens*, that is, they now shall doe that themselves, which formerly they constrained the faintes to doe: it signifies their extreem fear and perplexity: as not knowing where to turn themselves for to finde any succour. Now their kingdoms, palaces, fortresses, and munitions of warre: now their armies, legions, militarie bandes, &c. cannot helpe them: but in vain doe they fly unto *dens & rocks*, which shall not be open to receive and hide them. And therefore they shall despairinglie cry, *Ah fall on us, and hide us*] The voyce of men without hope of mercy and salvation, and wishing that which no wise man would desire: to wit, to be crushed under the mountaines and miserable brought to nothing.

This is a proverbial description of the wicked despairing, by which is intimated, that such shall be the horrible appearance of things, as that they shall an hundred times rather desire any cruel death, then with such a dreadfull distraction & feare of prelent punishment enjoy the light any more. Three times in scripture we finde these expressions. Once in *Hosea 10. 8.* concerning the overthrow of Israel by the *Assyrians*. Secondly in *Luke 23. 30.* touching the destruction of Ierusalem: and thirdly in this place about the final punishment of reprobates. And this here is rightlie applied to the like miseries, because in their causes they are all alike. For of old this exclamation was fulfilled in the wicked Israelites, being cast both into temporal & eternal punishment. Afterward it was also verified in the destruction of the city, and the utter overthrow of the Iewish nation, and shall most fullie be accomplished at the day of judgement: when the wicked shall hear that fearfull sentence pronounced: *Go ye cursed into the eternal fire, which is prepared for the devill and his angels*. Then shall they burst forth into these words of despair: *Mountaines fall on us*: as thinking it better for them once to be crushed by the mountains and brought to nothing, then for ever to be tormented in flames of hell fire.

But here, I cannot sufficiently wonder at the false and impious interpretation of *Lyra, Gagnau* and others, who are not ashamed to applie that unto the martyrs & faintes in heaven, (thereby to establish their blasphemous invocation on faintes departed) which the scripture plainly attributes unto reprobates despairing of salvation. These cries they wil have to be made by the martyrs under the *Diocletian persecution*: The *mountaines & the rocks*, to be the *Saintes*, called *mountaines*, because of their exaltation unto heavenly things. Vnto them the godlie in their straights and anguishes shall cry: *fall on us*: that is, come to us, and help us in our persecution. *Hide us*: that is, protect us by praying unto God for us. But what a horrible depravation of scripture is this? We know that the godly martyrs in their persecution by prayer fled unto God sitting on the throne, & unto the *Lambe* standing in the midst thereof, that is, Christ the onely saviour: But for any worship to be rendered unto fained faintes the martyrs and others of the faithful were altogether ignorant of. For what can be imagined more wicked then that the martyrs in their greatest anguishes, leaving God & Christ, should implore the help of the creature, against the expresse commandement of God, *call upon me in the day of trouble &c.*

*From the face of him that sits*] There are three causes of this their great fear and desperation. The sight of God & the Lamb: the day of judgement: and an evill conscience. Touching the first no marvaile, seeing *God is a consuming fire*, & the wicked are as stubble which the fire easely consumeth & brings to nothing.

*And from the wrath of the Lamb*] No where in scripture is wrath attributed unto the Lamb, but in this place, & here it noteth that revēging justice proper to God alone, which the wicked shall tremble at when the Lamb shall pronounce the sentence, *go ye cursed &c.* Now here the Godhead of the Lamb is evidently proved, seeing Antichrist and his wicked instruments doe, and shall stand in fear of none but of God onely omnipotent, as is confirmed by the following reason.

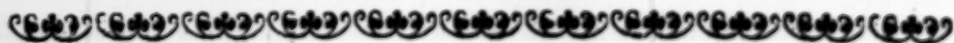
xxxix.  
Argum. of  
Christ's  
divinity.



This great  
day of God  
and the  
Lamb, is  
the day of  
judgement.

17. *For the great day of his wrath is come*] This is the second cause of the wicked's horror. For in the day of judgement being asked a reason of their ungodliness & cruelty committed, they shall be mute & stand ashamed. They who understand this great day otherwise then of the last judgment, doe grossely deceive themselves. But *Alcasar* applying this to the Iewish people, is more ridiculous, who would mingle an historie known unto the whole world with these prophetical types. In the mean while let the reader observe the relative *ὁ γὰρ αὐτοῦ*, of his anger, evidentlie proving (as before we shewed) the deitie of Christ. For that great day of wrath, or of judgements, especially of the last judgement, is every where in the scriptures called the great day of *Iehovah*. *Ier.* 30. 7. *Joel* 2. 11. 31. *Zepha.* 1. 14. *Mal.* 4. 5. *Act.* 2. 20. Now here this day is called, *The great day of the Lambs wrath*.

*And who shall be able to stand*] The third cause of their trembling, is an evil conscience against God, Men, & the spouse of the Lamb. The words are taken out of *Joel* 2. 11. *For the day of Iehovah is great and terrible, and who can abide it.* Even the godlie themselves break forth into the like speeches, when they looke upon the rigour of Gods judgements: *If thou shouldest observe iniquitie O Iehovah, who shall stand?* but this they speake with a filial fear, and humbling of themselves, and not with horror, despairing as doe the wicked. *To stand in judgement*, is to rely on the confidence of a good cause, and to be absolved or quitted: as *Cicero* saith in his epistles, *Yesterday we stood well in the Senate.* Not to stand, is to loose ones cause, and to be condemned, according to the Psalmist, *the wicked shall not stand in judgement.* *Pl.* 1. 5. *so againe the foolish shall not stand in thy sight, Pl.* 5. 5. Hence they here cry out, *Who?* that is, none of Gods enemyes, & the Lambs, shall be able to stand. Thus we have heard the *Acts* of Antichrists tragical end: now followes the happie and joyfull change of the church; the sealed & holy ones shall stand before the throne, singing to God and the Lamb: *Salvation bee to our God, &c.*



### The Argument, Parts, and Analysis of Chapter VII.



*He wonders of the sixt scale, belonging to the third and fourth Act of vision 2. are continued in this Chapter. After the prodigious earth-quake of Antichrists kingdom, and the horrible cries of his supporters under their punishments: Now further things are exhibited unto Iohn, some to come to passe in heaven, and others in the earth. In the earth he saw four Angels labouring to hinder the blowing of the windes: And another Angel reproving them, and sealing of the twelve tribes of Israel, a hundred forty and four thousand saintes in their foreheads. In heaven, he saw an innumerable multitude before the throne shouting with prayes unto God, and to the Lambe, one of the four and twentie Elders shewing unto Iohn, who they were, and their happie condition. And thus the second vision is ended.*

The parts are two.

**T**He first touching the indeavour of the four Angels, and their restraint, in the first 8 verses. The other containes the harmonious thanksgiving of the heavenly inhabitants, and of their felicity from v. 9. unto the end.

In the former part is set forth the state of the godly under Antichrists kingdom:

dome, that is, howsoever Satan and Antichrist shall labour by all means possible to suppress the Gospell, and tread all things under foot: yet some winds shall blow, that is, some witnesses of the truth shall strongly oppose Antichrist, the Lord still preserving certaine thousands of his sealed ones from being hurt by him: of whom should consist the true Church of God. This part of the chapter is opposed to the earthquake and Antichristian confusions prefigured in the *third Act*, treated of in Chap. 6. v. 12. 13. 14. with which cohereth that which here followes concerning the four Angels, and sealing of the elect in their fore-heads.

In the *latter part* is represented the future state of the blessed martyrs, and other faithfull ones in heaven, even as many as in this life have made white their robes in the blood of the Lambe. *This part* is opposed to the horrible cries and torments of the wicked, treated of Chap. 6. v. 15. 16. 17.

In this Chapter therefore the *third & fourth Act* of the second vision is fully ended: and the whole Chapter is consolatorie, both for the Church militant, in the *former part*: and for the triumphant in the *latter*. These things thus premised, the rest following will bee the more cleare.

### *The fourth Act of vision II.*

The first part of the Chapter.

Of the restraint of the four Angels, and of them that were marked with the seale of God, under Antichrist.

1. *And after these things, I saw foure Angels standing on the foure corners of the earth, holding the foure windes of the earth, that the winde should not blow on the earth, nor on the sea, nor on any tree.*
2. *And I saw another Angel ascending from the East, having the seale of the living God: and he cryed with a loude voyce to the foure Angels, to whom it was given to hurt the earth and the sea,*
3. *Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their fore-heads.*
4. *And I heard the number of them which were sealed: and there were sealed an hundred and fourty and foure thousand of all the tribes of the children of Israel.*
5. *Of the tribe of Iuda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.*
6. *Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.*
7. *Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.*
8. *Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*



## THE COMMENTARIE.



*And after these things*] Now *John* rehearseth what he further saw in the *sixt* *seale*, beeing contrarie to the former, as containing joyfull matter. He saw before what Antichrist and his ministers had don, and what at length they suffered for the same. Here he sees what in the mean time was don by the godly on earth, & what was laid up for them in heaven. Now herein interpreters doe verie much differ, and for the most part doe rather darken then explain the matter, in not observing the method and scope thereof.

*Lyra's opi-  
nion of the  
four An-  
gels.*

*Lyra* goes on in applying these things unto the histories of the Romane Emperours. *The four Angels standing on the four corners of the earth, & holding the four winds of the earth*, he interprets of four Emperours, great persecutors of the Christians, who (after *Diocletian* and *Maximianus* had laid downe the Empire) afflicted the Church in many parts of the world at one time: *Maximianus* in the East; *Severus* in Italie: *Maxentius* at Rome: *Licinius* of Alexandria in Egypt: these held the winds, that is hindered the teachers of the Church, that they should not blow, that is, preach Gods word: for as by the blowing of the windes the earth is made fruitfull: so the preaching of the Gospell fructifyeth the garden of the Church militant. By the *earth, sea* and *tree* he understands Christians, some dwelling in firme lands, some in Ilands, & others in woods for to avoyd persecution. The Angel having the seal of God, & forbidding to hurt the earth, and sea, is *Constantine* the great, bearing the signe of the crosse in his ensigne, and restraining those four tyrants from hurting of Christians. For *Constantine* at length overcame *Maxentius*, *Licinius*, and other their fellow tyrants, and having obtained the empire alone, he signed many thousand in the forehead, that is, beeing converted unto the faith of Christ, he bestowed many great priviledges upon the Church, & signed many thousands, that is, caused them to be baptised with the signe of the crosse on their foreheads.

*What is  
approvable  
in Lyra's in-  
terpreta-  
tion.*

This interpretation I thus far approve of, namely, that the windes signifie preachers, and the blowing of the windes, Gods word preached: and the holding of the windes, the hindring of Gospell in the course thereof. But for his application of the rest unto the short space of those four tyrants it agrees little to the scope, seeing those things were to happen a long while after under Antichrist, as appeareth by the circumstances, and as the comparing of these things with the following visions will more clearly manifest. Besides he erreth in making *Constantine* this sealing Angel, forasmuch as undoubtedlie the outward signe of the crosse is not here at all intended, but a higher mysterie concerning the preservation of the elect, and their separation from the abominations of Antichrist, least they should be defiled thereby; as will more plainly appear by the matter following.

*Rupertus* refers this unto the four kingdoms of the world hindring the faith of Christ: viz. the *Babylonian*, *Persian*, *Greek* & *Romane* Empires: but this is too general.

*Andreas* (herein agreeing with most of our interpreters) doth more rightlie applie it to the times of Antichrist: to which *Ribera* also consenteth, but yet in this he erreth, viz. in that he thinks that the following contents of this booke are to be applied to the four yeares reigne of his supposed Antichrist. For generally the following visions doe plainlie represent the foregoing four Acts of the history of the Church from *Johns* time even unto the end, under other figures: he also differeth from all others in taking these to be good Angels, which are here spoken of: whereas all others agree, that they are evill Angels. Notwithstanding in this they doe generallie erre thoro w an erroneus supposition, in restraining the time of Antichrist unto the last four yeeres of the world, considering that Antichrist hath allreadie reigned above a thousand yeares, even from *Boniface* the third, who (as

we have already shewed) was the first that professed himself *universal priest*, leaving unto his successors this most wicked title and mark of Antichrist.

But to let passe these mens opinions, we here take notice of a second part of the *third Act* of vision I I. wherein *Iohn* is informed of the state of the godlie during the *earthquakes*, and Antichristian commotions. For having seen before things horrible and prodigious, even a violent alteration of all states of the Christian world under Antichrist, he having I say seen *Mabumet* in the East, and the *Romish Bishops* in the West oppressing the Church by fire and sword, and imposing their decrees and idols upon all, depraving Christian religion by their manifold traditions, heathenish and Iewish superstitions, in so much as unto the Churches of the West was left almost nothing, but the bare name of Christ. Now least *Iohn* (seeing these things) should thus have thought with himself: what shall Christ be thus oppressed and kept under by Antichrist? shall there bee no more a Church? no more sincere preaching? no more faithfull & valiant teachers to oppose Antichrist? shall indeed the elect also be drawn away into errors, of whom Christ saith, that it is impossible they should be seduced? Now hence it is that this present fight of the *blowing windes*, and of the *four Angels* labouring in vain to hinder their operation, is exhibited unto him: shewing how the godlie should continually oppose Antichrist: and be sealed in their foreheads, signifying their safety and preservation unto the end.

*Alcasar* presupposeth (howbeit not truly) that these things appertain unto the *seventh seale*: but it is repugnant unto the very text in Chap. 8. 1. and though it did, yet would it no way help the consequence which thence he draweth.

*Four Angels standing*] Now concerning these *Angels*, let us see, who they are, what they did, and the cause thereof. By these *Angels*, I understand Satan & his Angels, by whose powerfull working Antichrist invaded Christs kingdom, and established his owne with all deceit of *unrighteousnesse*: and withall I understand all Antichrists agents, both *ecclesiasticall* and *secular*, as Kings and Emperours who (to uphold his kingdom) have laboured by fire & sword to suppress the preaching of the Gospel: so likewise *Cardinals*, *Bishops*, *Monks*, *Canonists*, *Inquisitors*, & *Jesuites*, who deceiving the world under an angelicall shew of holinesse, have stronglie advanced his kingdome: these are *four* (a definite number beeing put for an indefinite) as alluding to the foure corners of the earth on which they stand, that is, have their *Bishopricks*, *Lordships*, *Colledges* and *Fraternities* there fixed. Now by *four corners* the whole earth is meant, and here it noteth that no place shall be free from the mischievous devises of these wicked Angels.

Others again interpret these Angels *standing on the four corners of the earth*, after this manner. The *Mabumetans* in the East who suppressed the doctrine of Christ: for however they seem to permit the *European Christians* the freedom of their religion, yet the same is don deceitfully, as thereby the easier to draw the rest of the Christian world under their power, and so if they could altogether to blot out the very name of Christianity. The South they understand to be the verie seat of the *Romane Antichrist*: The North is possessed by the Popes sworn vassals. And the West by the *Spaniard* (his first begotten son) and the *most Christian French king* (as they stile him) all which have hitherto mightily hindered the windes from blowing upon the *earth*, *sea*, & *trees*. But we may as fitlie applie this to the Popes *spirituall Angels* standing upon the four corners of the earth, seeing he hath every where his *Legates a Latere*, his creatures (I say) to maintain his Antichristian primacie, and to hinder the blowing of the windes, by thir fraudulent devises, preachings, writings, disputations, miracles, & all manner of working by deceit and unrighteousnesse.

The reason why *Ribera* contendeth, that not evill Angels, but the good, are here intended, is to free *Antichrists ministers* from suspicion. But most Popish writers doe hold the contrarie. *Mart. Delrinus lib. 2. mag. disquis. quest. 11.* thinkes them to be very hurtfull & pernicious devils. *Alcasar* would faine refute him,

Who are  
these four  
Angels.

*Ribera's  
opinion  
weighed.*



but his tongue will not let him, & therefore he leaves it undecided whether they bee good or evil: at last he faineth a dream of four *Aeoluses*, brideling the windes with bonds and imprisonment. Now is not this a worthie exposition of this mysterie?

But Ribera wil maintain his opinion with arguments, *The devils*, saith he, *are not in corners of the world, but in the midst of the great men of the earth, in provinces and cities, and to be short, wheresoever they bee they hinder the preachers of Gods word*: As if *Iohn* understood not this same thing by the four corners of the earth. He therefore too childishlie restraines these corners of the earth, unto the utmost places, or mathematicall centers thereof, forasmuch as by a *synecdoche* the whole world is here signified.

But he further objecteth, that God is wont to punish the world not onely by evill Angels, but also by the good Angels: as we see *Gen. 19.* and *2 Sam. 14.* & *2 King 19.* & *Isa. 37.* &c. which *Austin* also confirmeth *lib. 9. de Civ. D. c. 5.* but it sufficeth, that for the most part it is don by the evill.

Neither is there any weight in this, that the other Angel as joyning himself with them, saith; UNTIL WE HAVE SEALED THE SERVANTS OF OUR GOD, for he makes not the Angels which were readie to hurt the earth, &c. companions with him in sealing, but closelie he pointes out the good Angels which were present with him.

*Holding the foure windes that they should not blow*] Now he shewes what the Angels did: in which we are to consider, what the *fayr blowing windes* are, and what is meant by *the earth, sea and trees*: and how they held the windes from blowing on the earth.

*Ribera* understands it properlie of the four cheife windes, described in these known verses.

*Asper ab axe ruit Boreas, furit Eurus ab ortu,  
Auster amat medium solem, Zephyrusque cadentem.*

These windes the foure Angels indeavoured to hinder from blowing upon the earth, &c. that is, they desired to destroy all things both in the sea, and in the land, as also the fruits of the trees: For if the windes should altogether cease from blowing, all things of necessity would soon come to decay: forasmuch as all living creatures by them are cherished & preserved. Therefore he supposeth that hereby is signified the outward calamities falling upon the persecutours of the saintes: & his reason is, because the literal sence is to be followed, except a plaine reason doth necessitate the contrary. Now indeed this is true; notwithstanding if we should always expound the visions of this booke literally, much absurdity would follow thereupon: besides the following words doe yeeld us a manifest ground that the letter here is not to be observed: for the elect are said to be sealed, & thereby to be freed from hurt. Now we know that the godly are not free from outward calamities, as pestilence & famine, wherby the earth, sea & trees are hurt: & therefore it doth necessarily follow, that we must understand it of an immunity of another kinde of hurt.

*Andreas* understands hereby the dissolution of lawfull order & the most certaine event of the evils threatned: but this seems to be obscure, & to general.

*Rupertus* & many others expound it of the teachers of the word whom *Antichrists* Angels or ministers held, that is, laboured to keep from blowing upon the earth, sea, or any tree, that is, from preaching the faith of Christ in any provinces or Islands, or unto any men of what condition or quality soever. So bee, Thus the windes denote the preachers of the Gospel, by a metaphor oft used in the scriptures. For the holy Ghost, whose ministers they are, is compared unto the winde *Ioh. 3.* & *Act. 2.* by reason of his vehement & piercing efficacy. These are said to be four indefinitely according to the 4 quarters of the Christian world, that is, some of them beeing in every place. They blow, that is, sound forth the Gospel of Christ upon the earth, sea & trees, that is, unto all sorts of men. To hold the windes that they blow not, is to hinder these from preaching: now in this all interpreters agree: notwithstanding it is to bee applied more fully unto the times of Antichrist.

By

The literal exposition of Ribera cannot hold.

*Andreas* his general interpretation.  
*Rupertus* his exposition lib. 4. in Apoc.

By the *windes* therefore I understand all the sincere teachers of the Gospell, which for a thousand yeeres together have opposed Antichrists idols, corruptions & tyrannie: such, I say, whom the Romane Bishops by their decrees & bulls have condemned as hereticks: whose names are recorded among the witnesses of the truth in the bookes of Martyrs. Among the number of these also (besides such Emperours who by opposing the popes, have caused the windes to blow,) I understand such *Bishops, Priests, & Doctors*, as have contradicted the tyrannie of the Romish court: as *Berengarius, John Scorus, Bertramus &c.* who more then six hundred yeeres agoe have strongly in defence of the truth blown by their sermons & writings against the idol of the *masse & transubstantiation*, the chiefe prop of Antichrist kingdome: also *Bernard, Waldus, Wickliffe, Hus, & Jerom of Prague, Clemenger, &c.* others, who by the winde of Gods spirit have maintained the faith of Christ against the pope, partly by word & writings, & partly by sealing the same with their blood. But chiefly among these are to be reckoned, *Luther, Melancthon, Oecolampadius, Zwinglius, Farellus, Bucer, Hegio, Martyr, Virei, Bullinger, Calvin*, and as many as in *Germanie, France* and the neighbouring kingdoms have in this last age begun so to blow the Gospell of Christ, as thereby a great part of the Christian world hath been restored into the pretious libertie of the faith.

The *earth, sea, and trees*, I understand allegorically, not of the faithfull in particular, or learned men onely, but of distinct churches: As the *earth*, to denote the churches in the mediterranean provinces: The *sea*, the churches bordering neere the same, or in Ilands: The *trees*, churches planted in wooddie and hillie countries, as are generally those in the Northern parts. The reason why I take this to be meant of whole churches, is, because the *Angels* are forbid to hurt them, until such were sealed; as the Lord had appointed: and afterward they are permitted to doe it. Therefore the sealed ones shalbe in the *earth, sea, & trees*, that is, in those Churches that are hurt, nevertheless they beeing sealed shalbe preserved in safetie.

But how shall they hold the windes from blowing, and to what end? This may bee understood by the following words, *It was given them to hurt the earth and the sea: and again, hurt not the earth, sea, nor trees.* So that they shall hold the windes from blowing: when the Angels who professe themselves to be spirituall Bishops, & ought to blow, shall neyther preach the Gospell, nor suffer others: but oppose them by their Popish decrees and edicts, by their excommunications, by cruell persecution with fire and sword, as against hereticks: forbidding the reading & use of the holy Scriptures unto all men, least the deceits and lyes of Antichrist should be made manifest. Hence necessarilie followed the hurt of the *earth, sea & trees*: for the wholesome blowing of the windes now ceasing, all the churches were led into errors by the contrarie blowing of seducing spirits, and lying prophets, who brought al under the yoke of Antichrist, to the destruction of the greater part of Christianity. Thus we see the meaning of the vision: now hence we observe two things.

First, though Antichrist by violence and deceit hath horribly shaken the Christian world, doing much harme unto the *earth* and *sea*: yet God at all times, raysed up some *good windes*, that is, faithfull teachers who taught the wholesome doctrine of Christ, to the salvation of the elect; as the histories of Popes & bookes of martyrs testifie. Yea the Lord did preserve unto himselfe a Church in the midst of Poperie, which Antichrist could never altogether suppress, however he cruellie by fire and sword continuallie raged against the same. And therefore it is false that God had no Church, nor Christ any spouse: because the Pope and his synagogue were not the spouse of Christ.

Secondly, we see by what wayes Antichrist did invade Christs kingdome, and establish his owne tyrannie: to wit, by holding the blowing of the windes, in condemning for hereticks, & violently oppressing the witnesses of the truth, as also by hurting the *earth, sea & trees*, that is, seducing all the particular Churches by false miracles;

The authors judgment touching the four Angels binding the blowing of the windes.

What is meant by holding the windes from blowing.



miracles with all deceit of unrighteousnes, overthrowing them by his impious doctrines, and superstitious worship, of which the Apostle foretold 2 Theffa. 2. 9. saying, *whose coming is after the working of Satan, with all power, and signes, & lying wonders, and with all deceiveablenes of unrighteousnesse in them that perish, &c.* these things wee find in histories formerlie to have been don, and we daylie see the further accomplishment thereof, which serves for a cleare exposition on these words; now let us hear the antidote or consolation opposed.

2. *And I saw another Angel*] First we will consider who, & what manner of Angel this was, and secondly what he did.

One Angel *having the seale of the living God*, ascendeth from the East against the four Angels standing on the earth. *Lyraes* opinion in expounding this of *Constantine* we have already refuted. Others suppose that *Elias* shall come towards the end of the world, of whom *Malachie* speaketh *Cha. 4. 5*. But their supposition is false, as we shall see on *Chap. 11*. for the prophet there speaketh of *John the Baptist*, as Christ himselfe interpreteth *Matt. 11. 14*. most understand it of Christ the great Angel of Gods counsell: as *Rupertus*, *Haymo*, *Bede* & others. *Ribera* indeed denies it, and will have him to bee one of the leaven emissarie Angels spoken of *Chap. 5. 6*. but he gaires nothing by his denial: neyther need we to contend at all about it: For it is all one whither we understand it of Christ himselfe, or of his Angel mentioned *Chap. 1. 1. & 22. 16*. However it seems rather to be meant of Christ, in that it is said, *he ascends from the east*. For Christ is the sun of righteousness arising from on high, and he it is that *hath the seale of the living God*: for he is the Image of the invisible God, the brightnesse of his glory, & the Character of the person of the Father. Sealing the elect, because in him wee are chosen before the foundation of the world. Also *hee sealeth*, because he giveth faith unto the Elect, justifies, regenerates, & sanctifies them, sealing in their hearts the witnesse of the spirit, that they may not be seduced by the guile of Antichrist. Now forasmuch as these things are proper unto God, I rather understand this to be spoken of Christ then of any created Angel.

The Angel  
ascending  
from the  
East is  
Christ  
Luk. 1. 78.  
Col. 1. 15.  
Heb. 1. 3.  
Eph. 1. 4.

What the  
seale of the  
living God  
is.

The seale which he imprints on the Elect, the Apostle explaineth 2 Tim. 2. 19. *the foundation of God standeth sure, having this seale, the Lord knoweth who are his*. Moreover that this is to be understood of Christ, it may be probablie gathered, because this vision is like unto that in *Ezech. 9*. where the Prophet saw six men, every one having a slaughter weapon in his hand for to destroy Ierusalem. He saw also one man among them clothed in linnen with a writers inkhorn by his side, to mark such with the signe *Thau* on the forehead, as mourned for all the abomination committed in the city, that is, all the godlie, who were not polluted with idolatrie. Now here all interpreters understand Christ the mediatour. Neyther doth it any way contradict what we say, in that Christ is sayd to be the *Lambe opening the seale*: for (as we have shewed *Chap. 5. 2.*) it is not strange, that he should be represented in diverse formes in this *visionall Revelation*.

*He cried with a great voyce*] This angel doth two things. First, with a great cry he forbids the evil Angels to hurt the earth, sea and trees, adding a limitation: *until he had sealed the servants of God*: the sence is, seeing those that were to be sealed are the servants of God, therefore power of hurting is not given unto them, till this sealing be finished, least they should bee promiscuously wrapt in the danger of seducement, and so be destroyed with the rest. Secondly, he sealed an hundred fourtie and four thousand of the twelve tribes of Israel. This great cry denotes Christ power over Antichrist and his instruments, whose madnesse he so bridleth, as that they cannot by their tyrannie proceed further, then what is permitted them. And therefore it is laid; *to whom it was given to hurt the earth and the sea*.

Hence it appeareth in the first place, why they held the windes from blowing: to wit, that they might hurt the earth and the sea, that is, destroy the Churches by pestilent doctrine. Secondly, that the devil howsoever he doth forcible stirre up Antichrist unto crueltie against the Gospel, and endeavours to blot the elect out of the

the booke of life, yet he can do no more, then *is given unto him*, that is, no more then what is graunted him by Christ *the Angel of the East*. Now the Apostle teacheth us 2 Thessa. 2. that the power which is given him, is over them that perish.

3. *Hurt not the earth*] what is meant by the *earth, sea & trees*, I have already shewed. The enemies of the windes are commanded, not to hurt these: so that we see they cannot rage & domineer as they list: neyther is Antichrist stronger then Christ, although he hath invaded his Churches: For it was done by permission only. Now the reason thereof we must not too curiously search into. But acknowledge that the security, ungodlinesse and ingratitude of Christians deserved the same, as the Apostle shewes 2 Thess. 2. 11. *For this cause God shall send them strong delusion, that they should believe a lye: because they received not the love of the truth.*

*Antichrist hath taken possession of the Churches of Christ.*

*Till we have sealed*] to wit *I, and my ministers*. For Christ is not without his ministring spirits: But whither he had now more Angels with him as *Ezech. 9. 2.* or not, the same is not expressed. He doth not simple forbid them to hurt, but limits the time, and untill that prefixed time these destroyers could do nothing. Thus Antichrist hath not hurt *the earth, sea and trees*, that is, by his Angels brought the particular Churches of the West under his yoke, eyther against the will, or knowledge of Christ, but by his sufferance: neyther could he hurt them sooner then Christ would; nor shall he be able to doe it any longer then it seems good unto him. Now touching this sealing we are briefly to consider: who were sealed, when, with what signes, wherefore and how manie.

Who they are, he shewes, saying, *untill we have sealed the servants of our God*: these are the elect in Christ, who worship not idols, or Antichrist, but God in faith and true obedience.

*Who are these sealed ones.*

This sealing is partly eternal, & partly accomplished in time. From eternity God hath sealed all them that shall be saved in the counsell of predestination, which is made & founded on Christ, *Ephes. 1. 3.* In time he sealed his, when now for a thousand yeeres he stirred up many witnesses of his truth & faith, beeing indued with true knowledge, excellent gifts, & heroick boldnes, who stoutlie opposed the impostures of Antichrist, by their preaching and writing, & preserved very many faithfull ones from his idol worship. But chiefly he hath and doth seale in these last times, in restoring almost in all the provinces of the Christian world, the lost truth of the heavenlie doctrine by his servants and excellent divines, who have dissipated the mist of popery by the light of the Gospell, and purged many Churches in *Germanie, France, England, Denmark, Poland, Bohemia, Moravia, & Hungarie*, from Antichristian pollutions, plucking them as a prey out of the jaws of the devill.

*What this sealing is.*

I confesse indeed that all the members of these Churches are not elected: neverthelesse they are all separated from Antichrist, so that he cannot hurt them; yea we doubt not but that a great number of them appertain unto the election of grace.

In *Ezech. 9. 4.* we read that all which were to be preserved from the common destruction were marked with the signe *Thau*, but here no certaine mark is expressed.

*What manner of seale this is.*

*Ribera* will have it to be meant of the *signe of the crosse*. Now we know that many who are signed with the *popish crosse* are the bondslaves of Satan: but none of these here sealed shall perish: seeing they are marked to this end, that no man should hurt them.

*Alcasar* saith wel, that this is no external signe, which may bee discerned with corporal eyes, neyther is it made by any created Angel, but immediatlie by the holy Ghost, who himself marketh such with the signe of the living God, to whom he graciously communicates himself.

Let us therefore understand it of the seale spoken of 2 Tim. 2. 9. *The foundation of God*



of God standeth sure having this seale, the Lord knoweth who are his: and let every one that calleth upon the name of God depart from iniquity. This seale Chap. 14. 1. is said to be the fathers name, written in the foreheads of the saints.

First therefore this seale imprinted in the elect, is Gods eternal purpose to save them: the which however it is not seen by the eye of man, yet the elect both discern, and feel the same in their hearts. Secondly, it is a saving vocation unto faith, and wrought externally by the word & sacraments, internally through the earnest of the spirit. Thirdly, it is a true invocation on the name of God, that is, a sincere profession of the truth, by forsaking and detesting al the known wayes of Antichrist. To be short, it is a true conversion unto the Lord, constancy & perseverance in the faith of Christ. By these notes the sealed ones separate themselves from the dregs of Antichrist, and are easily known from all other men: therefore they are said to be marked in their foreheads, because they are not at all ashamed of their holy profession.

The use of  
their seal-  
ing.

But wherefore is this mark put upon them? I answer, to the end that they may not be hurt by the evil Angels, nor seduced by Antichrist, & led into error, & so made partakers of his plagues. That Antichrist, I say, may have no interest in them: for being sealed, they are secure, & certaine of their salvation in midst of all confusions and ruins. This is matter of singular comfort to the elect, in that their salvation is certaine, & that the Lord careth for them. Agreeable hereunto is that in *Ezec. 9.* where the marked ones are preserved, while the city in the mean time is destroyed. And *Rahab*, having her house marked according to the covenant with the spies, escapeth: So the *Israelites* sprinkling their posts with the blood of the *Paschal Lamb* were delivered, while the firstborn of Egypt perished, therefore it is said, *Rev. 9. 4.* that the locusts only hurt them, which had not the seal of God in the forehead. For Antichrist also doth mark his servants with his character, as we see *Chap. 13.* but not to the end they should be preserved, but to have power to buy & sell his holy wares, make merchandise of mens soules, & trade in his kingdom. Now this character shall not secure them that are marked therewith from destruction, but rather draw down Gods judgements upon them: for the beast, & the false prophet, & all that have received his mark, shall be cast into the lake of fire & brimstone, *Rev. 19. & 20.*

And I heard the number of them that were sealed] their number is great: yet lesse then the number of locusts, & such as had the mark of the beast in their forehead & right hand. Nevertheless much greater then men imagine & judge: a definite for an indefinite. For alwayes there have, are, & shall be mote witnesses of the truth, then Antichrist or the world knowes of: a Church, I say of sealed ones preserved by thy Lord unto himself; as in the time of *Elias* seven thousand in *Israel* were reserved, who had not bowed the knee to *Baal*, albeit the Prophet then complained that he was onely left. The Papists inquire who, & where the Church was before *Luthers* time: let them receive here an answer from *Iohn*: that when Antichrist thought he had brought al to stoope under him, yet then the Lord hath 144,000 sealed ones. We affirme therefore that a Church of sealed ones was hid in the midst of popery, even when the Angels stood on the four corners of the earth to hinder the windes from blowing (that is, to hinder the course of the Gospel) & to subject all particular Churches under the power of Antichrist. Moreover the number here specified is most perfect, twelve & ten being by the rule of Arithmetike put together. For twelve being multiplied by ten, makes a hundred & twentie: & ten times a hundred and twentie, makes twelve thousand, which is the number that was sealed out of each tribe: this againe being multiplied by twelve, makes a hundred fouctie & four thousand, which is the compleet number of all them that were sealed. For other mysteries I let them passe.

Out of all the tribes of *Israel*] *Ribera* understands it literally of the conversion of so many Jewes out of every tribe, about the last times under Antichrist, proving it from

it from that of the Apostle Rom. 11. 26. *and so all Israel shall be saved.* But in this he agrees, neyther with himself, nor yet with the oracle of Paul. For if so bee that all the Iewes shall receive and follow Antichrist as the Messias (as the Papists themselves imagine) how then shall so many thousand cleave unto Christ? And againe, if all Israel shall be converted, how then shall there bee onely 144,000 sealed ones? the prophesie of the Apostle I will not here speake of, as not appertaining to this place, and the rather because in my *commentarie on the Romanes* I have expounded the same.

*Lyra* speakes of the conversion of so many Iewes under *Constantine*: but yet he dares not affirme, that such a thing was then accomplished, & therefore he approves of a mysticall interpretation, and applies it to the spirituall Israel, that is, to such as were converted to the faith of Israel & of Christ under *Constantine*; But I have already proved that these things may not be tyed to that time, but belong to the ages after under Antichrist.

There are also some of our interpreters who expound this number 144,000 of beleeving Iewes, and applie the great multitude spoken of v. 9. to the Church of the gentiles.

But leaving such mens opinions, I follow the exposition of my *Anonymus*: of all the tribes of the children of Israel, that is of all nations imitating the faith of Israel: because God hath elected some to salvation out of every part of the world: Christ also shall have his sealed ones, in all places where Antichrist reigneth. Besides the beleevers of the Gentiles are often in the new Testament called by the name of Israel, as following Israels & Abrahams faith. Rom. 4. & 9. 6. *For they are not all Israel which are of Israel &c.* Now these are compared to the twelve tribes of Israel, because they succeeded in their place: & therefore it is said they shall sit on twelve thrones to judge the twelve tribes of Israel, who were apostated from God and Christ.

The distribution therefore of these sealed ones, according to their tribes, is not to be taken litterally, but by a certaine similitude, because God hath substituted other special nations, in stead of those apostatical tribes, in which he hath a certaine number of sealed ones, that is, ordained to life eternal. And the reason hereof is apparent: because the twelve carnall tribes of Israel before the manifestation of this *Revelation*, were lost by the destruction of Iudea and Ierusalem: much lesse doe they remaine to this day: For touching the small remainder of the Iewes now in their dispersion, it is altogether uncertaine of what tribes they are.

Furthermore *Andreas* (whom my *Anonymus* followeth) applies certaine vertues to each tribe, from the Etymologie or signification of their names: as for example: the sealed of the tribe of *Judah* are confessours of Christ: the sealed of *Reuben* are the pure in heart enjoying the heauenlie vision. But I passe this by, as beeing more subtil then solid: as for the signification of their names read *Gen.* 29. & 30. & 35. Now twelve thousand are sealed of every tribe, for many are chosen by Christ out of all peoples and nations under Antichrist.

The naturall order of the tribes is not here observed.

*Judah* is put before *Reuben*, both because it was the kinglie tribe of which Christ came according to the flesh: as also because *Reuben* by defiling his fathers bed lost his birthright. So at the numbring of the people, & pitching of the camps *Judah* had the preeminence. Num. 2. 3. & 1 Chron. 4.

The tribe of *Levi* contrarie to the ordinarie custom of the Scripture is here brought in: for he had no inheritance with the rest.

*Ephraim* againe is omitted; and *Joseph* is here placed in his stead, contrarie to the order of the tribes.

*Dan* also is passed by: the reason whereof most of the fathers and some also to this day will have to be, because Antichrist should come of this tribe: grounding their opinion, on that in *Gen.* 49. 17. *Dan is a serpent in the way:* & *Iere.* 8. 16.



Whither  
Antichrist  
shall be a  
Jew, and  
arise out  
of the tribe  
of Dan.

Lib. 3. de  
Papa Ro-  
mano.

Why the  
tribe of  
Dan is o-  
mitted.

the snorting of horses was heard from Dan. And hence arose another erroneous opinion. viz. that Antichrist should be a Jew: by which fiction the devill so deceived the world, as that Antichrist already sitting and reigning in the Church, was not taken notice of & avoyded. But this Gloss is frivolous: *Dan shall be a serpent by the way*, that is, of him Antichrist shall come: neyther is there any thing to bee gathered from *Jeremies* words (*out of Dan wee have heard nighing of horses*) that doth at all concern this matter. But the *Ancients* are the lesse to be blamed, not having the meanes and knowledge of histories touching Antichrist, which we now enjoy, and see with our eyes, & which the Papists themselves cannot but also see, if they would confesse it; & therefore they are the more ridiculous in al-leadging such foolish things: the vanity whereof *Bellarmin* himself confesseth. For where is now the tribe of *Dan*?

Others therefore affirme more probably, that the *Danites* are not mentioned, because of old they forooke the worship of God, & leaving the fellowship of their brethren became like unto the Gentiles, as we read. *Iud. 18.* which seems also to be the reason why they are not mentioned with the other tribes *1 Chro. 7.* But suppose it be granted, that Antichrist shall come of *Dan*: what doth better suit with the Pope then this? For *Dan* signifies to judge. Now who, but the Pope alone, judgeth all men, & himself is judged of none? doe not the Popes parasites make him to be this *Antichristian Dan*, or judge? See *Gratian distinct. 40. Cap. si Papa.*

### The latter part of the Chapter.

Touching the harmonious thanksgiving of the heavenlie inhabitants: & of their blessednes.

9. After this I beheld, & loe, a great multitude, which no man could number, of all nations, and kinreds, & people, & tongues, stood before the Throne, & before the Lambe, clothed with white robes, & palmes in their hands:
10. And cryed with a loud voyce, saying, Salvation to our God, which sitteth upon the Throne and unto the Lambe.
11. And all the Angels stood round about the Throne, and about the Elders, and the foure beasts, & fell before the Throne on their faces, and worshipped God.
12. Saying, Amen: Blessing, and glory, and wisdom, & thanksgiving, and honour, and power, and might be unto our God for ever & ever. Amen.
13. And one of the Elders answered, saying unto mee, What are these which are arrayed in white robes? and whence came they?
14. And I said unto him, Sir, Thou knowest. And hee said to mee, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe.
15. Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall dwell among them.
16. They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate.

17. For

17. For the Lamb which is in the midst of the Throne, shall feed them, & shall leade them unto living fountaines of waters: and God shall wipe away all teares from their eyes.

# THE COMMENTARIE.

9.



And after this I behold, and loe, a great multitude] Lyra observes wel that here is described the comfort of the triumphant Church. Notwithstanding he restraines it to the martyrs onely who suffered under Diocletian and Maximianus. But we may easilie perceive by this 9 verse, that the multitude here mentioned is to be understood in a larger sence.

Lyraes opinion touching this multitude.

Others for the most part suppose, that as before the number of the Iewes: so here the sealed of the Gentiles are described, but in this place we find nothing spoken concerning sealing: Besides Iohn saw the hundred forty & foure thousand sealed ones in the earth: But this great multitude he seeth before the Throne of God in the heavens, and therefore it is certaine that as the former multitude noted the militant Church: so this here the Saintes in glory: but how doth Iohn so suddenly passe from the one to the other? this indeed I finde not to be opened by any interpreter.

Other mens opinions about it.

But the method by me propounded doth clearly manifest the reason thereof. For as the former part of this Chapter touching the sealing of the elect under Antichrists kingdom, doth cohere with what was spoken Chap. 6. 12. 13. 14. concerning the Antichristian earthquake beeing as it were an *antithesis* of *Act the third*: So, the latter part, touching the joy of the Church triumphant, accords with what is described in 15. 16. 17. verses of the said Chapter, touching the cries and punishment of the enemies, as an *antithesis* of *Act the fourth*. So that these things by parallels are thus to be opposed as contrarie each to other.

## Parallel of Act the third.

Chap. 6. vers. 12. 13. 14.

Antichrist shall raise an horrible earthquake in the Church: and hinder the preaching of the word: and bring all things unto a finall destruction which he hath now done a thousand yeers.

Chap. 7. v. 2. 3. 4. 5. 6. 7. 8.

Christ ascending from the East shall seal the elect in the midst of Antichristian commotions: & wil alwayes keep, and preserve them safe unto himself: and hath done so these thousand yeers.

## Parallel of Act fourth.

Chap. 6. v. 14. 15. 16. 17.

The Antichristian adversaries trembling for fear of Gods judgements shall cry with a horrible howling, Mountains fall on us: who can stand, because of the wrath of God & the Lamb?

Chap. 7. v. 9. unto the end.

The martyrs & all the blessed & sealed ones, formerly afflicted in the world, now enjoy eternall felicity: and stand before God & the Lamb singing with joyfull harmonie: salvation to our God; for God will protect them, and the Lamb will feed them.

By which double *antithesis* or contrarie position the coherence doth appeare: as also hereby we understand both the consolation of the Church militant under Antichrist, as of the Church triumphant in the heavens.

After this I saw] The transitory particle *para taυτα* shewes that this is a different *Act* from the former, therefore these words, *After this*, doe denote not onely the order of the vision, but also the future time in which it was done. Before indeed he saw a great companie which were sealed: but afterward he sees this innumerable multitude. Moreover the former were sealed: viz. during the persecutions of Antichrist on earth: but these latter sung a hymne, to wit, after the enemies were cast into utter darkenesse, and the Church taken up into glory.

Furthermore five things are recorded concerning this multitude. 1. Who, how great, where, & what manner of multitude it was? v. 2. 2. What they did?



they prayse God and the Lamb. v. 10. 11. 12. 3. Who they were? The martyrs & faithfull before sealed. v. 13. 14. 4. What their happinesse was. ver. 15. 16. 5. The cause of this their great felicitie. v. 17.

*A great multitude which no man &c.*] This multitude is a figure of the new triumphant Church: so that it consisted both of the soules which Iohn erewhile saw under the altar, namely who in this world had fought the good fight of faith, from the time of the Apostles for the space of 600 yeeres: as also the hundred forty and four thousand sealed ones, preserved by Christ during the troubles and commotions of THAT MAN OF SIN, from the sixhundredth yeere, unto the end of the world. This multitude is *great & innumerable*, as consisting of all the forenamed persons. viz. both of the martyrs under the altar, and of the hundred forty and four thousand sealed ones, with all other of the faithfull from the Apostles time unto the last day. The which number, although it be small in comparison of them that perish: and certaine and defined in respect of God (who knowes who are his) yet in it self it is great, & cannot bee reckoned by any creature. Howsoever therefore the greater part shall follow the devill, and cleave to Antichrist: yet the Lord will have a great multitude, and by such he will bee prayed for ever.

2 Tim. 2.  
19.

*Of all nations*] Thus also the Church in Chap. 5. 9. singeth unto the Lord: *Thou hast redeemed us to God by thy blood, out of every kindred, & tongue, & people, and nation.* Hence we see, that the sealed of the twelve tribes of Israel, belong to this multitude: otherwise they could not bee of every tribe & nation. So that here is represented the whole triumphant Church of the new Testament.

*Stood before the Throne*] This shewes that they were in heaven, and not on earth: for this *standing* denotes their coelestiall happinesse, which consisteth in the perpetuall vision of God & the Lambe. The queen of Sheba counted Solomons servants happie, in that they alwayes stood before Solomon, and heard his wisdom: but how much greater is the happines of the Saintes in heaven, who continually behold the majesty, and glory of God and Christ? Now this *standing of the Saintes* is opposed to the dreadfull cry of reprobates, *who can stand?*

*Clothed with white robes*] Their heavenlie purity, brightnesse and glorie is here set forth: For *the just shall shine as the stars of heaven.* Hence againe it appeareth that the soules of the Martyrs, to whom *white robes were given* (Chap. 6. 11. and to whom it was said that *they should rest for a little season*, are joyned to this multitude, beeing commanded to come forth from under the altar, and placed before the Throne. Moreover *palms* were given into their hands, in signe of victorie. For as Gregorie observeth, these *palms which the multitude held in their hands, are nothing els but the reward of victorie following the workes of Martyrs.* Yet God forbid, we should with Ribera attribute this reward, to any meritorious worke: seeing a far other meritorious cause thereof is noted unto us ver. 14. & 17.

10. *And cryed with a loud voice*] Now followes what this multitude did: they together with the *Angels, Elders, & Beasts*, that is, with the whole assembly of the heavenly inhabitants, sing joyfullie to God & the Lambe. This joy of the Saintes, as I even now said, is opposed to the howling of the ungodly under their plagues: *Mountaines fall on us.* Here therefore is signified the most certaine change of things as now they are, joyfull indeed and desirable unto the godlie, now under affliction: but dolefull and curled to the wicked, now lifting up their hornes:

2 Thes. 1. 6

Luk. 16.

25.

For it is a righteous thing with God (saith Paul) to recompence tribulation to them that trouble you: and to you who are troubled, rest with us, &c. According as Abraham said to the glutton crying in hell: *Son remember that thou in thy life time receivdest good things, & likewise Lazarus evill things, but now he is comforted, & thou art tormented.*

*Salvation to our God*] This acclamation is not a wishing salvation, as is the manner of subjects, desiring prosperity to their prince, to cry: *Let the king live:* but a shouting for joy, & a blessing of God and the Lambe, for mans salvation, or blessed immortality and happinesse: It is (I say) no wish; but an action of thanksgiving

giving, attributing to God that which is dew unto him, namely, the prayse and glorie of their salvation: and the sence is: *we ascribe not our salvation received, to our owne power, but to the grace of God & merits of the Lambe.* Therefore Beza to expresse this sence, hath rendred the words thus: *salvation from our God and from the Lambe, to wit, is given unto us:* And thus Austin in his 11 sermon concerning the Saintes: *They sing with a loud voyce salvation to God, who acknowledge with much thanksgiving, that they have overcome in battle all fierie trials, not by their owne power, but by his assistance &c.* The joy therefore & blessednesse of the Saintes in heaven, shalbe an eternal celebration of God & of Christ.

II. *And all the Angels*] The rest also of the coelestial companie, as the *Angels, Elders and beasts* spoken of Chap. 4. doe joyne in singing with the blessed soules of the Martyrs & sealed ones.

*And fell before the throne on their faces*] A gesture of suppliants, who humble themselves before the most high majestie.

*Saying Amen*] The like thanksgiving of the heavenly inhabitants we see Chap. 4. 10. 11. & Chap. 5. 14. & Cha. 19. 1. In saying *Amen*, they joyfully ascent to the hymne of this innumerable multitude: as if they should say: *worthilie indeed yee doe celebrate God and the Lambe the author of your salvation & glorie. For hee is worthy,* as Chap. 4. 11. They adde also more glorious prayes: as *blissing, glorie, &c.* In which, as we before noted, they doe not so much pray and wish that God may have the same, as by approbatio shew forth that which is dew unto him.

*Blissing*] that is, celebration is dew unto God from all creatures.

*Glorie*] Or a thankfull publishing of the powerfull works of God.

*Wisdom*] For hee is the author and fountain of all wisdom.

*And thanksgiving*] For the exceeding great benefits of their creation, redemption and glorification.

*Honour*] Reverence with subjection.

*Power*] Above all the power of Satan, Antichrist & all adversaries.

*Might*] by which he sustaineth all things, overcomes al things, & is overcome by none. By repeating *Amen* they confirm and desire that these his prayes may remaine for ever and ever.

This is a most sweet harmonie of the Saintes in heaven, allwayes praying the Lord: now wee who for the present remaine here on earth, are hereby stirred up to the like affections. Moreover we are taught, after what manner the Saintes in heaven pray before God and the Lamb, namely, by perpetual praying of them: but we hear them not supplicating to God, neither interceding before Christ, eyther for the whole Church on earth, or any particular member thereof: for this honour is dew to Christ alone. And therefore to affirme, that eyther they pray for us, or that wee ought to pray unto them, is an hypocritical invention contrarie to the Scripture and true religion: greatly derogating from the glorie of God and the Lambe, making the glorified Saintes to be *incense idols*.

*And one of the Elders answered saying to mee*] Now one of the Elders, by way of conference shewes Iohn who this multitude of thanksgivers are: as did the Angel to Zacharie Chap. 1. v. 9. *Zacharie answered*, for, asked, by a metalepsis of the consequent for the antecedent, usual to the Hebrewes: who frequently, For answer, use, ask: for hear, speake, &c. because ordinarilie questions are answered: & they that speake are heard, &c.

*One*] Lyra laugheth at such who make this Elder to be Pope Sylvester, & indeed wel he might: for Iohn could not learn any thing of him: but he himself is as ridiculous, in making Peter the Apostle to be this *One*. Now where hath he this, but from his owne foolish invention. Others therefore say more probable, that it was I say the Prophet, who speaks in the words of this Elder Chap. 1. 18. & Chap. 19. 10. but whosoever he were, it seemes he sate neere unto Iohn & was perhaps the same, who bade him Chap. 5. 5. *not to weep*.

Hee asketh who they are? whence they came? not as if he knew it not, but hence

The Saintes  
in heaven  
pray not  
for the  
Church on  
earth.

Who this  
Elder was.



hence to take occasion for to instruct him therein, as if he should say, knowest thou not who these are clothed in white, I will shew thee: *these are*, &c. Thus he stirs up Iohn, diligently to observe, and mind this multitude, as beeing matter full of comfort both for him and us: For if we make white our garments in the blood of the Lamb, we may then be certainly perswaded, that after the troublesome warfare of this present life, we shall be partakers of the like victorie & happinesse with them in heaven.

Now he describeth the multitude by two notes. *The first* is taken from their former afflicted condition: *which came out of great tribulation*; this is a paraphrase of the martyrs induring with patience most cruel persecution, and all kinde of torments for the sake of Christ: as also of all other faithfull professours, who through the manifold troubles of this wretched life, have attained the port of eternall happines. For howsoever some mens afflictions are greater then others, yet of necessity all that will live godly in this world, must through manifold tribulations enter into the kingdome of God.

*Came out*] that is, obtained a glorious victory by the power of God, howbeit to the world they seemed as lost: which is *partly* to teach us, that we should not dream of delights and pleasures in this world, but prepare our selves for the crosse of Christ: And *partly* to comfort us, least we should faint under the same: for howsoever our tribulations are great, yet we shall come out, and be conquerours.

*And have washed their robes*] It is strange that *Erasmus* should rather read it *ἐπλάτησαν* enlarged, then *ἐπλήσαν* have washed, seeing al our most approved copies so have it, & the analogie of this place and that in *Rev. 1.5.* & *1 Ioh. 1.7.* doe necessarily lead unto it: for a reason is here given how they came to have their garments white: viz. by washing them in the blood of the Lambe. And this is the *second signe* or note of the godlie, taken from their faith & constancy. Their *white robes* let forth their righteounes and purity, see *Chap. 6. 11.* This they have not by their owne blood, that is, by the merit of martyrdom or sufferings: but by the *blood of the Lambe*, that is, by the alone merit of Christ. For this *whitenes* comes by faith, by which the godlie apply the merits of Christs blood unto themselves as. *Rom 3. 25.* *God hath set forth Christ to be a propitiation through faith in his blood: so declare his righteounes for the remission of sins that are past.* Whosoever therefore seeks to wash their robes in their owne merits, satisfactions, popish masses, purgatorie or indulgences, they appertaine not to *this multitude*: for they cast of the blood of the Lambe. He saith in the preterperfect tense, *ἐπλήσαν* they have washed and not in the present tense *πλήνουν* they wash: to signifie that if by faith wee are not washed in this life, there shall not be afterward any more a washing or purging from sin.

*And made them white*] All other blood makes red and staineth, but *the blood of Christ purgeth us from all sin*, *1 Ioh. 1. 7.* & *makes white as snow.* *Isai. 1. 18:* therefore this is a washing and whiting not of nature, but of grace, not of art, but of the spirit.

*15. Therefore are they before the Throne*] Here the *Elder* declares unto *Iohn* the happines both of the martyrs and all other true beleevers. The particle *ὡς τὰν* therefore, notes the cause of this felicity, that is, how it flowes not from the whitenesse of their robes, but because they are washed in the blood of Christ: so that nothing hence can be gathered for to establish the merits of Saints.

Now he describeth this coelestiall happinesse, in a fourfold degree.

First: *They are before the Throne of God*, that is, they enjoy eternally the sight of God, & have a blessed and happy communion with him.

Secondly: *They serve him day & night*] that is, they allwayes worship him, in celebrating his glorie & majestie. This *service* is the glorious liberty of the sons of God.

*In his temple*] In *Chap. 21. 22.* it is said, that the heavenlie Ierusalem hath no temple, viz. a materiall one: for *the Lord God almighty & the Lamb are the temple of it.*

Thirdly,

How we  
are made  
white by  
the blood of  
the Lambe.

Thirdly, *Christ shall dwell among them*] Gr. *συναίωσιν*, that is, shall cover them as with a shadow, & under whose wing they shall safely & sweetly rest themselves: The *Latine* version renders it, *shall dwell over them*: the which *Beza* also in his first edition followed, and not a misse. The sence is, they shall eternally enjoy the favour, grace, and glory of God.

16. *They shall hunger no more*] The two former degrees noted their positive good: The two latter, the evils they shall be freed from, taken out of *Isai* 49. 10. For hunger, thirst, & heat are by a synecdoche put, for all the defects, wants and troubles of this life. Wherefore as the *third degree* of glory, signifies their freedom from the wants of this miserable life: so the *fourth* shewes that they shall be no more afflicted with any troubles or calamities: For in scripture the *heat of the sun* is put for persecution. *Matt.* 13. 21.

17. *For the Lambe shall feed them*] These words containe a reason of this so great felicity & freedom from former defects. *they shall not hunger*, for the Lambe will feed them: who is both a saviour in redeeming them, and a shepheard in feeding his sheep to life eternal. The food of this present life is one thing: that of the life to come is another: viz. satiety of joyes in his presence, and pleasures in his right hand for ever. *Nor thirst*] for the same Lambe will lead them to the fountaines of living waters: as we shall see in Chap. 22.

1. *And God shall wipe away all teares from their eyes*] A metaphor taken from mothers, who not onely lay their infants (crying for hunger or thirst) to the breast, but are wont also to wipe of their teares from their eyes: of which also see Chap. 21. 4. Now here let us take notice of a XXXIII. argument, proving the Deity of the Lambe. And it is twofold. 1. He that feedeth the elect with life eternal, & leads them to the fountaines of living waters, is Iehovah God: *Isai.* 49. 10. *Psal.* 23. 1. 2. *Ezech.* 34. 14. 15. But this the Lambe doth, as wee see in this place: Ergo, &c. 2. He that wipes away all teares, and feedeth the elect, is the same God Iehovah. *Esa.* 25. 8. and 49. 10. but the Lamb feedeth, & wipes away all teares: *Isai.* 25. 9. 10. *Lo this is our God wee have waited for him: and he will save us: this is Iehovah, &c.* Ergo &c.

XXXIII.  
Argum. of  
Christs  
deity.

The Preface on the third Vision, contained in  
Chap. VIII. IX. X. XI.



*He second vision is ended at the opening of the seventh seal. Now followes the third vision concerning seven Angels with seven trumpets containing more dreadfull apparitions then hitherto we have heard. What is signified by them, the same being very obscure, interpreters, are diversly minded. Yet herein they all agree, that the persecutions of the world, the afflictions of the godly, & punishments of the wicked are prefigured. But what, and after what manner they are, herein they much differ: For here is wisdom indeed, neyther can any man fully declare the meaning of them, except Iohn himself (to whom they were revealed by the spirit) were present to interpret the same. To the end therefore we may in some measure attaine to the knowledge of these mysteries, (lifting up our eyes in the first place for the Lords assistance) Let the observation before spoken of, be as a leading starre unto us: viz. that as the end of the second vision was the catastrophe*



The beginning and ending of this vision  
The third vision is universall.

The difference between the second and third vision

The four Acts of vision III.

taſtrophe or change of the Churches calamities in the laſt day: ſo likewiſe this third viſion endeth at the laſt judgement Chap. 11. 17. Whence we gather for certaine that here again in a general way is repreſented under new myſteries, the hſtorie of the ſtate of the Church & the enemies thereof unto the end of the world. For this viſion takes its beginning at the caſting of the cenſer full of fire of the altar, upon the earth: that is, from the time the holy Ghoſt firſt fell upon the Apoſtles. & it is ended in the deſcription of the laſt judgement.

This viſion therefore is alſo univerſall, conſiſting of four Acts: and is of the ſame argument or nature with the former viſion, prefiguring the ſucceſſe of the preaching of the Goſpell: what enemies the Church ſhould have: what battels ſhould befall the godly teachers in the world, eſpecially under the kingdome of Antichriſt: alſo comfort and remedie by which the godly ought to raiſe up themſelves in the miſt of ſo great confuſions.

Now in this it differeth from the former, in that the types are different, which for the moſt part doe more clearly repreſent ſome ſpeciall events, to wit, the apoſtaſy of certain eminent teachers, and the riſing of Antichriſt, both in the Eaſt and Weſt. For the ſound of the trumpet, in ſcripture hath a plain analogie to the preaching of the Goſpell Iſa. 27. 13. & 58. 1. Hoſ. 8. 1. And laſtly the four Acts of this viſion are ſomewhat differing & more clearly ſet down, then the foregoing.

The firſt Act in the ſound of ſixe trumpets ſhadows out the ſtate of the Church and the godly in this world, not onely during the firſt ſixe hundred yeers unto Antichriſt, as before: but furthermore it deſcribeth the riſing & raigne both of the Eaſtern and Weſtern Antichriſts: The Weſtern under the figure of a ſtar falling from heaven, & of locuſts proceeding out of the ſmoake of the bottomleſſe pit. But the Eaſterne under the forme of a very great army of horſmen: and withall it deploareth the great evils, wherewith theſe two enemies ſhould afflict both the Church, and aſtoniſh the inhabitants of the whole earth. This Act is extended from the blowing of the firſt trumpet, or promulgation of the Goſpell untill the council of Conſtans, during the ſpace of 1382 yeeres; or rather untill the time of the reformation of doctrine by Luther Anno 1482. in Chapters VIII. & IX.

The ſecond Act ſubalternate to the former, is conſolatory, teaching us, that notwithstanding the violent rage, & cruelties of both theſe Antichriſts, yet Chriſt will keep the booke open, having his foot upon the earth, & upon the ſea, and allwayes preſerving a Church unto himſelf. Chap. X.

The third Act prefigureth new battles of the two witneſſes, or reformers of the Church in the laſt times. And alſo the great rage of Satan, & Antichriſt againſt the preachers of the Goſpell, is lively ſet forth Chap. 11. unto 15 ver.

The fourth & laſt Act repreſents the victory of the triumphant Church, and the laſt judgement in which the militant Church ſhalbe at length freed from all troubles: but the wicked who have cauſed deſtruction to the world, ſhall now periſh for ever from v. 15. of Chap. XI. unto the end.

The

## The Argument and part of Chapter VIII.



He seventh seal being opened, after halfe an houres silence in heaven, there appear seven Angels with seven trumpets. But before they sound, Christ comes forth with a golden censer, offering the prayers of the Saintes upon the golden altar: and then he casts the censer filled with fire upon the earth, whence arise thundrings, voyces, lightnings and earthquakes. Moreover, four Angels sounding in order one after another, many wonderfull and fearfull things come to passe. At the first trumpet, haile & fire mingled with blood is cast on the earth, whereby the third part of trees is burnt. At the second, a great mountain burning with fire is cast into the sea, turning the third part of the sea into blood. At the third, a great star burning as a Lamp falleth from heaven upon the third part of the rivers and fountaines of water, turning the third part of the waters into wormwood, of which manie men died. At the fourth, the third part of the Sun is smitten, & of the Moon, and of the Stars, that they should not give light, night, nor day. After these things an Angel flying through the midst of heaven denounceth wo, wo, wo to the inhabitants of the earth, because of the three other trumpets following.

THE Chapter therefore containeth 1. The preparation to the third vision.  
2. Four parts of the vision it self, or four soundings of the trumpets with their events, unto the end of the Chapter.

## The opening of the seventh seal.

And a preparation to the third vision.

- 1 And when he had opened the seventh seal, there was silence in heaven about the space of halfe an houre.
- 2 And I saw the seven Angels which stood before God, and to them were given seven trumpets.
- 3 And another Angel came and stood at the Altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne.
- 4 And the smoake of the incense which came with the prayers of the Saints ascended up before God, out of the Angels hand.
- 5 And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth: and there were voyces, & thundrings, & lightnings, & an earthquake.
- 6 And the seven Angels which had the seven trumpets, prepared themselves to sound.

THE



## THE COMMENTARIE.

What is  
meant by  
the silence  
of half an  
hour.

1.



*And when he (to wit the Lamb) had opened the seventh seal]* *Rupertus* and some others will have this verse to belong to the former vision, understanding the silence here mentioned, to be the tranquillity which followeth in heaven after the day of judgement, to wit, when the soules of the martyrs shall cease to cry for vengeance, and the enemies shall no more afflict the Church. But that tranquillity shall not bee, as here

it is said, for half an hour, but perpetually.

2.

Others: there was silence in heaven, that is, the Church had a little breathing or freedom from persecution: for after *Constantine*, suddenly followed the *Arian* persecution against the orthodox verity, under *Constantius*, *Julian*, *Valens*, &c.

3.

*Anselmus* & some others applie the silence for the space of half an hour, to the time that shall be between the death of Antichrist, and the day of judgement, which (as they say) shall be five and forty dayes: To which purpose *Ierome* seemeth to speake somewhat in his commentarie on *Dan. Chap. 12*. But this fiction *Ribera* justly disapproves of, albeit there is little waight in his reason. Because, (saith hee) that time shall be so quiet, as that the wicked casting of all fear of evils to befall them shall live securely, & say: *peace, peace*, according to that of *Matt. 24. 28.* & *1 Thessa. 5. 1.* but this is rather to confirme, then any way to confute their opinion: for this silence doth note tranquillity according to these interpreters.

4.

Others suppose that the silence was, in regard of the astonishment of the assembly in heaven, admiring the weightinesse of Gods judgements set forth in this vision. But considering that as yet they had neither seen nor known them, how could they be astonished thereat?

5.

The Authors  
opinion.

For my part I seek for no mysterie in this silence, but take it historically for a short space, in which, the former vision beeing fully acted, there was a cessation for a little while from further apparitions, permission beeing graunted unto *Iohn* in the mean while to ~~depart~~ *depart* from contemplation of these high mysteries. For the opening of the sixth seal concluded the foregoing vision of the last judgement. After which at the opening of the seventh seal, begins a new vision, the which that it might plainly be differenced from the former, there is silence for the space (as it were) of half an hour, during which time the heavenly assembly ceased from their hymnes, & *Iohn* prepared himself for to contemplate on new visions. This silence therefore is to bee referred to the order or decency of this apparitional Act: and to mee there seemes to be no other mysterie in it.

2. *And I saw those seven Angels* here begins the preparation, & it is twofold. First appear seven Angels for to sound with seven trumpets. *v. 2.* and 6. But before they sound, comes forth an Angel with a golden censer casting the same upon the earth, as acting the prologue, and setting forth the argument of these trumpeters.

*And I saw* He sees againe seven Angels shewing themselves on the theatre, to whom are given by him that sate on the Throne, or by the Lamb, Seven trumpets to sound withall. And here we are to take notice of the article *v. 2. I saw* those seven, to wit, whom before he saw *Chap. 4. 5. & 5. 6.*

*Who stood* that is, their office was to stand before God (as heraulds) speedily to performe his commandements: Or standing, that is, ministring and ready to sound with their trumpets. For as the edicts of princes are published, their festival dayes proclaimed, and people, or armies gathered together by the sound of the trumpet: so these Angels by sounding, doe publish the secret judgements of God, set forth admirable events, and provoke the adversaries to wrath and tumult.

Most interpreters understand by these Angels, the preachers of the word: whose office it is (like trumpeters) to proclaim the will of God unto men: now

indeed

Who these  
sounding  
Angels are.

indeed this may not unfully bee applied to the first six of them, but not to the seventh: For without all doubt thereby is signified the *Archangel*, with whose voice and trump the Lord shall descend from heaven, and come to judgement. 1 *Thess.* 4. 16. and when he soundeth the inhabitants of heaven shall sing a song of triumph, and the dead shall be called forth to judgement: *Chap. II. 15. 18.*

3 *And another Angel came* This is the second part of the preparation unto the vision: *An Angel casteth the golden censer with the fire of the altar upon the earth.* All interpreters say something touching this Angel, who he was, & what he effected: But wherefore he prevented the sounding of the others, and how this sight doth cohere with that which followes, I finde it not sufficiently expounded by any of them, the which thing notwithstanding is necessarily to be considered. First I will rehearse the opinion of others.

*Andreas* acknowledgeth, (howbeit very darkely) that it is Christ the high-Priest of the Church: who also is the Altar thereof. He offers the prayers of the faintes to God, *desiring*, saith he, *that the scourge here inflicted upon the wicked, may lessen their eternal torments &c.* by lightnings, voyces, thunders, and earthquakes, he understands the terrours and threatenings which shal goe before the consummation of the world.

*Andreas*  
opinion  
touching  
the Angel  
with the  
censer.

*Lyra* doting as his usuall manner is, applies this to *Pope Damasus*, the successor of *Liberius* about the yeere 384. who, as he saith, had the golden censer, that is, puritie of hart, & zeale towards God. He offered the prayers of the Saintes to God: that is, he composed the mattins and evening songs, and *gloria be to the Father and to the Son*, &c. causing them to be sung by all the Churches. He sent forth the censer & fire on the earth: by stirring up the inhabitants therof to fervent charity: After which followed thunders of preaching: voyces of praying of God: lightnings of miracles: earthquakes, of conversion of mens hearts to God. But these things are to foolish.

The dotting  
opinion of  
*Lyra*.

*Rupertus* understands this Angel to be him that was present with the Fathers, by whose ministry the law was given, and the priest-hood instituted. But what use was there here, that a cleare and known historie should be represented unto Iohn by obscure types? wherefore they erre from the scope, who in expounding the *Revelation*, keep not themselves within the limits of the New Testament: seeing it is certaine, that onely the condition of the Church under the Gospel is revealed unto Iohn.

*Rupertus*  
opinion.

*Ribera* denies this Angel to be Christ, both because Christ is no where absolutely called an Angel: as also because it is said, *And another Angel*: which shewes that he was one like to the other seven: as *Chap. I. I saw four Angels*: and a little after: *I saw another Angel ascending*. Now he supposeth that it was *Gabriel* who appeared to *Daniel*, & *Maria*: or *Michael*, to whom the whole Church is committed. The Altar he makes to be Christ: The Censer, by a strained metaphor he applies to the bodie of Christ, full of holes like a censer, by the woundes he received at his passion. Therefore he imagineth that the Angel offers up the prayers of the Saintes. The thunders, voyces, earthquakes, &c. he takes literally for the signes prognosticating the future calamities of the ungodly.

*Ribera* denies this  
Angel to be  
Christ.

*Dan. 9. 21.*  
*Luk. 1. 26.*

*Alcasar* understands it of an imaginarie person: shadowing out *Christian* charity.

*Alcasars*  
opinion.

My *Anonymus* saith wel: This other Angel is Christ, who is present with his elect to defend them from the deceit of hereticks, unto the end of the world: he offereth the prayers of the Saintes upon the golden Altar, that is, upon himself who is both God and man, and also interceeds for his Church before the Father: he sends forth the censer and fire upon the earth: that is, by sending the holie Ghost upon his Apostles: And there were thunders &c. that is, the threatening of Gods ministers against Antichrist: And earthquakes, that is, through the preachers of the Gospel Christianity was divided against it self, some favouring Antichrists superstitions, & some impugning the same.

*Anonymus*  
doth rightly  
applies it  
to Christ.

This interpretation both I my self, and most of our writers approve of, as most true. For this Angel standeth, and performeth in heaven the work of the Churches



high priest, in offering up the prayers of the Saintes and making them acceptable to God, as a sweet smelling sacrifice: Now the Church hath no other *high-priest*, but Christ alone: & therefore *Ribera* in applying this, not to Christ, but unto a created Angel, robs him of the honour of his priesthood, and makes the Saints in heaven as mediators to be praised unto. But this wicked invention is contrarie both to this vision, and the whole drift and scope of the *Revelation*.

His objection, that Christ is no where in scripture absolutely called an Angel, is false: for he, who delivered the Patriarch *Jacob* out of all his troubles, is absolutely called an *Angel* Gen. 48. 16. which must be understood of Christ *Iehovah*, the Sonne of God, as appears by Gen. 32. 9. 11. & 28. 15. & in Mala. 3. 1. Christ is called the *Angel of the covenant*. Neyther is it true, that *John* makes him like one of the *seven Angels* here spoken of. For he calls him *ἄγγελος ἄλλος*, another Angel, the which must be understood, not onely of another individual, but of another kinde of Angel, as plainly appears by the office of priesthood attributed to this Angel: to be short we have already shewed, that what is alleadged in Chap. 7. v. 1. 2. is to be referred unto Christ our Lord.

Thus we have the meaning of the *preparation*: Before the *seven Angels* should stir up the world by sounding their trumpets, Christ steps in as the high-priest, for to offer up to God the prayers and groanes of the Church militant against tyrants & Antichrist: to teach us that the complaints of the faithfull vanish not away in the ayre, but are received by Christ our mercifull highpriest, & by him effectually offered, & presented before God, thereby to procure deliverance for them. This is the lively comfort of the Church, that she hath an *highpriest* to fly unto in all her troubles.

But as yet it doth not sufficiently appear, how these things agree with what followeth: & therefore we will more narrowlie consider the matter.

The mystery of the Angel with the golden censer explained.

That which the *seven Angels* shall afterward more distinctly set forth by sounding their trumpets: This Angel (as I before said) as a certaine forerunner in a general way, shadowes out the same. For as *Iohn* in the beginning of the foregoing vision saw Christ riding, and crowned as king of the Church, and conquerour of all enemies, first on a *white horse*, afterward on a *red*, thirdlie on a *black*, & at last on a *pale*: so now he sees Christ standing at the altar as the highpriest of the Church, offering to God the prayers of the Saintes, and sending into the earth the fire of the spirit, & preachers of the Gospel, at the sound of whose trumpets arise voyces, thundrings and lightnings, prefiguring the same thing, which in the former vision was typed out by the *white, red, black & pale horse*, viz. the diverse state & condition of the Church: and at last followeth a *great earthquake*.

Christ therefore the high priest of the Church, the heavenlie author & directour of the ministry, is here represented unto us, that wee may be assured, that while the preachers on earth doe sound the trumpet of the word, Christ performeth for them, and for the whole Church the part of an highpriest in heaven. Now let us consider the words themselves: in which is propounded I. *What this Angel did in heaven*. II. *With what successe he did it*. III. *What followed thereupon in the earth*.

All *what he did in heaven*, is accommodated to the types of the Old Testament. For as the priest beeing to pray and offer for the people, went to the golden perfumatorie altar, on which was preserved the continual fire, and taking a golden censer, put incense thereon, the which beeing kindled by the fire of the altar was resolved into an odoriferous smoake acceptable to God: So *John* sees Christ standing in the heavens, at the Altar, But in heaven there is no Altar, except Christ himself; see Chap. 6. 9.

*Having a golden censer*] what is this, but the precious passion & death of Christ, by the powerfull effacie whereof, he himself for ever appears in heaven as an highpriest for us. *Hebrew*. 9. 24.

*Much incense*] that is, the prayers and sighs of the Church militant. They are given

given to Christ, when as the prayers and groanes of the Saintes ascend upward unto God in the name of Iesus Christ: The word *giving* here used, doth not argue that this Angel is not Christ, for he himself professeth that *all things are given unto him of his Father*, to wit, as man and mediator: And indeed in him are hid all the treasures of grace, the which he distributeth according to the necessity of all his members, so that he needs not to take any incense other where. But incense is given him, not that he standeth in need thereof, but as being our mediator to offer the same unto the Father:

To give, that is, to offer it with the prayers of all Saintes. *μετὰ τῶν πάντων ἁγίων*, the which expression sheweth, that no Saint is neglected: but all their sighs & groanes are received and offered up to God by our high-priest in heaven. In Gr. it is *μετὰ τῶν πάντων ἁγίων* that he should give, or offer it to the prayers, in the dative case: and it seems there is a defect of the preposition of, or with. The Latine renders it, of the prayers materially: as Abel was laid to offer the first fruites of his sheep: and Prov. 3. 9. we are commanded to honour God by, or with our substance. So this incense should note the prayers themselves, or part of their prayers: because, saith Rupertus, he offered not all, but that which they lawfully pray, for many times the Saintes know not what to ask or ask amisse: but this seems to be to subtil.

Beza, and so our translation, with the prayers of the Saintes: as if their prayers were given to Christ to be offered together with the incense: in which sence, the incense, and the prayers should be distinct, as the signe, and the thing signified. But it may also be wel understood without such an Ellipsis or defect: because the incense is given to Christ, *μετὰ τῶν πάντων ἁγίων* that he should give, that is, add, and confer the same unto the prayers of the Saintes: and thus this incense should signifie the applying of the precious merit of Christ, by which onely the Saintes themselves, & their prayers also are acceptable and well pleasing to God. Ephes. 1. 6. 1 Pet. 2. 5. Eph. 5. 2.

What is meant by the incense.

4. And the smoke of the incense ascended. The effect of the former oblation here followes, which is, that the prayers of the Saintes being sprinkled with the sweet perfume of Christs merits, they doe ascend (as it were) out of his hand, in a gracious acceptance before God: for even as the sweet odour of the incense of old pleased the Lord: even so our prayers through the merit & intercession of Christ are acceptable to him, and obtaine the promise. To ascend up before God, is a phrase much used in scripture speaking of sacrifices. & it signifies, that God is wel pleased with them, and hears them; so the Angel said to Cornelius, thy prayers, and thine alms are come up for a memoriall before God. The cry of the children of Israel is come unto mee, &c. Again he saith, the smoke of the incense ascended which came *μετὰ τῶν πάντων ἁγίων* that is, either, of, with, or to the prayers, for this fragrancy commeth to our prayers by Christs oblation, who makes them worthy to ascend up before God.

Aet. 10. 4. Exod. 3. 9.

Thus we have heard what Christ doth in heaven: as also the successe thereof. And in this consisteth the Churches comfort. It remaineth to consider, what the effect thereof was in the earth: in which the first Aet of this vision is summarily shadowed out with wonderfull analogie and brevity.

What the casting of the censer on the earth signifies.

5. And the Angel tooke. Two things remaine to be spoken of in this verse: 1. What the Angel did further. 2. with what effect. He filled the golden censer with the fire of the Altar, and cast it into the earth. Many take this in the evill part, viz. of the fire of punishment, by which God will consume the wicked: But it is rather to be taken in the better part: for what agreement is there betwixt the censer and punishment? The filling therefore of the censer with fire, and the casting of it into the earth, if it be properly taken, happily may signifie the fulfilling and abrogation of the types of the Law made by the oblation and intercession of Christ. But for my part I take it, that hereby two benefits of Christ are shadowed out. First the wonderfull shedding forth of the holy Ghost upon the Apostles



Luk. 12.  
49.

Apostles, in the likenes of fiery tongues. And this I take to be the casting of the fire of the Altar into the earth. I know that some understand it of the fire of division which should follow the preaching of the Gospel, wherof Christ speaketh, *I am come to send fire on the earth, and what will I, if it were already kindled?* But so it can not be, because the high-priest with this fire had formerly kindled his incense. The second benefit is the casting of the censer upon the earth, which signifyeth (as I have shewed) the pretious death and passion of Christ. This he sent into the earth, when the whole world was filled with the knowledge of Christ crucified, by the preaching of the Apostles.

The casting therefore of this censer &c. is the same with that of Christs riding as conquerour on the white horse: by which (as we have shewed Chap. 6.) is set forth the Gospel preached by the Apostles, & the whitenes of the primitive Churches, that is, their purity in life and doctrine.

And there were voyces and thundrings] This also by most is taken in an evill sence, namely for the plagues of the wicked: But it signifies the diverse events of the Church occasioned by the preaching of the Gospell, and indeed the very same thing was before set forth, at the opening of the first, second, third, fourth, & sixth seale: yet so, as in a general way onely: The order of the words is here to be noted. The old version puts thundrings in the first place, and voyces in the second: but all Greek copies read voyces first.

First therefore, there were voyces] That is, the preaching of the Gospel had a blessed successe, while the voyces of the Apostles sounded throughout the earth, drawing the whole world, as it were unto the obedience of Christ: agreeable unto this, is that before spoken of, concerning Christs glorious riding on the white horse.

Secondly, Thundrings, this was noted by the red horse, whose rider tooke away peace from the earth, that is, by the preaching of the Gospel rayed up the thundrings of tyrants. For looke as thunder shakes, strikes and tears the highest mountaines: so did the tyrants first terribly rage against the Apostles, afterwards by axe and sword slew many thousands of good Christians.

Thirdly, there were Lightnings, fyerie flashes, which burnt, and made pale & black the standing corn. This was shadowed out by the black and pale horse, the Church beeing darkned by the lightnings of heresies, & by the flourishing shewes, and deceites of hypocritical monks, was brought into an irrecoverable palenes or death.

To be short there follows an Earthquake] to wit, that great one spoken of at the opening of the sixth seal, meaning that Antichrist should shake the Christian world, as Mahomet in the East, and the Pope in the West.

Here we may learn in the first place, that Christ our faithfull high-priest doth alwayes appear in heaven before God for his Church, and by the golden censer, that is, by the eternal efficacie of his oblation, intercedes for us to the Father, making our prayers acceptable unto him: so that neyther Satan, nor Antichrist shall ever be able to destroy the Church whatsoever in their rage they imagine against her.

Secondly, that the prayers of al the Saints both in heaven and in earth, are offered up by Christ, and by him onely made acceptable to God. Therefore it is great impiety, to direct our prayers to the Saints, as thinking by them, to have them offered unto the Lord.

In the last place, if we see in these our dayes thundrings, lightnings, & earthquakes to follow the preaching of the Gospell, let us not be offended (seeing John hath foretould us hereof) onely let us in such times fly unto Christ our high-priest by prayer and true repentance.

6 And the seven Angels which had] That which before was shewed in a general way to follow after the casting of the censer full of fire into the earth (signifying the powring out of the holy Ghost upon the Apostles, and their preaching of the

the Gospell) namely the voyces, thundrings, &c. He now comes to set down in a more (speclall way, by types indeed for the most part obscure, yet not so hard to be understood, if we diligently compare them with histories.

The Angels prepare not themselves to sound, before that Christ had cast his censer of fire into the earth; Now what is this? but the commandement given unto the Apostles not to depart from Hierusalem to preach the Gospell, untill they had received the holy Ghost. For all these *trumpettours* as before we shewed, are the Apostles, & all other faithfull teachers in the after ages, except the seventh & last onely, which shalbe the Archangel himself.

And as the apparition exhibited to Iohn in the former vision, served to unfold the mysteries of all the *seales*: so these here serve for the understanding of the sound of all the trumpets, which thing we are principally to observe, laying it down for a sure ground, that both there and here are signified by a certain analogie, partly the same, and partly the like events to befall the Church from that time unto the end. For Christ intended to reveal no other events unto Iohn, then what he had seen before: neyther can there be any question made, but that there is a certain agreement betwixt the *seven seales*, *seven trumpets*, & *seven vials*, if we diligently consider every particular, and rightly attend to the scope of the prophesie.

Here then we see, that they altogether erre from the drift of this historie, who applie the *seven trumpets* to the seven greatest judgements of God, which have fallen upon the world, since the creation: as the *first trumpet*, to note the overthrow of *Sodom and Gomorrha* by fire. The *second* to the drowning of *Pharaoh* and his army in the red sea. The *third* to the Canaanites beeing destroyed by *Iosuah*. The *fourth* to the murmuring *Israelites* in the wilderness. The *fift* to the *Israelites* falling away from God, in the times of the judges. The *sixt* to *Ierusalem*s destruction by the *Romanes*. And lastly the *seventh*, to the everlasting punishment of all the wicked at the day of judgement. But these things are altogether besides the matter: For wherefore should Christ now again represent that unto Iohn in obscure types, which formerly he plainly knew by histories of old. Therefore we shall come nearer unto the mark, if we observe that these trumpets began, from the Apostles time, and so shall continue untill the end of the world. Now let us hear the trumpets.

Act. I. 4.

There is an analogy betwixt the seales, trumpets & vials.

### The sound of the first trumpet.

7 / The first Angel sounded, and there followed haile, and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grasse was burnt up.

### THE COMMENTARIE.



And the first Angel sounded] *Lyra* applies the four first trumpets, to the heresies condemned by the four generall Councils. And the first Angel hee understands to be *Arius*, who sounding with the trumpet of great pride and outrage, maintained his heresie, and infected the third part of the earth, that is, the whole Christian world. For the earth is divided (as it were) into three parts, viz. Iewes, Pagans, and Christians: this interpretation is not absurd, and therefore approved of by *Bullinger* and some others: but hence the analogie betwixt the seales and trumpets doth not appear: neyther is it likely that the first Angel began not to sound till 300 yeeres after Iohns time: but

*Lyraes interpretation corrected.*



The first  
trumpet  
answers  
to the first  
scale.

undoubtedly it was presentlie upon Christs casting the fire into the earth.

I therefore doe compare the first trumpet to the first seal. For as Christ before is laid to ride on a white horse as a conquerour, having a crown on his head, signifying the prosperous successe of the Gospell, and in his hand the bow of his word, by which he moved, wounded, and converted whole nations unto himself: so here a contrarie effect is shadowed out in respect of the enemies of the Gospell: to wit, the grievous contradictions & persecutions rayled by the Iewes in all places against the Apostles. For the Gentiles readily inbracing the Gospell, moved the Iewes through envie, tumultuously to rage, and raise up much mischief in every place against the Christians; the which is here set forth by the haile and fire mingled with blood, alluding unto the seventh plague of Egypt: *Exod. 9. 24.* beeing a grievous haile mingled with fire, and the blood of men and beasts, consumed by it. *Haile* is a congeling of the water in the ayre through cold, and it is very hurtfull unto the standing corne. *Fire*, is contrarie to haile: *Blood*, signifyes cruelty. At the sounding therefore of the first trumpet, which began by the preaching of the Apostles on the day of Pentecost, there fell haile, fire and blood, that is, contradictions, persecutions, banishments, and slaughters through the obstinate Iewes: as the *Acts & Epistles* of the Apostles, with other histories doe plainly prove. Now the reason, why I referre this (with the *Catholick Gloss*) unto the Iewes and other tumultuous adversaries, viz. such as had lost their civill power, shall appear by the following trumpet.

Now familiarly in scripture by haile, fire and blood are noted popular and common calamities, as *Joel 2. Zeph. 1.* and in other places. But the following effects touching the burning of the third part of the trees, and of the green grasse causeth me to expound this of the calamities befalling the godly, and not of the punishments of the wicked: becaule undoubtedly this is to be applied to the sufferings of the Saints.

*And the third part of trees was burnt up]* by the trees I understand the Apostles & chiefe teachers: by all green grasse, the Saintes of the primitive Churches. For the godly are compared to fruitfull trees planted by the rivers of waters *Psal. 1. 3.* and to grasse, noting their imbecillitie and weaknes, yet green, because of their lively faith and charitie. Of these the third part was burnt up, that is, multitudes of them were hurt, afflicted and murdered by their adversaries, the perfidious Iewes. For as tempestuous haile and lightning is verie hurtfull to the trees and grasse of the earth: even so at the first beginning of the Gospell, the Apostles & the rest of the faithfull were exercised with cruel stormes of afflictions, wherby a great part of them was taken away. The phrase seems to have an allusion unto that of *Ezech. 5. 2.* where the Prophet is commanded, to cut of the haire of his head and beard, and to burn a third part with fire, to smite a third part with a sword, and to scatter a third part in the winde, under which type the Lord threatned grievous plagues unto the Iewes for their rebellion.

*And all green grasse was burnt up]* Not all strictly, but a great part: for often times all in scripture, is put onelie for a part, not for the whole. In saying the green grasse, it notes the extreem calamities of those times. For the dry hay may more easely be burnt, then the green grasse, or wood. *Luk. 23. 31.* Hence it appears that this affliction was verie grievous. How long this trumpet sounded, I will not precisely define, but thinke that is to be extended from the first preaching of Gospell mentioned *Act. 2.* untill the times of *Domitian*, who was the first of the Romane Emperours (*Nero* excepted) that persecuted the Christians. But the Iewes afflicted and persecuted them many ways.

The special use of this first trumpet belonged to John & the primitive Church, that they should not (though living under the white horse) promise delight, & ease unto themselves, but prepare for cruel stormes of afflictions, notwithstanding this


this was their comfort that howsoever by the cruelty & lightnings of the wicked, the third part should be burnt up: yet two parts should remain unburnt. In general it appertaineth unto us also, that we having the primitive Church for an example, should not be offended if we be brought to the like condition: but be confident, that the Lord will still preserve some Churches notwithstanding the rage of Antichrist, who for a long time hath tyrannised over our Ancestours, & with whom we yet wrestle unto this day.

The sound of the second trumpet.

8 And the second Angel sounded, and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the shippers were destroyed.

THE COMMENTARIE.

8.  *And the second Angel sounded* Lyra understands this Angel to be *Macedonius*, who founding, that is, proudly teaching (for he was an eloquent man, & Bishop of Constantinople) a great mountain, that is, the great *Macedonian heresie*, which was the denying the holie Ghost to be God; burned with the fire of perfidiousnes, and fell into the sea, that is, into the Church, resembling the sea by baptism: and the third part of the sea became blood, that is, by denying the Deity of the holy Ghost he corrupted the forme of baptism in the third part of it: and the third part of creatures perished: that is, believers, infected by his heresie: and the third part of the ships, that is, of Prelates and Bishops whom he drew into the same heresie: untill at length he was condemned by the council held at *Constantinople*.

Lyraes opinion.

*Bullinger* much to the same purpose understands by the sea, the world: by the great mountain, the great heresies of the *Valentinians*, *Manichees*, & *Montanists*: BURNING WITH FIRE, that is, boasting of divine revelations, as if they had been altogether led by the spirit, the effects whereof were verie pestilent: because the third part of men, and such also as dwelt in Ilands dyed, that is, being infected with these heresies perished for ever.

Bullingers interpretation.

*Arenius* also takes it for a great heresie strengthened with the arme of flesh, as the *Macedonian* and *Eutichian* heresies; by which not onely many private Christians, but many whole Churches were seduced, and brought to destruction.

The opinion of Arenius.

*Ribera* understands the mountain literally of a great fiery globe, which should at some certaine time be throwne into the sea.

Ribera opinion. Alcasars opinion.

*Alcasar* applies it to the warre, with which God afflicted the Jewes by *Titus* and *Vespasian*. But I would faine know of him, why that should be abscurely foretold, which was already fully accomplished.

The greater part of interpreters both Papists & Protestants, as my *Anonymus Gagnani*, *Lambertus* & others (with *Andreas*) understand this mountain to be *Satan* the prince of the world, who burning with the fire of envie at the preaching of the Gospel, is cast into the sea of this world, & causeth the same tumultuously to rage against Christ: Or: into the sea, that is, among peoples, nations, princes & kings, enforcing them to shed much innocent blood, and dissipate many Churches.



The interpretation  
of the Catholick  
Glosse.

This interpretation, I confesse, in it self is pious and true, but doth not, as I judge, agree with the purpose of this vision: my reason is, because the devil from the beginning hath been a murderer seeking to devour the Church, in which respect there was no use, that this thing should be represented unto Iohn in obscure types.

I therefore doe again (with the Catholick glosse) compare the sounding of the second trumpet with the opening of the second seal, and understand it of the cruel persecutions of Romane tyrants, and the remnant of the Church which was preserved from utter destruction. For as at the opening of the second seal went forth a red horse, that is, the Apostolical and following Church appeared red with the blood of the martyrs: so here by the sounding of the second trumpet is shewed unto Iohn, 1. Whence this bloody condition of the Church arose. 11. How great evils she should suffer thereby. 12. Wherein she ought to be comforted.

For the first, a great mountain burning with fire should be cast into the sea. The Scripture familiarly by mountains, notes kingdoms, kings and tyrants: because of their highnes, that is, their power and pride: as Zach. 4. 7. the Prophet thus speaketh concerning the Persian kingdom. *What art thou O great mountain before Zerubabel?* Let us therefore understand this great mountain, to be some powerfull kingdom, having other kingdoms in subjection, as at that time the Romanes had. He saw this mountain burning with fire, that is, their Emperours in wrath cruelly raging against Christian religion.

This mountain was cast into the sea. Now what is the meaning hereof? The sea is a gathering of many waters. The waters are peoples (Chap. 17. by the sea therefore, I understand all nations in subjection to the Romane Empire, and among which the Christian Churches were here and there dispersed. This mountain was cast into the sea, that is, violently milch upon the world, (not indeed of unbelievers,) but of true believers, that is, the Christian Church, when as the Romane Emperours, as Domitian, Trajan, Severus, Diocletian, Maximianus and others (imitating the tyranny of Nero) persecuted the saintes, even untill Constantines time. What followed hereupon? *The third part of the sea became blood* that is, as we heard before at the opening of the second seal, the Church was made red with the blood of martyrs: so here this mountain with a fierie rage oppresseth many thousands of saintes.

9 *The third part of the creatures died* These are the slaughters & Martyrdoms of infinite Christians, put to death by the Romane tyrants for the confession of the name of Christ. And there is an allegorical analogie betweene the sea and creatures in it: & the Church, and faithfull living in the same.

And the third part of the ships were destroyed by ships we understand the Churches with their pilots, or teachers: for by ships Churches are signified, many whereof were then lost and destroyed with the Apostles, Bishops & their worthy teachers; these, I say, were crushed through the weight of this great mountain, not indeed eternally, but corporallie onely. Now touching this, we are to consult with the Ecclesiastical histories of the Churches persecutions (of which we have spoken somewhat on Chap. 6.) which will serve for an excellent commentarie on this place. Certainly the ship, or Church at Rome was in a special manner made red with blood: for all her bishops or teachers (as it is recorded) unto Melchisedes, suffered Martyrdom under those tyrants. Thus therefore this trumpet allegorically explaineth the efficient cause of the second horses rednesse, and further amplifies the grievous outrageousnesse thereof.

But what reason is there, that the whole sea was not turned into blood, and that all creatures & ships died, & perished not, but onely a third part? I have shewed that this manner of speech is taken out of Ezech. 5. 2. Now there the Prophet is commanded, not onely to destroy one third part of his hair, but the three thirds thereof, thereby signifying a totall destruction: But here the mountain shall onely make red one third part of the sea, and kill the third part of creatures, & cause

Why onely  
one third of  
the sea was  
made blood.

the

the third part of ships to perish, which undoubtedly was for the comfort of *Iohn*, and the faithful: for however this *mountain* were great, and rushing with a mighty violence labours to fill all places with fire and blood, yet should he be able to hurt but one third part of the Christian Church. For two thirds shall be preserved in safety.

And the truth hereof is confirmed by histories: for both in Rome and all other kingdomes, the greater part of Christians were safely kept in the midst of the most dangerous & cruel persecutions, yea the blood of the martyrs was as it were the seed of the Church, for the more Christians were put to death by tyrants, the more their number increased, in so much that many times even the executioners themselves beholding the confession, courage, & constancie of martyrs, became Christians, and obtained the same crown of martyrdom with them.

Moreover it is for the Churches comfort that this *burning mountain* is cast into the sea: for by water the fire is extinguished. However therefore tyrants doe much rage for a time: yet at length they shall perish, the victory shall remain on the Churches side: for by faith we overcome the world. 1 Ioh. 5. 5.

The *Catholic Glosse* interprets this *mountain* (not untruly) of the Romane Empire, great indeed, yet thrown into the sea, which is much greater, and to consume and destroyes the same. By the sea he understandeth Christs kingdome, of far greater power then the Romane, signifying that the Romane tyranny should be swallowed up by Christs kingdome: for however Christ seems to bee overcome in his afflicted members, yet in truth he conquereth all his tyrannical adversaries, for the gates of hell shall not prevaile against the Church Matt. 16. 18. Thus sad and joyfull things are here mixed together, by which we see, that the iteration of this vision touching the bloody condition of the Church, is not in vaine.

Moreover I understand the sounding of this trumpet to be from *Domitianus* time (under whom *Iohn* was banished) untill *Constantine*, who repressed the tyranny of his Copartners in the Empire, and restored peace unto the Church, about the yeere of our Lord 312.

The fulfilling of this type.

The sea swallowed up this great mountain.

### The sounding of the third trumpet.

10 And the third Angel sounded, & there fell a great Star from heaven, burning as it were a lampe, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the Starre is called Wormewood, and the third part of the waters became Wormewood, and many men died of the waters, because they were made bitter.

### THE COMMENTARIE.



And the third Angel sounded. *Andreas* (howbeit untruly) takes this falling starre to be Lucifer thrown down headlong out of heaven, the Wormewood, the torments of the wicked in hell.

*Andreas* opinion.

*Lyra* conceives it to be *Pelagius* the third Archheretick, who in the dayes of *Arcadius* & *Eudoxia* denied original sin, pleaded for free will, and overthrow the grace of Christ. He fell from heaven; that is, fell away from the Church militans: And is called a great Starre, because he was a learned, and religious Monke. Burning as it were a Lampe: by shew of holines and learning deceiving many: his name is Wormewood: because, contrarie to the sweet doctrine of true grace, he taught that men by the meer help of natural faculties (letting grace aside) might bee converted and saved: with which pestilent doctrine he made bitter and destroyed many Churches with their teachers.

*Lyraes* interpretation.



Riberaes  
frivolous  
exposition.

Diverse in-  
terpretati-  
ons concern-  
ing this  
falling star.

*Ribera* desirous to be singular in interpreting the trumpets literally, doth verie foolishly apply this to some fiery exhalation falling from heaven, and takes all these signes historically. But we know that such fierie mixtures doe often happen in the ayre. Besides the name of this Starre, and the making of the waters bitter, doe sufficiently manifest, that these things cannot bee properly, or literally taken. But *Ribera* perhaps durst not doe otherwise, least he should have been forced to applie it to the apostasie of the Romish Antichrist.

All other interpreters for the most part understand this falling starre to be some certaine eminent heretike, one or more. But they differ in the persons: For some referte it to *Simon Magus*. Others to *Samosatenus*, *Manichaus*, *Arius* &c. Others againe to *Pelagius*, *Novatus*, *Montanus*, *Manichaus*: And some unto *Orygen*.

Now howsoever all these differ and erre in the hypothesis, or speciall application: yet they all agree in the thesis, or generall position, neyther, (as I judge,) doe they herein erre from the scope. For the third trumpet with its apparitions, answereth to the third seal and black horse, that went out at the opening thereof: which signifies (as we have before shewed,) the state of the Church spotted with black and foul heresies, from the Apostles time unto the rising of Antichrist, and howsoever the Church were thus defiled, & Christ with the ballance of his word was still present, reproving & condemning their heresies by his faithfull teachers: yet in the mean time a great famine of sound doctrine much afflicted the Christian world: forasmuch as almost all Churches with their teachers were drawne aside to the pestilent error of *Arius*.

Others referte this to *Mahomet*, but they little observe the circumstances of the trumpet. For *Mahomet* beeing a most wicked villaine, cannot bee called a starre: muchlesse a great starre shining like a Lampe: neither fell hee from heaven, that is the Church, in which hee never was: although I confesse hee hath occasioned much bitterness unto Christians.

My opinion therefore touching the third trumpet, is, that this great starre burning like a lampe, falling from heaven, and turning the third part of the waters into wormewood, in a generall way denoteth all apostated Arch-hereticks, spoken of Chap. 6. Who at the opening of the third seale, for the space of six hundred yeeres after the time of the Apostles, deformed the Church of Christ by their foul heresies, and brought destruction upon the four corners of the earth by their blasphemies, errors and tumults, as we have before declared. For it is plain that by starres, the teachers of Churches are signified, and by falling from heaven, their apostasy from the true faith. But specially, by this starre, and his fall from heaven, is undoubtedly signified the apostasie of the Bishop of Rome, not indeed that universall departure, which followed afterward at the full rising of Antichrist, but that first defect, which three hundred yeeres before forcibly occasioned & led the Churches both of the East and West, by little and little to submit to Antichrist, namely, from the time of *Constantine*, unto *Phocas* the intruder. For the Bishops of Rome in regard of the great renowne and chiefe honour of that citie (it being the seat of the Romane Empire) were eminent lights among their fellow bishops: hence the starre is called great, burning like a torch or Lampe. Hee fell (from heaven) not at one instant, but by degrees: therefore it is said in the Preterimperfect tense *Hee did fall*. Hee saw him here not quite fallen, as in Chap. 9. 1. but falling: for as yet the Romane sea was onely declining, or in the motion of its Apostasie. Before *Silvester*, thirtie and one Bishops of Rome for the most part like stars in the firmament brightly shined both in learning, faith, Pietie and constancie: yea they all suffered Martyrdom under the Romane tyrants. But after that *Constantine* had graunted peace unto Christians, and enriched the Churches by his too much liberality, heaping wealth and honour exceedingly upon bishops: then began this star (swelling with pride and ambition) like *Lucifer* to lift up himselfe above his fellow

The apostasie of the Church of Rome.

fellow ministers to bee wholly given to voluptuouſneſſe, to fill and burthen the Churches with Iewiſh and heatheniſh rites and ordinances, & ſo by forſaking the truth of the Goſpell, altogether to embrace humane traditions.

*Sylveſter* was the firſt (if hiſtories may bee credited) who gave himſelfe wholly to the inſtitution of their Maſſe-prieſts, orders, ornaments, temples, ſinging-men, ſacrifices, ſanctuaries, veſtments, ointments, ſurpliſes, miters, embroidered garments, and the like Babyloniſh ſtuffe bringing all theſe idle rites into the Church, under this pretence, partly, leaſt Chriſtian religion ſhould ſeem inferiour in outward luſtre and pompe to heatheniſme, partly, that the Pagans by the likenefſe of theſe rites with theirs, might bee the more eaſily drawn to Chriſtianity: And this verie thing was afterward pretended by the following Biſhops, as *Gregorius* Epistle to *Serenus* teſtifies. Now this *Sylveſter* was he, on whom *Conſtantine* (as *Platina* recordeth in the life of this Biſhop) impoſed an embroidered mitre beſet with Gold and Pearles in ſted of a Diadem: And then this great ſtarre began to fall from heaven unto the earth.

And upon the third part of the rivers] that is, as I underſtand, on the Romane Biſhops the ſucceſſours of this *Sylveſter*, and others: for rivers doe note the teachers of Churches, by whom divine doctrines ought to flow, and be derived unto others. Of theſe the third part, not all (for many remained faithfull and ſincere) but a great number, or the third part of them that lived in Europe, leaving heaven gave themſelves wholle to worldly cares, pleaſures, pompe, and fooliſh ceremonies, defiling the Church with many abuſes, ſuperſtitions, errours, yea & groſſe hereties alſo: For as *Ierom* and the *Eccleſiaſticall hiſtory* both teſtifie, *Liberius* was indeed a great ſtarre (beeing at the firſt a great oppoſer of *Conſtantine*) but overcome by baniſhment, at length, he yeelded to *Valens* and *Uſacius* Arians, to the end he might by this apoſtaſie regaine the Romiſh chaire. His ſucceſſour *Felix II.* was a profeſſed Arian: Yea all the Biſhops of the Eaſt except *Athanaſius* and *Paulinus* (as the ſaid *Ierom* witneſſeth againſt the errours of *John*) were infected with the Arian peſt: Beſides how the following Romane Biſhops have behaved themſelves, may be ſeen by the hiſtories of *Platina*, *Baleus*, and others, who have recorded their lives and Acts. By the *Fountains*, I underſtand the holy ſcriptures, namely the living fountains of *Iſrael* *Pſal.* 68. 27. By the waters, the doctrines and comforts contained in them. Now how far this falling ſtarre infected the rivers, fountains, & waters, here followes.

II. And the name of the ſtarre is Wormwood] He deſcribeth the apoſtaſie of this ſtarre by the effects: it is called *Wormwood*, not by a proper name, but from the events. For by peſtilent inſtitutions, he did make bitter the third part of the waters, that is, of the doctrines, and comforts of the ſcriptures, turning the ſame into a deadly wormwood, not indeed naturally (for howſoever in this reſpect wormwood bee a bitter herbe, yet it is medicinal, & cauleth digeſtion) but theologically, it beeing a ſcripture phraſe, & ſignifies a vile depravation of juſtice and equity: as *Amos* 5. 7. *The ſinners turn juſtice to Wormwood*: And ſometimes Gods grievous plagues and judgements: *I will feed them, even this people with wormwood.* The ſence then ſeemes to be thus, that theſe Apoſtates ſhould make the waters of the holy ſcriptures ſo bitter, that whoſoever drinketh thereof, ſhould hazard their eternall ſalvation. Here alludes undoubtedly to the bitter waters of *Marah*, which the *Iſraelites* could not drinke *Exod.* 15. 25. To this bitterness appertaine the horrible confuſions of the Eaſtern and Western Churches by the Arians: the contentions of Biſhops, the oppoſitions of Councils each to other, condemning, rejecting and perſecuting one the other, to the great ſcandall of the heathens, diſturbance and deſtruction of Chriſtian Churches: The which Emperours ſometimes occaſioned, otherwhile connived at, and ſometimes wanted power to ſuppreſſe the pride of Biſhops beeing liſted up with ambition and envie one againſt the other, they having before put too much power into their hands. Of which read the *Eccleſiaſticall hiſtories* of *Socrates*, *Socumenus*, *Theodoretus*, *Eugenus*, & *Nicephorus*.

Ier. 9. 15.

E. 23. 15.



run, even from the time of Sylvester untill Leo & Gregorie. For so long I judge, that the sound of this trumpet continued.

Howbeit wee are to take notice, that the Church was not destitute of comfort in these evill times: For not all the rivers, nor all the waters were made bitter, neyther were all men killed with Wormwood, but a third part onely: For Christ even in the midst of all this bitterness and ruin of Bishops, did still preserve a Church unto himself: And indeed histories abundantly testifie, that there were many faithfull, and sound professors of the faith of Christ, who resisted the pride and arrogancie of the Romish Bishops: as for example the Council of Carthage (of which Augustine was president) openly reprov'd and suppressed the affected tyranny, of three Popes, (viz. Sozimus, Boniface, & Celestinus) over the Affrican Churches.

### The sound of the fourth trumpet.

12. And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the stars, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an Angell flying thorow the midst of heaven, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, by reason of the other voyces of the trumpets of the three Angels which are yet to sound.

### THE COMMENTARIE.



And the fourth Angel sounded] This Angel sounding the third part of the Sun, and Moon, and stars was darkned, so as the day shone not for a third part of it, and the night likewise. The former wonders happened here below in the earth, sea and waters: but these things following are above in the heaven, ecclestiall signes, and stars.

Andreas, Ribera and some others, understand this trumpet to denote the wonders foretold in Joel. 2. and Matth. 24. There shall bee signes in the Sun, Moon and Starres, &c. the which should happen a little before the day of judgement: But as yet we are not come to the trumpet prefiguring the end of the world; as we shall see by that which followeth. Neyther is it probable, that these things should be represented unto Iohn in obscure types, seeing he well knew they should come to passe, as beeing foretold by the Prophets, Christ, & the Apostles. Neither doth the prediction of Christ, agree with what is here said touching the defect of the third part of the lights: Indeed there may bee some allusion in this trumpet to the last signes: But without doubt other events are noted by the same.

Lyra understands the fourth Angel of Eurycha, who confounding the two natures of Christ, said that the divinity was first changed into the humanity, & the humanity again into the divinity: By which pestilent heresie he darkened the third part of the Sun, that is, of the divinity: & the third part of the Moon, that is, of the Church: & the third part of the stars, that is, of Bishops, of whom many were infected with this heresy: & a third part of the day, & of the night, that is, the scriptures of the old & new testament.

Bullinger interprets this allegorie after the same manner, yet applies it not to the heresie of Eurycha, but of Pelagius.

Franciscus Lambertus expounds it in a generall way: Christ the Sunne shall be smitten, when the light of his truth shall be hid: then also the Moon the Church, and stars

Riberas &  
Andreas  
opinion.

Lyraes opi-  
nion.

Bullingers  
interpretation.  
Francis  
Lamberts  
opinion.

*stars the teachers shall faile:* but he shewes not when and how this was accomplished.

For my part, howbeit the apparitions of this trumpet doe much agree with the events of the *sixt seale* (for as here, so there the light of the *Sunne*, *Moone*, and *Starres* are said to be darkened) yet I judge there is a manifest difference. For here onely the *third part* of lights is darkened: but there a total defect is spoken of: besides, the Analogie of the *seales* and *trumpets* is to be kept unto what possibly we can. Now there the total Apostasie from the faith by the darkening of true doctrine under Antichrist is denoted: but here the beginning and growth thereof onely: certain therfore it is, that the total obscuration of the *Sunne* shalbe at the sounding of the *fift trumpet* following.

Whether  
the fourth  
trumpet  
doth agree  
with the  
sixt seale.

So that I doe here again follow the *Ecclesiasticall Glosse*, that the wonders of this *fourth trumpet* agree with that which happened at the opening of the *fourth seale*: As therefore we saw there a pale horle, with death his rider, and hell following, by sword famine and pestilence devouring the fourth part of the earth; by which is signified (as we have shewed) the state of the Church a little before the rising of Antichrist, beeing sick with a mortall palenes, and neare unto death: accidently occasioned by the overmuch liberallitie and indulgencie of Christian Emperours, who thereby corrupted the Bishops and Christian religion: but *principallie* by superstitious Monkes and vaine glorious Bishops, who little caring eyther for Christ or his graces, onely laboured how they might satisfy, and fill their own bellies, and establish their Lordly authoritie, turning the doctrines of faith into humane Philosophie, and Christian religion into a stageplay and horrible idol worship.

So here againe the very same thing is foretold in this trumpet under different types. For as *Anonymus*, and after him *Gagnæus* have observed, the *Sunne* shadows out the chiefe Prelates of the Church, as *Popes*, *Cardinals*, *Arch-bishops*, & *Bishops*, who ought to shine before others by the light of their life and doctrine: The *Moon*, which receives its light from the *Sunne*, to be inferior Ecclesiasticall orders, as curates and religious persons: The *Stars*: beeing lesse in light are the laitie: but I rather understand by *Stars*, Bishops and other teachers so called as we have seen Chap. I. *Verie fulie* (saith *Gagnæus*.) is the *third part* of the *Sun* sayd to be smitten, in so much that the *third part* thereof was darkened: considering how one part of Prelates doe shine in life and doctrine: others but in one onely, and a part in neyther of both. For many of them neyther burn in charitie, nor shine in doctrine (and would it were but a third part of them) but the truth is, they have onely an hypocriticall shew of true pastors: for after the likenes of this *Sunne* the *third part* of the inferior Clergie and Laiks also, were smitten with obscuritie and blindness, &c. Thus he in a general way doth not without good cause complaine of *Popes*, *Cardinals*, & *Bishops* their great Apostasie. But wee are (as I have said) to applie these things by an Analogie unto the events of the *fourth seale*.

This trumpet therefore appertaines unto the darknesse & corruptions brought into the Christian Churches during the space of three hundred yeeres, viz. from *Sylvesters* time unto the rising of Antichrist: in which time all these things were allegorically fulfilled, as histories testifie: Yet onely in a *third part*, that is, in *Europe* alone. And this againe serves for to mitigate the evils: in asmuch as not the whole Sun but onely a *third part* thereof is smitten with darkenesse: For indeed many Bishops in the East and West both Greeks and Latine did still uphold the light in the Church: For as yet Antichrist was not lifted up into the chaire of *universal pestilence*: neyther was the Church so neere unto death by a mortall palenes, although hell had almost swallowed up the fourth part thereof. Thus we have heard four trumpets of the Angels, with the histories thereof.

13. And I beheld, and heard an Angel] by this exclamation the Angel commandeth us to be much attentive to the following trumpets: because they shew forth

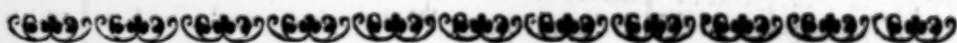
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more grievous calamities to befall the Church. For, *αγγελος* the bibles of *Montanus* read *αετης* an Eagle: so the Latine: *I saw an Eagle*, concerning which Eagle many men dispute diversly: But all other copies have *αγγελος* an Angel. Now whither wee read it, *an Angel*, or *an Eagle*, the matter is not great, onelie wee are to be attentive unto his voyce, neyther doe I thinke, that we should seek for any allegory in it. He was an heavenly herauld, foretelling farre more grievous calamities then yet we have heard in the foregoing trumpets. Neyther will I deny, but that by this Angel may be noted *Gregorie* Bishop of the Church of Rome, Antichrists predeceffour, who in his Epistles to the Emperour *Mauritius*, pointed at him as if he had been then present.

*Wo, wo, wo*] This is a voyce of commiseration in regard of the evils that hung over the Church. The threefold iteration, notes that the three following trumpets are to denounce more horrible & fatall evils unto the inhabitants of the earth, then the former.

*To the inhabitants of the earth*] This might be understood of the Church dispersed thorowout the whole world: but usually in this prophesie hypocrites and wicked men oppressing the Church, are called *inhabitants of the earth*, as we have noted on Chap. 3. 10. and 6. 10. Wherefore these threatnings are not intended against the Church, but against the wicked: which serveth for the comfort of the Godly, for howsoever they be involved in the publick calamities under Antichrist, yet these things shalbe mortal unto their adversaries onely.



## CHAP. IX.

### The Argument, Parts, and Analysis.

**I**N this Chapter are described the fift and sixt trumpets with most sad events, in which the first Act of this vision is ended, and the apparitions of the sixt seale more fully exhibited unto Iohn, touching the rising and tyranny of Antichrist both in the West, who with smoake and Locusts, that is by deceit and devilish instruments: And in the East, who with horses and armies, that is, by open warre and violence should horribly afflict the Christian world, God by them most justly punishing the idolatrie & flagitious life of Christians, and hereby calling them to repentance, but in vain. Now here principally are prefigured the wofull events which befell the Church during the space of nine hundred yeeres, or there about, both by the Popish Antichrist in the West, and Mahomet in the East, from the yeere of Christ sixe hundred and sixe untill the Countill of Constans.

### The parts of the Chapter are three:

The first concerneth the events of the first trumpet unto vers. 13. consisting of four members.

I. The apparition it self which Iohn saw: viz. a starre falling down from heaven upon the earth: to whom was given the key of the bottomlesse pit, vers. 1.

II. Four effects of this falling starre. 1. He opened the bottomlesse pit: 2. rayfed a smoak out of it. 3. with the smoak he darkened the Sunne and aire vers. 2. 4. Out of the smoake he brought forth Locusts upon the earth, vers. 3.

III. The

I II. The locusts are described by diverse adjuncts. *First* from the power they had to hurt *vers. 3.* But limited by God three manner of wayes. 1. In respect of the *objects*: that they should not hurt the elect, but onely the reprobate, *vers. 4.* 2. *In the degree of hurting*: not to kil, but to torment. 3. *In the time*: not allwayes, but for five months, *vers. 5.*

*Secondly*, from the effect of their hurting, which shalbe more bitter then death it self, *vers. 6.*

*Thirdly*, from the forme of the locusts. *First*, as touching the bodie: they are like to horses prepared to the battel: *Secondly* touching their members and habit *vers. 7. 8. 9. 10.* And lastly touching their head or king called Abaddon, *vers. 11.*

I V. An acclamatorie conclusion ending the calamities of this trumpet, and denouncing new woes *vers. 12.*

*The second part* concerneth the events of the sixt trumpet, consisting also of four members.

I. A heavenly commandement to unloose the four Angels of Euphrates, *vers. 13. 14.*

II. The execution of this commandement, or the unloosing of the Angels, *vers. 15.*

III. Their furniture and weapons, *vers. 16. 17.*

I V. The wofull effect: *The third part of men were killed*, *vers. 18.* as also an amplification of the reason drawn from the facility thereof, *v. 19.*

*The third part* is a foreshewing of the stupidity of the rest of men, and their hardening in sin, both against *the first table*, by serving and worshipping of idols, *vers. 20.* as also against *the second table* by murders, forceries, fornication & thefts, *vers. 21.*

The summe of all is this: The rising of the Eastern and Western Antichrists, the two greatest enemies of the Church is here foretold. The first whereof should destroy the Church by locusts: The other by horses, the which how and when it should be accomplished, the fathers before Gregorie could not understand, as not so much as once imagining of the histories and events which we now have, and behold with our eyes: Hence we may note the vanity of the Papists who enquire of us where the fathers, as *Augustine*, *Ambrose*, *Hierome*, *Chrysostome*, and others have written that the *Pope of Rome* is Antichrist: nevertheless they have not spared to affirme, that he should be of the *Latines*, and many other things, of which more hereafter. They had heard indeed the four trumpets: and some of them saw a great declining of the Romish chaire. But as yet the *sixt trumpet* had not sounded, which *Gregorie* beginning to hear, confidently affirmed, that Antichrist was even *at the dore*, having an armie of Priests prepared for him: and that it should bee hee who called himself, or desired the title of *UNIVERSAL Priest*. This, I say, *Gregorie* saw, & confidently affirmed, which also was accomplished (as histories testifie) three yeeres after his death.

Now let us heare *the sixt trumpet*: taking notice in the first place, that the sixt trumpet doth not follow the fift in order, but by way of a parallel they sounded both at one time, differing indeed in the qualitie of events, and places. For the fift doth prefigure the dissipation of the Western Churches; And the sixt those of the East: both, I say, at one time, but in diverse parts of the Christian world, & by diverse weapons or meanes.



## The sound of the first trumpet.

1. And the first Angel sounded, & I saw a star fall from heaven unto the earth: and to him was given the key of the bottomlesse pit.
2. And he opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, & the Sun and the air was darkened by reason of the smoke of the pit.
3. And there came out of the smoke locusts upon the earth, & unto them was given power as the scorpions of the earth have power.
4. And it was commanded them that they should not hurt the grasse of the earth, neyther any green thing, neyther any tree: but onely those men which have not the seal of God in their foreheads.
5. And to them it was given that they should not kill them, but that they should be tormented five moneths, & their torment was as the torment of a scorpion, when he striketh a man.
6. And in those dayes shall men seek death, & shall not finde it, & shall desire to die, and death shall flee from them.
7. And the shapes of the locusts were like unto horses prepared to battel, & on their heads were as it were crowns like gold, and their faces were as the faces of men.
8. And they had hair as the hair of women, and their teeth were as the teeth of lions.
9. And they had breast-plates as it were breast-plates of iron, & the sound of their wings was as the sound of charrets, of many horses running to battell.
10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five moneths.
11. And they had a king over them, which is the angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.
12. One woe is past, & behold, there come two woes more hereafter.

## THE COMMENTARIE.



And the first Angel sounded] Many (without cause) much trouble themselves about this Angel who he was. For my owne part I will onely take notice of the apparition shewed to John at the sounding of this trumpet. Hee saw a star falling down from heaven upon the earth. It is strange there should be such diversities of opinions about this starre and the actions thereof, seeing the matter in it self is not obscure.

There are not a few, who make this Angel to bee the devill thrust out of heaven for his pride, alluding to that in Isai: 14. 12. How art thou fallen from heaven O Lucifer, Son of the morning? how art thou cut down to the ground, which didst weaken the nations? And to that of Christ in the Gospell, I beheld Satan as lightning fall from heaven. The smoke and darkning of the sunne, they understand to be the blindness of men: The Locusts, to be evill Angels: the hurting, a misteading of men. But this is to generall and confused. For wherefore should an historie so ancient, and wel known to the Churches, bee exhibited unto John, as if it were a new prophesie, under an obscure type? The inconveniency whereof even Ribera himselfe  
law

far and refused: howbeit that which hee alledgeth, is to no better purpose. For he takes him to be some good Angel, to whom was given the key of the bottomlesse pit, that hee might (as a minister of Gods righteous judgements,) open the same.

Riberas opinion.

Others will have this *starre* to be Christ, who in Chap. 1. 18. & 20. 1. is said to have the key of the bottomlesse pit. But the things attributed here to this Angel, can not possibly be applied to Christ, as, the falling down from heaven, the raising of smoke out of the pit, darkning of the Sunne &c. Nevertheless I amine is of this minde, alledging that in Gen. 12. 10. & 22. 6. & Hebr. 6. 6. to fall, signifies to descend. To which answer, it is one thing to fall, and another thing to fall from heaven. Now this latter for the most part in scripture is taken in an evill sence Isai. 14. 19. Matt. 24. 29. Revel. 8. 10. as on the contrary to come down from heaven, is taken in a good sence. Psa. 124. 1. Bow the heavens, O Lord, & come down. 2 King. 19. 35. Let fire come down from heaven. Revel. 3. 12. Hierusalem comes down out of heaven from God to Chap. 10. 1. & 16. 21. & 18. 1. & 20. 21. & 21. 2. 10.

Lynes thinks Valens the Emperour to be this *starre*, who for some time was a good Catholick, but (seduced by his wife, & Eudoxius an Arian priest) he afterward fell from the light of the Catholick faith, unto the heresie of Arianisme: To him was given the key of the bottomlesse pit, that is, power to set up the Arian heresie, by which meanes the Sunne became dark, for he denied Christs divinity. By the fire, he understands the Church, being enlightened by Christ: as the fire takes its light from the visible sunne. The Locusts, are the *Manichaei*, & Goths, who being infected with Arianisme, much afflicted the Churches in the East, &c.

Lynes opinion.

The opinion of Rupertus I am ashamed to relate, who applies this to the apostasie of the Israelites, and to their punishment by the *Midianites* & *Philistines*, after the death of *Isaiah*. Now we know that such things as were past are not here revealed unto *Judas*: but that which should afterwards shortly come to passe.

The strange opinion of Rupertus.

*Alcasars* opinion is yet worse, who will have this *starre* to be the Law of Moses, the which (saith hee) as coming down from above, so presseth men, that thereby concupiscence and evill desires (the which he makes to be the Locusts) are accidentally brought in their hearts.

Alcasars opinion.

*Bellarmino* confesseth that he dares not rashly pronounce any thing concerning this dark prophecie: And yet in the mean while in a long oration, or rather a satyricall invective, consisting almost of as many lies as words, he most rashly pronounceth *Luther* to be this *starre*: The smoke ascending out of the pit, to be the doctrine of *Luther*: and that the innumerable multitude of these horrible Locusts, doe most lively expresse his disciples. But this whole fiction is so ridiculous, as indeed *Alcasar* himself derides it, I wonder (saith hee) that he did not also referre it to the fall of *Judas*.

Ad calcem tomis tertii, in prima editione,

But how should *Luther* a poore and obscure *Augustine Monke* be this great *starre*? he saith, though he were poore, yet hee became rich, though at first he professed abstinence from marriage, yet afterward hee took a wife, & of a Monke became a *stareman*. I answer, by great falling *stares* none can properly be signified; but great and mighty prelates: and therefore I wonder why he upbraideth *Luther* with his riches, seeing he neyther had, nor left any behinde him: now although it be true, he was poore (but no worldlie politician, onely a professour of divinitie) yet indeed he had many rich adversaries, and among the number *Bellarmino* himselfe was not the least, who of a Monke became a mightie Politician, & famous Cardinal. If *Luther* therefore fell from heaven, because (according to the Apostles Canon) he was married: then *Bellarmino* may as well say, that the Apostle in commanding a Bishop to be the husband but of one wife, doth thereby throw down the *stares* from heaven: But the very truth is, *Bellarmino* by this his wantonnesse of wit indeavours to darken this vision, that so he may preserve the Popes reputation, as if by this falling *star* he were not typed out, besides he would dissipate this hel-

lish



lith Imoake (if he could) from popery, least hee himself should be accounted (as in truth he is) a leading and chiefe locust among the rest. These things I thought good to rehearse, that I may not seem to despise the opinions of other interpreters: and that the reader among the variety of expositors may take what he liketh best: and the rather, because this prophesie is somewhat darke: notwithstanding if all things bee well considered, it will easilie and undoubtedly appear, that by the fall of this *great starre* nothing else is praefigured, but the apostasie of the Romish Bishop, who makes himself head of the Church: together with his devised Hierarchie. I will therefore, (not out of any sinister affection,) but truly as the things are, & according as the Lord hath made me to see now come to expound everie particular, leaving it unto the judgement of the reader.

It is plaine, that by *starres*, in the *Revelation* are noted, not Emperours or earthly kings, but Bishops and teachers of Churches: by *great starres* therefore are meant, not the inferiour ministers or Bishops (as they are called) but prelates of higher note and ranke. Now the reason of the analogie I have shewed on Chap. 1.20. to wit, because Bishops ought to shine like starres in sinceritie of doctrine, and holinesse of life: they ought (I say) to bee the light of the world. And hence it is, that with the *Catholick Glosse*, *Moralius*, *Alphonfus*, *Bullinger*, and other learned interpreters, I understand this *great starre fallen from heaven*, to signifie some chiefe and eminent Bishop: By his fall from heaven into the earth, is signified his apostasie from the heavenly truth, unto earthly doctrines of humane traditions. But who should this bee?

In the *third trumpet* the *great star falling from heaven* was the Bishop of Rome, (who beeing accounted by *Constantine* as a God on earth, and enriched with wealth and power above measure) began to swell with great pride, whereupon the successours of *Sylvester* by meanes of the Emperours decree, began to fall upon the third part of the rivers and fountains of waters, that is, leaving the studie of heavenly things, affected an earthly dominion and power over the Churches and Bishops of all Europe (which hitherto was the third part of the world) and by bringing in pernicious superstitions and worship of idols, made the waters bitter, to the destruction of the Eastern Churches.

Now this *great star fallen from heaven* is not another, but the verie same. For it is to be observed that *Iohn* saith not as before, *ἵνα ἡ ἀστὴρ ᾗ ἐκ τῆς οὐρανῆς* fell from heaven: neyther saith he, *καὶ ἵδον τὴν ἀστὴρ πᾶσαι*, and I saw to fall (although the *Latine version*, and *Beza* also so render it) but he saith: *I saw the starre (ἀστὴρ) fallen*, or, which did fall at the sounding of the third trumpet. Now here he sees the adjuncts and effects of the same Star, beeing far more grievous then before. At first he saw it to fall upon the third part of the rivers and waters, making them bitter with wormewood, so as they became mortal to many: Yet was not the same a total corruption and Apostasie. But now he sees this starre fully fallen, neither vanished away, nor perished in the waters, but sticking fast like filth unto the earth, as doe slimy and thick vapours which fall from heaven.

He saw also the key of the bottomlesse pit given unto him: to open therewithall the bottomlesse pit, &c. by which was represented unto *Iohn* a worse shape, or condition of the *Romish chaire*, viz. its total apostasie and monstrous corruption. By which it is plaine, that in this place the rising of the great *Romane Antichrist* is described: For to what other Ecclesiastical person (I pray you) can these things possibly be applied? And indeed *Gregorie* makes him to bee the Antichrist, who should affect the title of an *universall priest*: the which thing *Boniface*, the third did three yeere after his decease, beeing declared in the yeere 606. by *Phocas* the intruder *universall Pope*, chiefe Priest, and Bishop of Bishops. And therefore it must needs be that he was this starre here said to be fallen: Neverthelesse it may not be understood of *Boniface* alone, but of all his successors in that sea: even as before the *great falling star* typed out not onely *Sylvester*, but also his successors untill *Gregorie*. It is true *Boniface* himself sate scarcely one yeere on the chair of *universall* *pesilence*:

Mat. 5. 14.

The rising  
of the Ro-  
mish Anti-  
christ de-  
scribed.

*pestilence*: notwithstanding the rest who succeeded him were so far from repairing the ruin beeing once made, as on the contrary they continually proceeded from evill to worse.

I am not ignorant that some learned men doe think that *Mahomet* is here to be understood, who about this time caused an open apostasie from the faith of Christ in most of the Eastern parts, beeing esteemed by his followers a great Prophet, and so is unto this day. But I see no reason, why in scripture he should be called a *caelestiall star*, seeing it is certaine that from the very first he was a most wicked deceiver, and a cruel murderer, setting up his owne dreames by magical art, & power of the sword. Wherefore I judge that here is most plainly typed out the *Romish Antichrist* with his clergie: but *Mahomet* in the following trumpet.

*Mahomet cannot be here meant.*

The sum of all is this, that we may interpret the Revelation by it selfe, the falling of this *starre*, is that *great earthquake*, which arose at the opening of the *sixt scale*, of which you may see, what we have observed on Chap. 6. v. 12.

*And to him was given the key of the bottomlesse pit*] The principall thing here shewed unto Iohn, is the giving of the *key of the bottomlesse pit* unto this apostaticall *starre*. And hence hee is called the *Angel of the bottomlesse pit*, and *Abaddon* the king of the locusts, v. 11: Al which may most fitly be applied unto the *Popes of Rome*, who after their apostasie received this *key*. Now we are briefly to consider what is meant by this *bottomlesse deep*, what by the *gulf* & the *key* thereof, as also when, and by whom the same was given unto the Pope.

It is called in Gr. *ἄβυσσος* beeing derived from *α* & *βυθός*, or *βύσσος*, which signifies a *bottom*, as it were without bottom: or from *α* and *βύω* to cover, for the deep is covered with waters. The word in scripture is used, first for the Chaos or disordered forme at the first creation, *darkenesse beeing upon the face of the deep*, Gen. 1. 2. Secondly for the depth of the sea or waters. Gen. 7. 11. *And the fountains of the great deep were opened*. Psal. 42. 7. *deep calleth unto deep at the noise of thy water spouts*. Thirdly for hell, as Luk. 8. 31. where the devils beseech Christ, *that he would not command them to goe out into the deep*. & Rom. 10. 7. *Who shall descend into the deep?* so here and in many other places of this booke.

*The bottomlesse pit*] This is not meant of the whole *gulf*, but as it were the deepest and narrowest receptacle & filthie sinck of hell.

*The key of the bottomlesse pit*] That is, power to open and shut the same, thrusting into, and delivering out of it whomsoever he pleaseth. For *keys* doe signifie power. Now who besides the Pope doth usurpe this power unto himselfe? which plainly shewes, that he is this *apostaticall starre*.

*Was given to him*]

by whom? by *Phocas* who appointed by a solemne decree that the Pope (as being universall Priest) should have absolute and full power over all Bishops and Churches, to call and dissolve *Synods*, to confirme or abolish their decrees, & that nothing should be ratified but by the sole Authority of the sea of Rome. And hence it is, that the Pope hath power both in heaven, and earth, and hell: in token wherof he weares on his head a *triple crowne*, & thus hath written in one of his decrees: *if the Pope should send many thousands of men into hell, no man may say unto him, what dost thou?* hence he impleth lawes on the consciences, makes new articles of faith, canonizeth bookes, saintes & images, celebrates Iubilees, sends forth innumerable indulgences or pardons for sinne, emptieth purgatorie, the which latter may not untruly be applied to this *bottomlesse pit*. But in truth this key was given unto him by Satan that old serpent, according to that of the Apostle, *The coming of Antichrist shall be after the working of Satan, with all power, &c.* 2 Thess. 2.

I confesse indeed that the first Bishop or pastor of the Christian Church at Rome, received the *key of the kingdom of heaven* from Christ, that is, power to binde and loose the consciences of men according to the Law and Gospell. But Satan contrarie hereunto gave unto the Pope this bellish key: by which he hath thrust



thrust aside and made voyd *Christs key*. And hence it is that the Pope hath *two keys* crosswise in his ensignes.

Neverthelesse this came not to passe without Gods secret and unsearcheable judgement, as the Apostle witnesseth 2 Thess. 2. saying, that the comming indeed of Antichrist is with all deceiveablenesse of unrighteousnesse: Yet *God shall send them strong delusion, that they should beleieve a ly, because they received not the love of the truth*: Now this we must not understand onelie of a bare permission, as if God did nothing, but looke upon that which *Satan, Phocas & Antichrist* should doe: but hee willingly granted this power unto him by his secret and righteous judgement, that so both hee himself, and all they might bee damned who beleieved not the truth. Thus it is said also in v. 3. *that power was given to the locusts to hurt men as the scorpions of the earth have power*, that is, from their king the devill, yet so, as not without the ordering hand of God, who wisely dispoeth all things, whither don by men or devils. And thus in Chap. 13. v. 5. 7. 15. it is said, *that it was given to the beast to make warre with the Saintes, & to give life to the image of the beast, &c.*

Whence we may see, how God righteously punisheth sinne with sinne in Antichrists kingdome. And this thing we are to take notice of, that so in the midst of these Antichristian confusions we may not look upon Antichrist and the devill onely, but indeed cheifely consider and adore, the presence and secret judgements of God.

But thou wilt say, how is the *key of the bottomlesse pit*, (which Christ hath) given unto Antichrist?

I answer, Christ hath it one way, Antichrist another. Christ hath it truely and by right of his Godhead and mediation, as beeing Lord of death and hell, & that he may redeem sinners out of the power thereof: but Antichrist hath it falselie and by deceit, as beeing *king of locusts*, and impudently professing himself to bee Christs vicar: Besides he hath not the *key of hell* absolutely, but of the bottomlesse pit, or of the sinke of hel, and thence to raile the smoak of his pestilent lies & deceit, to the damnation of the inhabitants of the earth.

2. *And hee opened the bottomlesse pit*] Now *John* expoundeth the pestilent effects of this power. The *bottomlesse pit* was shut up by the doctrine of the Prophets and Apostles, who pluckt men out of the snares of Satan, by leading them unto the living fountaines of Israel: it was shut up, (I say,) almost untill these times; For hetherto the faithfull teachers took heed that this pestilent smoake might not spread it self over their Churches. But now Antichrist having gotten the *key* into his hand, unlocked as it were the verie gate of hell which before was shut. But what is this? surely nothing else but the Popes *universal power*, by which he laboured, not to open unto men the kingdome of God, but on the contrarie to unloose the verie barrs of hell, that so the world might rush headlong into the same. Now the Pope opened this bottomlesse pit, when by his authority hee established his filthy errors, superstitions, idols, &c. and tooke out of the Church the certainty of faith & perseverance, tormenting & infusing into the consciences of men feares, doubtings &c. This was the porch or entrie into hell: he opened therefore the bottomlesse pit, for the destruction of all men, like as hunters open caves & pits, whereinto the unwarie deere might fall and be taken. This was the first effect of the key.

*And there arose a smoak out of the pit*] This second effect, is an exhalation of a pestilent smoake which necessarily followes the former, as when an house of office is uncovered there ariseth a filthy stinke. And it is called a *smoake*, because it ascendeth out of hell, as smoake doth from fire. Moreover it is not a thinne, but a verie thick smoke, as of a *great furnace*, like to bakers, brickmakers, smiths, or the like.

This *smoake* is nothing els, but the blacke and smoaky divinity of the Pope: His wicked decrees touching images and idol worship, his taking upon him to purge sins by masses, penance, satisfactions, pilgrimages, almes, purgatorie, jubilees,

Rev. I. 18.  
& 20. 1.  
The difference how  
Christ and  
Antichrist  
are said to  
have the  
key of the  
bottomlesse  
pit.

ces, pardons &c: the primacie of his Romish chaire, his power in heaven and hell: to be short the whole volumes of their Canons & Decretals, together with the inextricable toyces of Scholastick divinity, by all which the Pope hath in very deed brought a thick *smoake* upon the Christian world, establishing a mingle mingle of Iudaisme & Paganisme, in stead of Christianity, & oppressing the truth of Christ with most grosse darknesse. Now the doctrines of Antichrist are compared to *smoake* from the effects thereof: For as the *smoake* obscures the ayre, hurts the eyes, causeth such a darknesse, that things cannot bee seen as they are, and he which walketh in it, is in danger to be stifled, or to fall down headlong: even so is it with Antichrists *smoake*: therefore it followeth.

*And the Sun and the aire was darkned*. The Revelation expounds it self.

The *fourth trumpet* sounding, the third part of the Sun, Moon and Stars was smitten. But here the whole Sun is darkened, and so consequently the aire which is enlightned by the same. This signifies the same evil, with the former, but more grievous: For before only a third part, but here a totall defect of the light appeareth. Nothing is more sad to behold then totall eclipses. (as happened in Egypt at Christs passion) For all things then are in darknesse, the day being turned into the night.

Now as Christ is the Sun of righteousness: so nothing can be signified by this total darknesse, but that *universal Apostasie from the faith*, which the Apostle foretold should come to passe under Antichrist. Vntill the times of *Gregorie* the third part of the Sun was smitten, that is, much darknesse was brought in to the Church by Bishops, hereticks, hypocrites, hermits and monkes, as we have before shewed upon the going forth of the *black and pale horse*, as also at the sounding of the *third and fourth trumpet*. But after *Gregorie*, *Boniface* at length, and his successors sitting on the chaire of *VNIVERSAL* pestilence, a horrible night darkened *Christ the Sun* in the Church, for all places were filled with most grosse darknesse of Popish decrees, traditions, superstitions, ceremonies, lies, fraud and Sophistrie. The summe of all is this: The darkening of the Sun which the *Apostaticall Star* brought in by his hellish *smoake* of *Popish divinity*, doth exactly answer to that obscurity which happened at the opening of the *sixth seal*. For the Sun was made black like sackcloth of hair, the Moon was turned into blood, the Stars fell from heaven unto the earth &c. by al which (as we there shewed) is mystically set forth that horrible night of blindnesse, which Christ suffered during Antichrists reigne.

But thou wilt say how can this darknesse bee applied unto the Papacy, seeing they professe the name of Christ, beleve him to be the saviour, receive the Apostolicall faith, and to be short, acknowledge the holy Scriptures of God unto this day?

Now here I desire the reader to consider what I have before answered unto this faire pretence: And what the Apostle said unto the hypocritical teachers of his time (who under a shew of preaching Christ, brought into the Church Jewish ceremonies, and a flagitious licentiousnesse of life) *they professe that they know God, but in workes they denie him*: The which how fitlie it agreeth to Antichrist the fathers of old, as *Hilarie*, *Austin* and others, have wel observed. It is true, indeed, in word hee professeth Christ, but in workes he denies him: For had he come as an open enemy of Christ, he could never have invaded the kingdome of the Church: but his coming was (as the Apostle hath foretold) *with all deceivablenesse of unrighteousnesse*.

Thus we see that Antichrist under the name of Christ should oppose Christ, and labour to destroy the faith of Christ out of the hearts of men. The proprietic of Antichrists name (saith *HILARIE*) is, to be contrary to Christ: the which is now effected under the opinion of fained piety. This is now preached under shew of preaching the Gospell, And indeed Christ, while hee seems to be preached, is denied. So *AUSTIN*: Hee also is to bee esteemed the SON OF PERDITION



who under the NAME OF CHRIST which is the name of God, thus making shew of being a Christian, exalts himself above Christ: whence it appeareth that these fathers were of opinion, that Antichrist under the name of Christ & the faith of Christ, should deny both.

But how is this don by the Papiſts? This hath fully been manifested long agoe.

They pray unto the images of Marie made of stone, wood, gold, &c. *Holy Marie, queene of heaven heare us, save us, O thou our onely hope, &c. In thee O Ladie I trust. Into thy hands O Ladie I commend my spirit. The Lord said unto my Ladie, sit thou at my right-hand, &c.* And unto other images thus: *S. Peter, S. Paul, S. Nicolas, S. Magdalene have mercie on us, save us, &c.*

Is not this in workes to deny God, and Christ the onely Saviour; albeit in the words of the Creed they doe professe him? They teach that the remission of sins, righteousness and eternal life is to be sought for in the merits of humane workes, as penance, satisfactions, Iubilees, indulgences, masses, exorcismes, processions, pilgrimages, purgatorie, &c. Is not this (whatsoever they professe) a denying of the blood and merit of Iesus Christ?

The Pope boasteth to be the *Vicar of Christ*, the *Head* and *Monarch* of the Church on earth: But Christ neyther appointed nor gave any such office unto the Church. Read 1 Cor. 12. 8. and Ephes. 4. 11. where the distinct orders and offices which Christ gave unto the bodie, are all reckoned up. Now if any man takes upon him to bee a Kings Vicar, without his appointment; is not such a one the kings enemy? as they said in the Gospell. *whoever maketh himself a king, speaketh against Caesar.* The Pope therefore arrogating to himself the title of *Christs Vicar*, doth thereby plainly prove that he is Antichrist, Christs adversary.

The Pope will be adored as God, taking divine honour unto himself. *Sten-chus saith: Constantine adored the Pope as God. Blaudus saith: all the Princes of the earth adore and worship the Pope as the chiefe God. Mennius thus writeth concerning the pope:*

Great Caesar with victorious kings;  
Whose golden crownes doe weare:  
They doe adore his footsteps, Who  
the double sword doth beare.

The Fathers of the *Lateran Council* gave this blasphemous applause to the Pope. *Thou art all things, and above all things, To thee is given all power in heaven and in earth.* And another Poet thus:

*Oraculo vocū mundi moderari habenas,  
Et merito in terris dici esse Deum.*

By thy unerring word thou rulest over all;  
And fit it is a god on earth men should thee call.

The titles of some bookes lately dedicated unto the Pope are thus. *PAYLO V. VICE DEO, To Paul the fift in place of God*; The letters of which title in Latine, doe pecifely expresse the number of the *BEASTS name 666*. doth he not therefore deny God, and shew himself to be the very Antichrist, seeing he thus presumptuously takes a deity to himselfe? Touching marriage, meats, fasting, &c. He binds where God unlooseth, & looseth where God binds. Now is not this in pride to lift up himself both against and above the Lord?

He will not that the scriptures should bee beleaved, no, neither God himselfe, otherwise then he approves off. *The scripture is not authentick (saith Eckius) but by the autoritie of the Church: And Stapleton: neither doe we beleve God, but for the Church.* How therefore can he himself eyther beleve in, or call on the name of God?

Enchi. de  
scrip. de  
authorit.  
scriptu. lib.  
1. cap. 10.  
sect. 3.

He hath made himself to bee the GREATEST high-priest of the Church, whereas Christ is called the GREAT High-priest thereof. Heb. 4. & 12. By how much therefore *greatest* is more then *great*, by so much the Pope hath lift himself up above Christ.

To be short, he not onely weakens, but labours wholly to take away all faith out of the harts of the Godly, not onely in making the scriptures (which is the rule of faith) to depend on his will: but also in denying and condemning all certainty and confidence of grace, mercie, and salvation: and on the contrarie he will have the conscience to be in perpetuall trouble, fear and doubtings. I forbear to speake more: these things are sufficient to shew how in the Papacie, the Sun was darkened by the smoake of hell.

And the aire by reason of the smoake of the pit.] The Sun being darkned the aire of necessitie must be so likewise: For the aire (darke in it self) is enlightened by the Sun. *Lyra* well understands by the aire the Church; because the Church receives her light from Christ, as doth the aire from the Sun.

What is meant by the darkening of the aire.

Now the Church vanished out of the sight of men, when she lay hid and buried (as it were) under the smoke of this pit, beeing changed into the chaire and kingdom of Antichrist. At first the state of the Church was oeconomically, wherein Christ as the onely father of his household taking a far journey even to heaven, appointed many servants over his familie, the Church, and howsoever he gave unto them diversitie of talents or gifts, yet equall power in the dispensation thereof. But Antichrist having possessed the chaire of UNIVERSAL pestilence, altered this oeconomical state into a Monarchie, and was acknowledged (in stead of Christ) to be the priest and head of the Church. But thou wilt say was Christ now without a Church, had he quite forsaken and lost his spouse? These indeed are the objections of the Romish Parasites, but they are idle and frivolous: For in the midst of the confusions of Antichrist, Christ (as we heard before) preserved unto himself out of every tribe and nation, & tongue 144000 sealed ones: So that there was a Church even in the bowels of Popery, although it were not in the least the Papall Hierarchie, which carried the title thereof.

We may also interpret the aire to be the holy Scriptures, or the ministry of the Church: for as the aire instrumentally brings the light of the Sun unto us: so by the holy Scriptures and the opening of them, the light of the glorious Gospell of Christ doth brightly shine in our harts. But now this aire was darkened, viz. by a fatal everfion of the word, and the whole ecclesiastical order. But I rather approve the former sence. For touching, the ecclesiastical order, how it began, the historie of the locusts will shew.

3. And there came out of the smoake Locusts.] We have heard three effects of this Apostaticall Star, viz. the opening of the bottomlesse pit, the smoake of the pit, & the darkening of the sun and aire. Now the fourth followes, a monstous brood of Locusts came out of the smoake of the pit.

Locusts are a small kinde of vermine having weak wings, lifting up themselves by flight so little from the earth, that they seem rather to leap then to fly. In Africa, Syria, and the Indies they are bigger of bodie, and stronger of wings: they are verie hurtfull to the herbs, fruites and trees upon which they feed, and by touching infect them: in sommer time they leap & make a creaking with their wings. Among the ten plagues of Egypt the Locusts were the eight, beeing brought by an East-winde over the whole land: Exod. 10. 13. In Joel also the Lord threatneth the Israelites with Locusts having teeth like Lions, alluding allegorically unto the Babylonians. Here also the whole description argues, that this vermine is not to be understood properly, but mystically of the troopes of most hurtfull enemies. *Who they bee, it is hard to define, saith Ribera.* And so it is, because as Papists, so also our interpreters are of diverse opinions about them.

The description and nature of Locusts.

Joel. 1. 6.

The Locusts are allegorically to be understood. *Lyra* opinion rejects the

*Lyra* interprets it of the Vandals, Gothes and Hunnes most cruell enemies of



the Church, who being infected with the *Arian pest*, spread themselves by mighty troops in the East, and in Africa, and like devouring *Locusts* miserably afflicted the Christian world. This opinion seems probable to *Tossanus*, although he follow it not.

*Riberaes  
opinion.*

*Ribera* also understands it of cruell and Barbarous men afflicting the Church, such as were of old the *Goths* and *Vandales*. But their description here seems not fitly to agree to these nations. For these *Locusts* are raised and spread over the earth by the key of the *Apostaticall Star*, that is, by Antichrists power they come out of the bottomlesse pit: but Antichrist did neither raise up, nor send forth the *Vandales* & *Goths*, unlesse it were by accident, that is, as occasioning by his idolatrie the Lord to punish men by these adversaries: besides they did not torment, but miserably murder many, & not the wicked alone, but the godly also, & this not for five monthes but many yeeres together.

*Iunius in-  
terpreta-  
tion.*

*Iunius* interprets it of evill spirits molesting the world: but the description little agrees therewith: besides it was needlesse that any such thing should be typed out unto Iohn, seeing it is well known to all, that they never cease troubling and tempting the sons of men. Moreover sensible events are undoubtedly here signified, as working upon mens senses: Whereas the evil spirits doe insensible rage and hurt the world.

*Gagnæus  
opinion.*

*Gagnæus* and some others (with whom our *Tossanus* agrees) apply it to the swarme of hereticks, which in Constantines time and after, with a mighty force, prepared the way for Antichrist. For those hereticks being come forth from the hellish smoake of arrogancie and presumption, like *Locusts* far and wide devoured the pastures of the Church. Now howsoever these things are true in themselves; Yet as *Ribera* wel observeth, the locusts here spoken of may not be understood of hereticks, because that which followes in vers. 9. seems not to agree unto them. *It was given that they should not kill them, but that they should be tormented*; Now hereticks torment not their disciples, and favourers, but such as are found in the faith who have the seal of God: whereas the locusts are commanded not to torment those which have the seal of God in their foreheads: to which we may also adde, that the state of hereticks was before described in the third & fourth trumpets: as also in Chap. 6. at the opening of the third and fourth scale: whereas it is manifest that here the rising and kingdome of Antichrist is prefigured.

*The appli-  
cation of  
the Locusts  
to Anti-  
christis dis-  
ciples vin-  
dicated.*

I therefore (leaving all these,) doe in this ascent unto the *Ecclesiasticall Glosse*, to the *Glosse* also of *Ilyricus* and *Bullinger*, who following *Bede* and *Anonymus*, understand by these *Locusts* the disciples of Antichrist, that is, the innumerable troope of the Popish clergie, neyther is there any weight in what is objected to the contrarie.

First, they say, that Antichrists kingdom is described hereafter in Chap. 13. Now howsoever this be true, yet is it not a sufficient ground to prove the thing they bring it for: For as it is both there and here described, so also (as we have shewed) it was before prefigured in the second vision at the opening of the sixth scale: yea it shall be also againe described in the fifth & sixth visions. For in every one of these propheticall visions the same is repeated, and more clearly illustrated.

Secondly they object, that these *Locusts* shall onely rage for the space of five monthes: whereas the power of the *Romish clergie* hath already continued much longer: But neyther is this to the purpose: For the time of five monthes is not here precisely to be understood according to the letter, (for in this sence it would as little agree with the *Vandals* and hereticks, whose time of rage & cruelty lasted many yeeres:) But the words allude to that space of time, in which the *Locusts* are in their chiefe vigour & strength, as we shall heare hereafter.

Thirdly they object: that the power given to the *Locusts* is not over the servants of God, but them that were not sealed. Whereas Antichrist hath power over the sealed ones, for he shall kill the witnesses of the truth. But it is one thing to kill, and another thing to hurt. He shall indeed kill the two witnesses, yet not hurt them,

them, for the spirit of life from God shall enter into them Chap. II. vers. 11. therefore properly he onely shall hurt them that are not sealed, by seducing and leading them to destruction. 2. Thess. 2. 10.

Lastly they object, that the Locusts had power grievously to torment men, the which (say they) cannot be truly said of them in the Papacy, who have lived in all kinde of carnall licentiousness. But we are to distinguish betwixt the outward condition of the flesh, and the inward state of the conscience. Outwardly indeed idolaters rejoyce greatly, & abound in all pleasures: But inwardly when conscience comes to worke, they feel secret torments: because seeking life and salvation out of Christ, they never finde any rest for their soules, but are tormented with perpenall anguish, fete and torture of hell or purgatorie, of which more hereafter.

Notwithstanding therefore all the foresaid objections, we understand by the Locusts the Romish clergie, unto whom the whole description & all the effects thereof doe fitly agree.

I. The Locusts remaine skipping on the ground, and fly not up into the aires: So this wicked clergie favours nothing but earthly things: seekes only after them, and not the things that are above.

II. The Locusts goe forth in great troopes: so in the Papacy there are seen innumerable swarmes of religions orders: in so much that one of their Generals (as Sabellicus recordeth) promised sometime unto the Pope, to send a compleate armie of thirtie thousand souldiers, consisting onely of Franciscane Friers, to warre against the Turks, without any interruption of divine service unto their cloisters.

III. The Locusts sing, and skippe in summer, and delight in ease. What doth this sinfull clergie? But perpetually sing, dance, and delight in pride and luxuriousness, beeing in the meane time serviceable neither to God or men.

IV. The Locusts though but litle yet are gorballed creatures, & fall upon, consume and destroy most pleasant feilds & gardens. The false Romish clergie loves to bee in the greatest and chiefest cities, possesse the pleasantest vallies, insinuate themselves into great mens favour & families, spoile & devour widowes howses, build their cloisters, colleges and palaces in places most commodious, gather infinite riches without labour, &c. But let us see in order the rising of these Locusts, their power, age, figure and polirie, al which is here set down by John.

And there came one of the five angels. The rising of the Locusts is out of the pit. Signifying their greater and lesser orders, their severall religions and innumerable families of Franciscans, Dominicans, Benedictines, Cistercians, begging and barefoot friers, whippers, Capuzins, Jesuits &c. all which springing out of the smoake of humane traditions have through the authoritie of the Apostated Scave spread themselves over the Christian world: And indeed the inventions of merits, satisfactions, penance, masses, pardons, purgatorie &c. were the roote of these innumerable sects and orders. He that will, may read a whole volume in Hospinian touching the originall of Monks, and to doing he shall not need any other commentarie to unfold the wonderfull birth of these grassewormes, springing out of the vaine inventions of Popish darkness, as out of the smoake of the bottomlesse pit.

And power was given unto them: Now he describes their office and power. The Locusts is a litle and weake creature: beeing able to bite and gnaw nothing save herbs and the flowers of trees. But these Locusts have a mightie & deadly power, like unto the scorpion of the earth, that is, who hide themselves in the earth under stones, hills, and cliffs of wals, to hurt them that passe by, by which is noted their most dangerous power, altogether venomous, secret and full of wiles, in so much as it can hardly be avoyded. For the scorpion is a litle worme, faire and no way terrible to the sight: but striketh deadly with his taile, infusing his mortall poyson into the wound. So these spiritual flyes appeare to be weake without

Applica-  
tion of the  
Locusts to  
the Romish  
clergie.

The origi-  
nall of the  
Locusts is  
out of the  
smoake of  
the bot-  
tomlesse  
pit.

Their  
power.



sword or weapon, in their behaviour & habit reverend, insinuating themselves by flattering speeches into the mindes of men: But they infuse the venome of their pestilent doctrine into the harts of the simpler sort: And as the scorpions sting is not felt at first, but the venome workes by little and little untill it penetrate into the vitals of the hart: so at first the bitings of these grasshoppers are not felt, but rather their pious deceits, are verie pleasing unto men. But at length the deadly poyson comes forth, causing their miserable consciences to rush head long into the sorrowes of death, and gulfe of utter desperation.

But whence have these *Locusts* this great power? *It is given them*: by whom? *First* from their king *Abaddon*, or Antichrist the Apostated starre, by whose power so many orders were authorisid and canonized. *Secondly* from Satan, by whose effectuall working the *Son of perdition* came to sit in the temple of God. *Lastly* from God, without whose most righteous permission, neyther Satan, nor *Abaddon* could have effected any thing. So that the *Locusts* have their venomous power from God also, yet in wrath. For it seemed him good in his righteous judgment by the *Locusts* to punish the horrible blindnesse and idolatrie of the Christian world: as the same Apostle witnesseth: *wherefore God sent them strong delusions &c.*

2 Theff. 2.  
10.

4. *And it was commanded them that they should not hurt* The limitation of their power is here added, and it is threefold, as we noted in the *Analysis*.

*First*, they are not permitted to hurt everie one, according to their owne, Satans and Antichrists lust: but some onely: in which againe we observe three things.

*First*, it is expresly said, that it was *commanded them*. But by whom? by Satan, or *Abaddon*? no verely: for it is their desire to bring all unto destruction. But by God, who by his secret providence restraineth the tyrannie of Satan & Antichrist, that they cannot rage promiscuously over all. This is the first consolation of the godly, that the tyranny of Antichrist is limited by the power of God.

These Locusts are no herb devourers.

What is meant by Grasses, green things, & trees.

*Secondly*, such whom he may not hurt, are here noted. *viz. Not the grasse of the earth, nor any green thing, nor any tree.* Now these ordinarily are the sweetest pastures of the *Locusts*. But God permits them not to touch these. By which we may understand, that these *Locusts* are no *grasse eaters*, or *herb devourers*: for *Antichrists* clergie feeds not on *hay*: the which also shews, that the *grasse* & *trees* here mentioned are not literally to be taken, but by allusion to the pasture of the *Locusts*. The *Grasse of the earth* notes (as also Chap. 8. 7.) the generalitie of the faithfull, which shall as yet bee under Antichrist. *Green things*, that is, such Christians as are in civill authoritie (for the greene wood is strong) namely such Princes, Kings, and Emperours, as have manfully opposed Antichrists deceits. *Trees*, such godly pastors and teachers as in Antichrists kingdome were eminent in piety & zeale of pure doctrine, & contradicted his wicked devices. These the *Locusts* are forbid to hurt: that is, to seduce and destroy them. But thou wilt say, these as hereticks they chiefly persecute, hurt and kill. Chap. 11. It is so indeed, but by killing they hurt them not, because they can no way hinder their salvation. This is a second consolation, that the elect shall be freed from the biting of the *Locusts*, by the providence of God: For it is impossible they should bee seduced: *None can pluck Christs sheep out of his hand.*

Hence it evidently appeares that the Lord hath preserved in the greatest darknesse of Poperie, *Grasse*, *Green things*, & *Trees*, that is, some thousands of Saintes, whose salvation the *Locusts* could not hurt. The Sophisters of our dayes ask where the Church was before *Luther*, If the Papacie was not? Now here we answer, that it was in the Papacie, but not the Papacie, because some continually were saved, who held the foundation, and were not mortally wounded by the scorpions.

*But onely those men*. *Thirdly*, these whome the *Locusts* might and should hurt are here specified: *men which have not the seale of God.* By which we are not to understand,

denied: as if the *Grasse, Green things, and Trees* were not men also, but onely that they are not of the number of those men, that should be hurt. For in Chap. 7. *Men* are divided into *sealed men*, and *not sealed*. The *sealed*, are the faithfull or elect: These are green grasse, & trees: the which the *Locusts* are prohibited to hurt. The *not sealed*, are the reprobate: among whom is Antichrist himself, as also these *Lambs*, who are commanded to hurt them which are not sealed: not as if they themselves were not also men unsealed, but because here they represent not men, but *Satan's instruments*.

Thus then we see that the *Locusts* have power given them onely to hurt such as have not the *seal of God in their foreheads*, (of which see Chap. 7. 2.) as the Apostle *John* holdeth 2 *Thess.* 2. 9. that Antichrists coming should bee after the working of *Satan* with all power & signes, & lying wonders, in them that perishe, that they should believe it, because they received not the love of the truth, that they might be saved.

By which words the Apostle gives us to understand: First, that Antichrist shall establish his power by cunning and diabolicall deceit. Secondly, by his tyranny he shall oppress the greater part of men in the Christian world: as not being sealed. Thirdly, that Antichrists followers shall inevitably perish & run into destruction. Fourthly, that their destruction shall be voluntarie and just, because they cast off, or receive not the love of the truth, rather delighting in Popish dreams and Lyes. Lastly, that under Antichrist there shall be alwayes some sound teachers of the truth, who shall suffer grievous contradiction: as in Chap. 11. 4.

5. And it was given them that they should not kill] The first limitation of the *Locusts* power, we have heard: here is added a SECOND, that they should not kill men but torment them: also a third limitation, not alwayes, but for five months. Behold the wonderfull lenitie of God even in suffering the wicked, limiting and moderating their plagues, who deserve to be destroyed all at one instant. The elect under Antichrists kingdom he altogether preserves from the mortall biting of these scorpions, inasmuch as wee doubt not, but that there are still some godly groaning under his tyrannie in the heart of Popery, as in *Rome, Italie, Spaine, &c.* The other idolatrous troop he will not suffer the *Locusts* suddenly to kill: to the end they may have time to repent: But onely to torment them: that thereby they might be stirred up to seek remedie for their sowles.

Notwithstanding it seems that not so much a mitigation, as an exasperation is signified by the foresaid limitation: For it is far worse to bee tormented with a lingering disease, then suddenly to perish: neyther may we doubt, but that by this kinde of hurting is designed not a civill but an Ecclesiastical kinde of *Locusts*: because they shall not kill mens bodies, as did the *Vandalas, Gothes*, and other open tyrants: but they shall torment mens soules and consciences, torturing them continually as on a rack by their deceitfull doctrines of penance, satisfactions, purgatorie, &c. Now what, (I pray) can be spoken more openly against the impostures of that false and Antichristian clergy? By which indeed for the present they kill not the bodie, but torment the wretched conscience by shewing them remission and expiation of sin, not in the faith of the Gospell, in the mercies of God, and in the blood of Christ, but in the merits of good workes, auricular confessions, numbring of sins, imposed penance, pœnal satisfactions, going in pilgrimage to the sepulchre of our Lord, S. James, the ladie of Lauretta, in travels by sea and land, in fasting and abstinence, in masses, in almes, and legacies, building of Closters, in Monks coules, in whippings, in going barefoot, & lastlie in the Popes jubilees, & indulgences bought for money. Now what are all these things, but the sinful devises of men, altogether tending to the wounding of mens consciences, and no way serving for the healing and helping of the same. For in vaine is the Lord worshipped with the doctrines of men.

This is the miserable rack of the conscience, none greater then it, nor more dangerous: Let the historie of the Romish Church and Emperours be read, and there

The 2  
Thes. 2. 9.  
10. explained.

This tor-  
ments notes  
the Eccle-  
siastical  
Locusts.

Isa. 29. 13.  
Mat. 15. 9



there it will appeare that many through the furie and rage of the Locusts, have been so stirred up, and brought to such madnesse, as to quiet their consciences, they have of their own accord layd down the government of the Empire and kingdoms, put themselves into religious Covents or monasteries, built Cloisters and Colledges for Monks with great liberallity, thereby to redeeme soules, have taken upon themselves religious orders for the expiation of sins, have worn either dead or living the cowles or hoodes of begging Fryars: but in all these things, what could they find, or hereby receive, but a perpetual torture & trouble of conscience, a dreafull feare & doubt of beeing deceived. We need not therefore seek these *Locusts* among the *Vandales*, *Goths*, *Huns*, *Saracens*, *Mahumetans*, &c. For these did promiscuously rage and tyrannise by fire & sword against the persons both of the just & unjust. Besides it is verie cleare by the matter it selfe, that Ecclesiastical & religious deceivers are here meant: who torment indeed continually the fearfull consciences of men with the terrours of hell & purgatorie: but send them not for releife to Christ by faith, but to the Popes lawes, that is, in stead of Phisick administer poyson, and precipitate their soules into the gulfe of finall desperation.

Moreover we are againe to take notice of the word *idū* it was given, which I find to be twenty times repeated in this booke about Antichrists tyranny, that so we may understand, that he doth not thus rage by chance, but as beeing Gods scourge to punish the ingratitude of the Christian world: as also that he is bound & limited by God, and cannot goe beyond the same. The which serves for our great comfort.

*Five monthes*] This is the third limitation of their power, serving also for our singular consolation: Seeing God hath prefixed a certaine time to these *Locusts*, beyond which they shall not longer rage & torment. Interpreters discourse diversly about these *five monthes*.

Some take it properly for five *Egyptian monthes*, or an hundred & fifty dayes, the time that the waters of the flood increaled upon the face of the earth: some take it for so many yeeres. Notwithstanding they are much troubled how so short a time should agree to the tyranny either of the *Vandales*, *Saracens*, or *Papish clergie*. *Bullingers* exposition best agrees with the nature of the place, viz. that the mitigation is taken from the age of *Locusts*, which ordinarily is no more then *five monthes*, making the sense to be thus: that as the *Locusts* continew not hurting the whole yeere thorow, but sing, leap, and feed upon the grasse scarcely during the five summer monthes, that is, from *April* unto *September*: even so a certaine time is defined to Antichrists seducers, after which they shall torment men no more. But this seems not to agree with histories: For the Pope hath now for a thousand yeeres & more sent forth his *Locusts* to spoile the field of the Church: neyther doth the end as yet appeare: Yea he shall continue devouring untill he bee consumed by the *brightnesse of Christs comming*.

But this no way contradicts what we have before said, for what are *five monthes* with the Lord, seeing with him a thousand yeeres are as one day? The time therefore of the *Locusts* is hereby designed, not as if it should be no longer then an hundred and fifty dayes, or yeeres, but because it should be short: a definite time, being put for an indefinite: And thus also *Alcasar* expounds it indefinitely, although (contrarie to the scope) he applie it to the plagues and conversion of the Jewes. But we are taught, however Antichrist shall remaine with his *Locusts*, yet when he shalbe revealed, his tyranny & the power of the *Locusts* shalbe so weakened, that they shall not torment men any more, or at least not so much as before they did: The truth whereof we see through Gods mercie these hundred yeeres accomplished, both in Germanie & other kingdoms. For now the biting of these *Locusts* is not so forcible, but everie where that ancient power of those scorpions lies under contempt, because the *five monthes* are ended. And as *Polydore Virgil* writes & perswades in his seventh booke Chap. 3. *It would bee very profitable*

table that these dregs of men, as superfluous members of Christian religion, were cut off & utterly consumed, that so they might no longer with their filthinesse staine the puritie of Gods worship.

And their torment] He amplifies their torments from a similitude before spoken of ver. 3. for as the power of *Scorpions* was given to the *Locusts*: so their biting and torment is like unto that of *Scorpions*. The paine at the beginning is indeed not great, but suddenly so increaseth, that if remedie be not had, it will kill the person wounded, within four and twenty houres: even so howsoever at first men little regard the biting of these *Locusts*, but give way to small reason and licentiousnesse: yet at the houre of death all things appeare horrible and mortal.

6. And in these dayes men shall seek death] Another amplification of the torment taken from the most lamentable effect thereof, by which mens lives are not onely made bitter, but so detestable, as that they shall preferre death (of which all men stand in feare) before life: they shall, I say, desire to change life for death, and good for evill. Now this is not the property of men sober, but mad: noting how this biting shall infatuate and besott people, no otherwise then as it ordinarily happens to such as are bitten by mad dogs: Even so these little beasts with their stings have befooled the greatest kings, and wise men of the earth, as that they have suffered themselves to be dwawen; lead, set on work, and sent wher-ever they would, yea to be perswaded, that black was white, that life eternal was comprehended under the hood of Monkes, that holie water purgeth sin, & quencheth the flames of purgatorie; that so at least they might find some ease for their consciences, the which notwithstanding they obtained not. It is well knowen, that such was the *Germanes* devotion to the Papacy, and in their devotion such madnesse, and in their madnesse such brutish obedience, as that they would doe any thing how absurd soever (so it were imposed by the *Locusts* in the Popes name) for to redeem soules out of hell and purgatorie: Insomuch that the *Cardinal CAJETAN* said (as it is reported) that if *Luther* had not beene, the *Germanes* at the Popes beck, would have eaten (like oxen) hay for their provender.

And shall not finde it, but death shall flee from them] A further increase of sorrow: they shall not finde remedie for their torments, no not in death. For there is no man but would rather once suffer death, then to be tormented with perpetual fear and expectation eyther of purgatorie, or the flames of hell fire. Then shall that saying be in force,

*Mors optanda magni: sed enim sua funera passis*

*Major ab extremo restat agone dolor.*

Death wish'd is rather, but  
her funerals beeing over,

From extreme torments felt,  
Remaines a greater dolor.

Death shall flee from them] because eyther through superstition, or feare they be shall hindered from laying violent hands upon themselves. The trembling therefore of these shall not be unlike the anguish of the reprobates, mentioned in Chap. 6. 16. who cried to the mountaines, fall upon us, and hide us from the face of him that sits on the Throne, & from the face of the Lamb. Notwithstanding the judgement of the last day is not here as yet treated of: but thereunto are compared the torments with which the *Locusts* tortured men that were not sealed. Now the Lord Iesus keep us from the venome of such *Locusts*. Their forme now follows:

7. And the shapes of the Locusts] The reason why they are thus lively expressed before our eyes as in a table, is, to the end we might the better take notice & shun these pestilent creatures. Their figure is so monstrous & horrid, (not like the natural *Locusts*) that the verie sight of such a monstre would affright a man, neither may we imagine the description of this monstre, to bee like unto that which *Flaccus* jestingly describeth in the beginning of his art:



*Humana capiti cervicemq; pectus equinum  
 Longera si velit, & varia inducere plumas  
 Vultuque collata membra, ut turpiter atrum  
 Desinat in piscem, mulier formosa superne;  
 Spectatum admitti risum teneant amici?*

If to a humane head a painter should thus doe  
 A horses shoulder joyne, and sundry feathers too:  
 And that the members all did represent in show  
 A woman faire above, an ugly fish below:  
 The friends which came to see, would laugh at it & throw?

But this monstre is formed of diverse, & those the crueller sort of shapes. The whole form at the first appearance represents a fiery warlike horse: having a mans face, and hair of a woman: but Lions teeth strong to rend asunder: a breastplate of iron to bear off blowes: the sound of his wings terrible: the taile, stinging as a Scorpion ready to hurt every one; to be short not unlike to the Chimera or monstre in Homer.

*πρὸς δὲ λαὸν, ὀπίσθω δὲ δράκων μεσσην χίμαιρα.*

A Lion before, a dragon behinde, and a goat in the middle.

Now certaine it is, that these similitudes are not to be taken properly, but mystically: as wee have distinguished the forme of them in the analysis, partly by their outward proportion, as *members & body*: partly by their *habit and armour*: and partly by their *head*: by all which is signified the power and force of these beasts: And it doth so fully agree with the *Antichristian clergy*, as that nothing can be more evidently spoken. But now let us consider the particulars.

*Take unto horses prepared unto battle*] Horses prepared for warre are well fenced, armed, fitted, & having fierce riders on their backs, thereby become very cruel, & with a blinde force rush terribly upon the enemy. With the like cruelty these Locusts, beeing fitted and pampered in their cloisters, & strengthened with the power of Abaddon their rider, they furiously oppose the Gospel of Iesus Christ, some by railing in their Pulpits, by disparagements, pasquils &c. Others by cruel contests & bloody designs, as the histories of Emperours, but chiefly of the *Huns, Franks, & Others* have testified long agoe: namely, that they more frequent stables then temples, & better know how to handle bridles then bookes, more fitted & prepared to occasion, and wage warre to the destruction of the Christian common wealth, then to performe holy duties. An instance for this we have in *Hungarie*, for by the means of these Locusts she lost her two kings *Vladislaus & Ludovick*, together with the two lamentable overthrowes & discomfitures by the Turks at *Varna & Mochus*.

*And crownes on their heads*] Ribera, (but ungroundedly) understands hereby the crowned helmets of Kings and Princes, which should make up the army hee dreameth of. But *Helmets* will not well suit with the *haire* here mentioned v. 8. Besides it is manifest that the Locusts are described by a threefold ornament of their head, viz. *their golden crownes; humane face; & comely haire*, the which three things may most fitly be applied to the *Papistical clergy*, for their heads beeing halloved, they curiously shauē, and cut their haire round, *crowne wise*, as it is called, in which they say they are like unto kings, because they may (as kings,) command the consciences of the laity, and impose lawes upon them.

The King of the Locusts weares on his head a triple crowne of most fine and bright gold, as governour both of heaven, earth and hell.

The Cardinals weare mitres glittering with precious stones; which first was set on the head of Pope Sylvester by Constantine the Emperour, if it may be credited.

The Bishops, and Abbats also have precious ornaments wrought with gold and silk: so that we need not much scruple what is meant by these crownes.

*Faces of men*] They are men, but they alter their shape, by profession & habit, separating

separating themselves from men: however they retain humane faces, least men should abhorre and avoyd them. This signifies the fained humanity of these *spiritual Locusts*: none seems more affable then they: They know how to flatter the Pope himselfe, Kings, Princes, Courtiers, &c. insinuating themselves beyond measure into the favour of all both men & women, being very acceptable to the world, & esteemed as peaceable, wise, sober and godly persons: whereas indeed they are carnall, and plotters of mischief. Many of them also are learned eloquent and wonderfull crafty, by which they gaine authority both to themselves, & to their followers.

8. *Haire as the haire of women*] This is the third ornament of their head, which serves to take away *Ribon* literal exposition of a real military army. Women doe much delight to cheerish, colour, and soften their haire: so these *Locusts* are tender and effeminate: they curiously shave and compose their haire: moreover in their clothing are delicate, tender, and gorgeous, wearing long robes, silken & embroidered garments. Now its a question, *Austin* alluded not to this place, upbraiding the *Monks* of his time for their riot & effeminate nourishing of their haire: calling them *hair-brothers*, who carried about their hypocricie to sales, fearing, least a shaven holinesse should be lesse esteemed then a haire.

Synec-  
doche.

De opere  
Mon. cap.  
31. 32.

And their teeth were as the teeth of Lions] He alludes to the *Locusts* in *Psalm 118*. Lions are ravenous & terrible: So these under a humane face, hide their *Lions teeth*, by which they snatch all things, empty the common treasures, devour widowers houses, lay wast orphans fields, & all under pretence of religion towards the godly, falling into their hands they are cruel & merciless; witnesse the *Spanish Inquisition* & other histories. They make use also of their *Lions teeth*, in their letters & disputations cruelly tearing, or blaspheming the truth & teachers thereof, least they should seem to bee overcome.

9. *And they had breast-plates*] Iron shields & breast-plates keep off blowes from the hart: noting, that it is not easie to hurt these *Locusts*, having diverse *breast-plates* as first their priestly rites & priviledges, by which they are exempted from all civil power, in so much that they may not be attached by the magistrat for criminal causes. This *breast-plate* *Henry IV.* & *Frederick I.* sought to break in peeces, but for this very thing they were cruelly persecuted by *Apollyon the king of Locusts*. Not long agoe the *Venetians* also unable to beare the insolencies & horrible wickedness of the *Locusts*, would not suffer them in their territories, but its to be feared they shall not escape the curse of their *Abaddon* for it. Secondly they have for their *breast-plate*, kings, princes & other powerfull patrones, favourites & vassals of the Pope, by whose weapons, they are sheltered & defended, that none without eminent danger can doe them any hurt. Thirdly the orders & societies of Monks & spiritual fraternities are so closely linked together, that they can hardly be broken. For as a *breast-plate* made, & closely knit together of many little rings, cannot be pierced thorow by the edge of the sword: so these *Locusts* by a brotherhood are so linked in one, by oathes & vowes, as none can hurt them, but they on the contrary may easily hurt whomsoever they please.

The sound of their wings, was as the sound of charrets] *Locusts* have little wings, yet by beating them together make a great noyse: so these by their secret wings make a dreadfull sound. Their wings are their priviledges, by which they have lift up themselves above the condition of al other men, & growne to that hight of impudency, as to despise governments speake evill of dignities, & are a terrour to Kings & Emperours. Out of these wings proceeds the terrible hishing of their sermons, disputations and seditious writings, sparing no man of what state or qualitie soever: but keeping them under with feare of excommunications. And as Chariots strongly compassing an army about, cannot easily be broken: so these by the sound of their priviledges preserve their Cloisters. They runne also to warre, and whosoever subjects & fals not downe before them, they bitterly curse and anathematize.



10. *And they had tails like to scorpions*] This whole verse is explained by vs. 3. & 9. where it is shewed what is the power of scorpions; and how far the same was given unto the Locusts, viz. not to hurt all, but such only as were not sealed in their fore-heads: nor to kill, but to torment them with the venom of scorpions; neither perpetually but for five months. All which, both what it is, and how it hath been don by them, I have there shewed.

The summe is this: in their face, they seeme frindlie-like men: Their tails are hurtfull like scorpions: Honey is in their mouth, but gall in their hart: such as they intoxicate with their doctrins, they mortally wound, like unto them that are stung with the scorpions tale. In word, countenance and gesture they promise salvation, but whom they strike they draw with them (thruout purgatorie) into destruction. *Anonymous* saith well, that Officials, Commissioners, Priests, Registers, Chancellors, Apparours, are the *Plagues* talen, who like venomous serpents by their wicked life and doctryne, (howeuer they pretend piety) poison both church and people.

11. *And they had a king over them*] The monarchical politie of the Locusts now followeth. In *Reuer. 20. 27.* it is said that the Locusts have no king. But these have one. For they are unlike to other Locusts & much more prudent: having set over them a king, under whose protection they may safely creeke, skippe and destroy the fieldes. This king is here called the *Angel of the bottomlesse pit*, beeing that apostated starre, to whom in *v. 12.* was given the key of the pit. Now least we might have thought it was the Angel, who *Chap. 1. 18.* & *20. 1.* is said to have the key of the bottomlesse pit, that is, Christ, he expresseth his name *Abaddon*, which is Hebrew, with the Greek or Chaldie termination, we finde the word in *Iob. 28. 22.* & *Prov. 27. 20.* signifying destruction, of *Abaddon* perished, in *Piel*, destroyed. *Iohn* adds the Greek interpretation, *ὁ ἀπολλύων*, or *destroying*, or *ruining* out; that is, the destroyer of the Church.

Here with our doubt, by this *destroying King* is meant that *vile* *ὁ ἀπολλύων* or son of perdition, spoken of a *Thess. 2.* 10. called by an Hebraisme both passively and actively, to be destroyed by Gods judgement, & destroying himself & his followers. Moreover it is manifest to all, that the son of perdition is Antichrist: giving us a most certaine proove that both this king *Abaddon*, & the apostated starre, is meant of Antichrist. Because in both places he is said to be the *angel of the bottomlesse pit*, in an evill sence. Now seeing it hath been proved that the great star fallen from heaven, typed out the greatest Bishop, that is, the Bishop of Rome, who after *Gregories* time was set in the chaire of *Universal* p'sidence: it must necessarily follow, that hee also is this *Abaddon* king of Locusts.

12. *One woe is past*] A transitory clause to the following trumpet. *One*, viz. of the three woes, which were yet to sound *Chap. 8. 13.* Thus we see the *woe* of the first trumpet signifies the most sad calamities under the kingdome of the Locusts, not killing men bodily, but torturing them with spiritual torments; more bitter then death it selfe.

*Is past*] It is said to be *past* not as beeing accomplished, but respecting the apparition: for these calamities were not as yet past, but to come to passe afterward. Yet they were *past*, inasmuch as they appeared no more to *Iohn*, & were fully written by him: the meaning is: The wofull state of the Church hitherto under the *Western* Antichrist, or king of Locusts is *past*, that is, hath appeared, & is written down.

*And behold two more*] The first of which representes the calamities of the *Eastern* Churches under Mahumet, at the sounding of the sixth trumpet: The latter shadowes out the last judgement at the sounding of the seventh and last trumpet.

*Come hereafter*] For, are yet to be written downe after the first: because men remaining in their sinnes, God goes on with further punishments. *Μᾶλλον ταῦτα* hereafter, appertaines not to the time of the events, but to the order of the visions: because

because the fifth and sixth trumpets sounded both at one time: For both the Western and Eastern Antichrists, began together to tyrannise over diverse parts of the Christian world by different wayes or weapons. Therefore the fifth & sixth trumpets are parallels, as sounding at one time.

*The second part of the Chapter.*

*The sound of the sixth trumpet.*

13. And the sixth Angel sounded, and I heard a voyce from the foure hornes of the golden Altar, which is before God,

14. Saying to the sixth Angel which had the trumpet, Loose the foure Angels which are bound in the great river Euphrates.

15. And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yeere, for to slay the third part of men.

16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of Iacinth, & brimstone, & the heads of the horses were as the heads of lions, and out of their mouthes issued fire, and smoke, and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouthes.

19. For their power was in their mouth, and in their tails: for their tails were like unto Serpents, and had heads, and with them they doe hurt.

**THE COMMENTARIE.**

13. **And the sixth Angel sounded** The second wee now followeth, the which in outward appearance is more dreadfull then the former: for whereas the former, was a spirituall affliction of the Christian world by monstrous Locusts; miserably deceiving, & tormenting the consciences of men under the Western Antichrist, or apostated floure. This on the other hand is corporal, shewing how the third part of the Eastern world shal cruelly be murdered by savage nations, that is, under the Mahometane Antichrist in the East.

Now there are diverse opinions about this trumpet, & these Angels. **Andreas** (whom **Ribera** and some of ours follow) takes these Angels for foure evil spirits. Onely herein they disagree, for first the Papists suppose they were really bound in the river Euphrates by the coming and passion of Christ: yet at length loosed, for to hurt the sons of men: as in **Tib. 8. 3.** the Angel **Gabriel** is said to bind the evil spirit in the utmost parts of Egypt, &c: For they thinke it not contrarie to the analogie of faith to hold, that some evil Angels are by the Lord sometimes confined to certaine places, to the end they might not so freely rage as others doe. But the other understand the river Euphrates here mystically of the spirituall Babylon, because the armies here described go forth to a spirituall warre under the Popes kingdome, but I doubt whither this agree to the truth of the vision and histories.

**Lyra** interprets it of the Abettors of hereticks in **Gracia & Italie** about the yeer

The interpretation of Andreas & Ribera.

Lyraes opinion.



of our Lord 493. when *Anastasiu* an *Erychinian* reigned at *Constantinople*, *Theodorick* an *Arian* in *Italie* there beeing then elected in *Rome* two *Antipopes*, *SYMMACHVS* & *LAVRENTIVS*, by whose contention a horrible warre was occasioned, to the destruction of many thousands of men: according therefore to his opinion the foure Angels let loose at the river *Euphrates* are two Kings, and two Popes raised up in the *Romaine Empire*. By the first Angel that sounded he understands *Paschasius* the Cardinall, who assisting *Laurentius* the *Antipope* against *Symmachus*, was the trumpet of those trumpets. But this seems to bee to straight an interpretation of so waighty a vision. Neither would it bee a hard thing with as much colour to applie many particular histories hereunto. But here undoubtedly is intended an universall and durable persecution against Christians.

*Brightman* a learned interpreter, applies all this to the rising of the *Ottoman Empire*: which at first began about *Euphrates* by the *Saracens*, who conspiring with the *Turks*, at length by degrees enlarged their Empire over a great part of the world, to the effusion of much Christian blood, about the yeere 1300. the which opinion doth well agree to the vision, yet it seemeth: we are to ascend higher, even to *Mahumet* himself the first author of the *Eastern apostasie*: as *Bullinger* & *Illyricus* doe rightly (in my opinion) interpret it. For about the same time that the *Romaine Bishop* was crowned by *Phocas* *VNEVRRAI* king of the *Locusts*, and so (according to *Gregorius* opinion) declared to be the *Antichrist*, there arose in the East a new *Mahumet* as fell by this occasion.

The original of *Mahumetism*.

*Mahumet* answer to the *Saracens*.

*Heraclius* the Emperour *Phocas* successeur having ended his warre against the *Persians*, dismissed without pay his *Saracene* souldiers, whom he had in his armie under their captaine *Homar*, these beeing returned into *Arabia* asked counsell of *Mahumet* the false Prophet, at that time famous by a new kind of doctrine patched together of *Judaisme*, *Christianisme*, and *Gentilisme*. (For of the *Iewes* he borrowed circumcision and some other rites: of the Christians the doctrine of love and duties between man and man: of the Pagans militarie discipline, &c.) who gave them this for answer: My will, saith he, is, that yee executing the commandements of the Law doe in mutuall love and charitie stick close to each other both in riches and praverie: that ye pollute not other mens wives by adulterie, that yee abstaine from evill your selves, and hinder others also, doe good and perswade others thereunto, wage warre in the name of God, by feare and force impose lawes on the disobedient, in doing whereof I certaintie promise paradise unto you.

This doctrine (which *Mahumet* afterward put into his *Alcoran*) the *Saracens* with their captaine *Homar* received, and drawing the rest of the *Arabians* into a societie of warre with them, in short time they subdded and brought under their power the neighbouring provinces of the *Romaine Empire*, in all *Arabia*, *Palestina*, *Syria*, *Egypt*, *Africa*, *Cypresse*, and many cities of *Asia* the lesse even unto *Byzantium*, withall propagating and establishing the impieties and blasphemies of *Mahumet*, and on the contrarie rooting out Christian religion, which indeed at that time was every where much corrupted: at length they entred into *Spaine*, and held it in their possession, untill in the yeere 1492, at which time (after most cruell warres, and with great difficulty) they were driven thence by *Ferdinand* king of *Castile* grandfather to *Charles* the fifth. To these *Arabians* and *Saracens*, the *Tartars* & *Turks* (professing the same *Mahumetan* religion) joyned themselves, who at length all of them by mutuall consent became one Empire, whereof *Ottomas* a Turk by nation, was the first Emperour, in the yeer 1300 as hath been said, and hence it is called the *Ottoman* or *Turkish Empire* unto this day: since which time they have by cruell wars (præfigured in this trumpet) enlarged their borders through *Asia*, *Africa*, and almost whole Europe even into the very hart of *Hungarie*. Now these things thus briefly premised in an historicall way, we may the more easilie understand the types of the following trumpet.

And

*And the first Angel standing.* In the person of the Angel I seek for no mystery. By his standing he gives us a signe w<sup>th</sup> to observe the future events, which shall here be represented. First he notes the author of the Revelation, viz. Christ, whose voyce he heard from the four horns; that is, out of the midst of the golden altar, the altar mentioned Chap. 8. 3. which under the Law was a type of Christ. The horns thereof are mentioned in Exod. 30. 10. where the high priest is commanded once every yere to make an atonement (with the blood of the sinne offering) upon the horns of the golden altar for the finnes of the people: to signifye that their sins should be at length truly expiated by the blood and intercession of Christ.

It was before Christ. Not as if there were in heaven a golden altar; but it is an allusion to the ceremonial type. For the golden altar stood before the vail by the ark of *Yehovah*. The allegory betwixt the four Evangelists, and these four horns I referre to its place. But here it is an allusion to the ancient type; as before in Chap. 6. 9. Christ is said to be the Altar protecting the soules of the Martyrs. John therefore sets forth the author and matter of this Revelation, namely that he heard Christs voyce commanding four Angels to be loosed, as actors of the future tragedies. And here the divine authoritie of Christ appeares, who commands, as the Angels in heaven, (being Lord of them) so in earth stirreth up wicked and tyrannicall men, to punish the ingratitude of the world by them.

14. *Saying to the first Angel which had the trumpet* This also may literally bee understood, that John truly heard the thing here mentioned, committed to the *fourth Angel*; that is, having ended, he should speedily unloose the *Babylonian Angels*.

*Loose the four Angels.* He shewes how hitherto they were there bound; that they might not exercise their cruelty: but now by Gods commandment are loosed to execute his judgements, in punishing the Christian world for their idolatry and other wickednesse. Here is an argument of the Lords divine providence who holds in, and lets out the enemies of the Church, as he pleaseth: Hence we should both feare the Lord, and pray to him that the enemies bee not loosed for our destruction: as also to trust in him, seeing against us, they can doe nothing contrary to the will of God, or without his permission and sufferance. This worke of loosing is committed to an Angel: because Angels are Gods ministring spirits to execute his judgements, whether good or evil.

Now let us consider who these *Angels* are, & what is meant by the *great river Euphrates*.

I have shewed you what other mens opinion is concerning these things. Some also take these *four Angels* to be the same, which in Chap. 7. 1. *Held the four winds of the earth, from blowing &c.* But to this I can no way assent. True it is, as they there, so these here are evil and not good Angels, as the circumstances shew. Notwithstanding neyther the one, nor the other are devils; For the former were the temporall and spirituall instruments of the *Western Antichrist*, hindring (as much as they could) the preaching of the Gospell from the Christian world: But these are onely secular ministers of the *Eastern Antichrist*, who hindered not so much the preaching of the Gospell, as by murdering of Christians brought a lamentable destruction upon them. They are clearly differenced from the other by the circumstances of the place, being loosed at the *great river Euphrates*: so that hitherto they were there bound, not as devils confined to a certaine place, but as cruel & barbarous people kept in by the hand of God, that they could no sooner break forth to destroy the Christian world.

*Euphrates* I take properly for that great river mentioned in the historie of the creation, & throughout the scriptures: which descending from the mountaines of *Armenia* did run between *Chaldea* & the midst of *Babylon*. This river hitherto was the bound of the *Roman Empire*, separating the Christian world from the Barbarous people: beyond it, towards the North & East, the *Scythians*, *Tartars* & *Turks* inhabited: beneath it, towards the south the *Arabians* & *Saracens*. Now hitherto

xxxiv.  
Argum. of  
Christs  
deity.

Who are  
these four  
Angels  
bound at  
the river  
Euphrates.

In what  
they differ  
from the  
four Angels  
Chap. 7. 1.



hitherto by the divine commandement, these nations kept themselves quiet. But here *four Angels*, that is, peoples, viz. the *Arabians, Saracens, Tartars & Turkes* are loosed, that is, by the will of God, goe forth as armed against Christians.

I therefore take the *four Angels*, to be the *four peoples or nations*, who about the fore-said time gathering themselves together, brake forth by the just judgement of God with their hostile armies upon the Christian world. They are called *Angels*, not by nature, but as respecting their ministerie: For they were stirred up, and sent by God to punish Christians: neyther is it unusual in this booke that men whither ecclesiastical or civil, any way imployed by the Lord as his instruments, should be signified by the name of *Angels*. Now it will appeare by the 17 ver. that these *Angels* note not particular persons, but whole nations, and armies.

15. *And they were loosed*] God speakes, and it is don, he commands, and all creatures are ready to doe his will. By Christs commandement therefore, the *four Angels*, that is, these people present themselves before God with a mightie army to destroy the world: yet not herein to obey the Lord, but to kill the third part of men: so that not their obedience, but their bloody disposition ready to kill and destroy is here signified: therefore it is said, *in a manner that they might slay*. And here we are to note the diverse and contrarie end, and worke of God, and the wicked in one and the same thing: least we might thinke, that the cruelty which the *Turkes* (howbeit let loose by God,) have hitherto exercised against Christians, were excusable. For God in punishing the idolatrie and other sinnes of men sought thereby to bring them to repentance. But the enemies minded nothing but rapine, and murders, and how to advance their *Mohumetane power*. As therefore neyther Pilate nor the Iewes in crucifying of Christ are to be excused, because they did that, which the hand and counsell of God had decreed: considering that they did it not to obay God, but to destroy Christ: and in this regard the worke of God was holy: but theirs most wicked: even so, the pronesse of these to hurt Christians is no way to be commended or excused.

In that it is said, *they were prepared for an houre, and a day, and a moneth, and a yeere*] It signifies their readines) and I suppose there is no other mysterie in it) at all times, whensoever the Lord would please to send them forth. And as it serves to amplifie the bloody and cruel nature of these adversaries; so it sets forth Gods watchfull providence, who determines the very moments of his judgments; so that nothing can be don in the world, but by his fore-appointment. Now we know that these are the *four divisions of time*: for four and twenty houres make a day, thirty dayes a moneth, & twelve moneths a yeere.

Brightman saith well, that this serves for the comfort of the godly, to whom the spirit of God would have it known that this most grievous calamitie hath his appointed termes and limits, even to the least moment, beyond which it should not be prolonged. But whither that will hold, which he further affirmeth touching the space of *three hundred ninety and six yeeres*, by reducing after a propheticall manner, the yeere into moneths, moneths into dayes, and dayes into yeeres: and thence by numbering from the yeere of Christ 1300. He gathereth that the power of the *Turkes* should last unto the yeere 1696. which should be the last terme of the Turkish name: yet in the meane time he conjectures that their strength shall decay, and tend to ruin some fortie yeeres before: I doubt, (I say) whither this wil hold. For to grant what he saith touching the *day, moneth and yeere*: what shall then be understood by the *houre*? besides hee takes a *Julian yeere* consisting of 365 dayes, but an *Egyptian moneth* containing thirty dayes: the which little agrees. And therefore it may well bee that the *Turkish tyranny* shall longer last, in case the world continue. I rather assent to Bullinger who thinkes that here is noted the swiftnesse of these people in warre: they suddenly are up in armes, fall on unexpectedly, & at a word speaking give assault, they flie, and in fleeing fight.

To

Why these  
Barbarous  
peoples, are  
called An-  
gels.

Gods com-  
mand ex-  
cuses not  
the Turkes  
cruelty.

Act. 2. 23.  
& 4. 18.

Bright-  
mans con-  
jecture  
about the  
terme of  
the Turk-  
ish power  
considered.

To say the third part of this see ver. 18. *And the number of the armie of horsemen*. The number of the horsemen of warre, wherewith the foure Angels assault the Christian world is (as it were) innumerable, viz. (as our translation and some others have it) *two hundred thousand thousand*. But in the Gr. it is *duo jugia des pugna adu* two millions of millions: one million containes ten thousand: so that two millions of millions is twenty times a thousand thousand. *Erasmus*, twenty thousand times ten thousand. *Luther*, indefinitely, many times thousand thousand. The like number almost of Angels we finde in *Dan. 7. 10. thousand thousand* ministred unto him, & ten thousand times ten thousand stood before him. Now here is signified such an innumerable armie, as hardly ever was in the world: such an army as easily will discipate all things, and by hit made streight not to be resisted. And it is wel known that the *Arabians*, *Saracens*, *Tartars* & *Turkes* alwayes goe forth with huge armies, especially of horsemen, in which consisteth their greatest force: yea many times one Emperour of the *Turkes* alone brings forth more horsemen into the feild, then all the Christian Princes joyning their forces together can possibly doe. Moreover hiterto these barbarous nations have conquered by reason only of their multitudes. *Tamberlane* king of *Scythia* brought forth an armie of twelve hundred thousand, with which he overcame *Bajazet*. *Bonfinius* reporteth that *Ladislaus* (afterward called *Varnensis* from the overthrow he there received) going against *Amurath* with foure and twenty thousand horsemen was counselled by *Dracula* of *Valachia* (passing thorow his borders) not to goe forward with so small an armie against the *Turke*, who dayly (saith he) rides forth with greater forces: a hunting.

And I heard the number of the least any might question how Iohn should know the number, he shewes that he heard the same mentioned from the throne of God.

17. *And thus I saw the horses*. So much for the number of these barbarous soldiers: now he describeth their armour & cruelty. He saith: he saw the horses in a vision, that we might not thinke these beasts were reallie in heaven. By three adjuncts he sets forth the terriblenesse of their power. The first respects the armour of these horsemen, the two latter the forme of the horses.

First, *they that saw on them had breast-plates*. Not of Iron, as our cavaliers are wont to have, but of fire, *lacinct*, & *Brimstone*. For the Barbarians seldome come into the field with heavy, but onely with light armour, the readier to assault, fight & flee away if need be. It notes their fiery natures, that is, their earnest, bloody & enraged cruelty, breathing forth as it were fire, & devouring everywhere they come. The *lacinct* in colour is like a flame: for which in the end of the verse he puts smoke. *Brimstone* is easily set on fyre, & beeing kindled is of a purple colour giving forth a deadly smell: which signifies that their armour shalbe rather inward in their breasts, then outward on their bodies. And indeed these nations carie not so much harnesses of Steele, as fiery, savage & cruel mindes, the which in their combatts they manifest by a horrible roaring noyse, terrifying therewith their adversaries, & many times putting them to flight, before they come to blowes. It signifies also their manner of warring, devouring, & causing horrible desolation by fire: But I rather referre it to their fierie breasts.

*The heads of the horses, were as the heads of Lyons*. The generosity, strength and swiftnesse of horses is of much use in warr. Now it is known that the *Turkish* horse excels in swiftnesse & valour: & therein they chiefly trust, & hope for victorie. *Alexander* often times overcame by meanes of his horse *Bucephalus*, so named of an Oxer head: but these shal fight with *Leucephalus*, that is, horses having lyonlike heads. Now Lyons are generous, strong & cruel: with such horses shal these barbarians come forth: & indeed the *Turkish* power is lyonlike, most cruel & tyrannical. The *Locusts* also had somewhat of the *Lyon*: namely the teeth, but not the head; noting their fraudulent & secret tyranny chiefly consisting in their tongue. For the teeth are as a wall to the tongue: but the cruelty of these is manifest (like as the head is open to the view) carrying forth the matter by open warre & force, as the professed enemies of Iesus Christ.

Decad. 3.  
lib. 6. de  
reb. Vnga.

The Turkish  
soldiers ar-  
mour.

The Turkish  
horses  
are excel-  
lent for  
warre.



Out of their mouths proceeded fire & smoke. The relative *adverb* then, or of them, may indifferently be referred either to the horses, or their riders: by these three things, as beeing the instruments of their cruelty, *they shall kill the third part of men*, as it followes v. 18. Concerning this I hardly finde any thing probable among Interpreters: I will therefore set down my owne judgement about it.

Because these things are said to come forth out of their mouthes, therefore by fire I understand (as before) the terrible cries of these savage people, and their blasphemies against Christ, which the *Turkes* & *Tartars* in their warre fighting with Christians are wont to use. Now though they kil not men simple with their roaring noise, yet hereby they make way for it, by terrifying and putting their adversaries to flight before they come to battle, & therupon follows horrible slaughters. The smoke proceeding out of their mouth, is nothing els but the impious & blasphemous doctrine of *Mahomet*, propagated by their warres, and killing such as embrace the same, that is, causing them to runne into eternal destruction: like as we heard before the smoke that proceeded out of the burnt oliffe pit, signified the wicked doctrine of the *Locusts*. The *Brimstone* I take to be their bowstrings, rubd over with brimstone, used by a *synecdoche* for the poisoned arrowes, lances, and all other Turkish and pestilent armour whatsoever, with which these thousand yeers they have cruelly murdered innumerable multitudes of men. These arrowes also may be said to proceed out of their mouth: For they draw their bowes even to their mouth, so that the arrowes doe seem to fly as it were out of the same.

I have lately read *Brighmans* exposition much to the same purpose, applying this to the mouth of their gunnes, out of which comes fire, smoke & brimstone: and especially to that *Peere of ordinance of incredible greatness which Mahomet used in besieging Constantinople, for the drawing whereof there were used seventy yokes of oxen, and two thousand men, as Laonicus Chalecondilas reports lib. 8. de rebus Turcicis. And those twelve thousand Janizaries which are the ordinarie guard of his bodie, are all gunners*. So hee.

18. By these three was the third part of men killed. The successe of the enemies and overthrow of Christians is here noted: For however sometimes the Christians have obtained great victories over the Turks, yet was the same little or nothing considering their multitude, whereby in the end they have had the better of them: for seldome any Christian army how strong soever, hath been able to stand against them, as the largeness of their empire sufficiently witnesseth. But usually in their warr they have takē from the Christians some provinces, cities or strong holdes. By the *Greekes* they have often with great losse of men been repulled, yet at length they brought all *Gracia* with the *Thracian* & *Trapezuntine Empire* under their power. From thence invading *Hungarie* they were indeed often valorously repressed by *Iohannes Hunniades* & king *Matthias*: notwithstanding by force of armes they possessed themselves of *Mysia*, *Servia*, and all the south part of *Hungarie*, few places onely excepted.

The Venetians overcame them in a great fight at sea in the yeere 1571. Yet in the mean while they still held *Cyprus*, which they had taken away from them. Memorable is the holy warr (so called) undertaken by *Godfrey of Boullion*, who tooke all *Palastina* out of the hands of the *Turkes* and *Saracens*: and it remained 83 yeeres under the power of Christians: but at length by the ambition of Popes, & dissentions of Princes it was shamefully lost and fell into the hands of *Saladins*. *Godfrey* brought to this warre sixty thousand foot, and an hundred thousand horsemen: but this great armie was in a short time so weakened by the *Turkes*, as that when they came to the siege of *Ierusalem* (beeing the fourth yeare of their expedition) there were found hardlie foure and twentie thousand souldiers remaining. Thus much generally touching the slaughter.

It is expressly said, that these adversaries killed the third part of men, by fire, smoke and brimstone: what these three things are, which proceeded out of their mouth: & how they killed, I have shewed. Now it remaineth to shew how they killed the third part of men.

It seems that the threefold number of men slaine answers to their threefold kinds of weapons. Yet the *third part* may bee taken indefinitely for a great part, or a perfect number: for a threefold number notes perfection.

The *third part* of men, not the infidels, but Christians, were killed: First, the third part of their armies opposing the Turks perished in warre. Secondly, the *third part* of Citizens were either slaine or caried into miserable bondage. *Wilhelmus Tyrinus* affirmeth that in the *late warre* there were slaine by the Turks two thousand times an hundred thousand in the space of a few yeeres: But of Turkes not above an eleven hundred thousand. Thirdly, a *third part* if not more of Christian Churches were spoiled and overthrowen by them: take for example, the flourishing Churches of *Palastina, Syria, Egypt, Asia, Armenia, Thracia, Pontus, Mysia, Bosnia, &c.* where now Mahumetain blasphemies doe reigne: hardly any thing of Christianitie there remaining. To be short the *third part*, of the provinces of the Christian world have been by them within these three hundred yeeres subjugated, or laid wast. *Mahumet the first*, he alone tooke away two Empires, & foure kingdomes from Christians: & now in our time these enemies domineer farre and neere through all the sea coast of *Africa, Egypt, Arabia, Babylon, Mesopotamia*, and both countries of *Armenia, Palastina, Syria, Asia, Thracia, & Grecia*. So that in this vision *John* saw the overthrow of Christian Emperours, Bishops, Churches, citizens, and souldiers, which histories & daily report make known unto us.

19. For their power is in their mouth. A probable reason of the foresaid slaughter, is taken partly from the bloodthirstinesse, and partly from the craftinesse of the enemies. Their power, that is, facultie to hurt and kill: is in their mouth, and in their tailer; that is, they fight and hurt both forward and backward. How they fight and kill with their mouths hath already been shewed, viz. by fire, smoake & brimstone: He shewes now how they hurt backward: they have serpentlike tailer & heads: serpents have venome in their heads and tongues, with which they bite & poyson men. This may bee understood in a twofold way: eyther of the Turkes & Tartars their manner of fighting: who not beeing able to stand, in fleeing shoot up their arrowes into the aire, which falling eyther on the heads or horses of their persuers doe mortally wound them: thus they kill behind them with their tailer. Or els, of the Turkes perfidioussesse: for as serpents fight subtilly: so these doe not onely hurt by open force of armes; but by deceit, and treacherie: For of ten times by laying in waite they have set upon Christians, and given them mightie overthrowes. Otherwhile they perfidioussly breake their leagues and cessations of armes made with them. And indeed the *Turkish warre* which hath continued these sixteen yeeres in *Hungarie*, brake forth at first thorow their perfidioussesse. Thus they have hurt the Christian world with their mouth & with their tailer.

### The third part of the Chapter.

A complaint of the impenitency of Christians  
after their punishments.

20. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, & idols of gold, & silver, & brasse, & stone, and of wood, which neither can see, nor hear, nor walk.
21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.



## THE COMMENTARIE.

20



*And the rest of men which were not killed* The third part of the Chapter is a complainte against the brutish dullnesse of the rest of the Eastern Christians: who repented not of those sinnes, which had caused so many, & so great overthrowes unto their bretheren: This is the summe. The construction seems to bee defective: *The rest of men*, some understand, shall likewise perish, as beeing impenitent. But *Andreas* well observes, that *ἡ τὴν μετανοίαν οὐκ ἔχει* neither repented, is put for *ἡ μετανοοῦσα* repented not; and makes the construction plaine by a paraphrase: *And the rest of men not suffering these things, remained impenitent.*

But we are to consider who are *the rest of men* here spoken of: and what the complaint against them is.

*Lyra* foolishly applies this to the Saxons and *Thuringians*, who in the time of the *Ichilme* above mentioned, fell out among themselves. Such also are as much out of the way, who understand the place of some infidels (but who they name not) worshipping *Mercurius, Mars & Penus*. But questionles these are *the rest* of the Christians (at least so in name) whom the enemies even now mentioned, had not killed: For what reason had *John* to declare the slaughters of infidels? seeing such things were shewed unto him by Christ as concerned the state and condition of the Church. *Alcasar* therefore beates the aire, in misapplying all these things unto the Iewes. For without doubt (as we said before) here is meant, not onely the rest of the Eastern Christians, and other Provinces in subjection to *Turks*: but also other *Papistical Churches of the West*, as yet free from their yoke & slavery: For as the one, so the other were horribly guilty of the evils here mentioned, but chiefly indeed they in the West.

Five of the greater sort of sins are named: of which their worshipping of idols or devils is the fountaine or spring. But what, have Christians ever worshipped devils? Yes, for so saith the text, they worshipped devils & idols the workes of their handes. What workes? Idols of gold, & silver, and stone, and wood, which neither can see, nor heare, nor walke: Now to adore idols is to worship and serve the devill, as the Apostle witnesseth 1 Cor. 10. 20. This overthrew the Eastern & Grecian Churches: who tooth and naile maintained the worship of idols and images, and established the same by the second general Council held at *Nice*; but soon after (the Græcians beeing thrust out) the *Turkes* became masters of the towne, making it the seat of their Empire against those of *Constantinople*. It is true, that the Christian Princes of the holy warre, expelled againe *Solyman* the Turke out of the same place: but they kept it not long: for soon after he not onely regained it: but at length vauquished the whole Empire of the Greekes. Thus wee see what those of the East suffered, because of their idolatrie.

*Which neither see*] A description of Idols taken from *Psal. 115. 5.* against which, what I pray you, can either the Græcian or Italian idol worshippers justly object: For the idols of Christians, can no more heare, see, nor walke, then did those of the Gentiles.

21 *Neither of their murders*] Their other sinne is murder both attempted by the Græcian Emperours one against the other, as histories testifie: as also by other mens oppressing each other against all right and reason: as if their had been no ruler over them, which brought destruction upon this Empire. Under one kind he comprehends all manner of injuries and oppression of the innocent in judgement.

*Nor of their sorceries*] Their third evill is witchcraft wherunto they of the East were much addicted: under this is comprehended all the superstitions, enchantments, magical & devilish arts, which have been spread by Bishops & Monkes among the common sort of Christians.

Nor

*Lyra* ridiculous opinion.

*Alcasars* frivolous glosse.

The idolatrie of the Eastern & Græcian Christians. *Tyrinus lib. 3. cap. 11.*

A remarkable judgement of God on idolatrie.

*Not of their fornications*] The fourth is their fornications, adulteries, & all manner of filthinesse, wherein the Clergie lived, under their impure unmarried estate.

*Not of their thefts*] The fifth is their thefts, sacrilege, & rapine, not so much committed by civil as ecclesiastical persons, who by pious deceits, that is, most foule impostures, and pretence of religion *devour widows houses*, exhaust the treasures of Princes, and great men, & draw into their hands, by hook and crook this worldly wealth. These were the finnes for which the Lord by *Saracens* and *Turkes* punished them of the East; to the end that their bretheren of the West guilty of the same finnes might take warning by their example, & repent. But what followed?

*They repented not*] He foresheves by the spirit and reproveth (not to speak of them in the East still remaining in their filthinesse) the obstinacy of the Papists: who openly pollute themselves with the like idolatrie, murders, forceries, fornications & thefts, even unto this day: inso much that whosoever opposeth and reproveth these things in them, is accounted an heretick and enemy of the Church.

Their idolatrie is manifest: for in all their temples, highways, porches and corner of streets they let up idols, the workes of mens hands, images of God, of Christ, Marie and the Saintes: before which whosoever will not fall downe and religiously worship, is accounted an heretick & condemned to the fire; They cannot abide to have them termed idols, but images set up, in and by them to worship God, Christ, and the Saintes. But in truth herein they worship the devill; for God will not be worshipped by images; Now whatsoever is externally worshipped in a religious way is an idol: and all idol worship is done not unto God, but unto the devill: & indeed the description here of idolaters doth plainly convince them: for doe they not serve idols of gold, silver, stope, &c. which can neither bear, see nor walk? an egg is not more like unto an egg, then the idols of Papists, and of the heathens resemble each other.

The idolatrie of Papists.

And touching their murders, we need goe no farther then to consider the innumerable companie of Martyrs put to death by them.

As for forceries and all magicall arts, to whome may these things be applied but to the Papists? for in the reformed Churches now of a long time the impostures of the devill and magicians are rooted out.

For fornication, adulterie, pollutions, sodomy, they are beyond measure committed by the Popish cletgy: for howsoever marriage is honorable among all men, yet to them it is not permitted: But sodomie hath publickly been disputed for: yea commended in rime by *Iohannis de Casa Archbishop of Benevent*. what multitudes of whores and strumpets are there at Rome? how great is the gaine which thence comes unto the Pope? It appeares by records that by them his treasure hath of late been augmented fourty thousand ducats.

To be short who is ignorant of the thefts, rapines and simonie of the Romanists? or who is able possible to describe them? Their taxes and annales which are in print doe openlie shew the same: so that the Papists are altogether guilty of the same evils, for which they of the East were destroyed; what remains then, but that a like punishment will surely befall them? Thus in the conclusion of this Chapter wee are taught: First what was the cause of the great calamities befalling the Eastern world, and how the greater part of the Romane Empire was brought under the Turkish yoke: namely their idolatrie and much other wickednesse going along with it, for as the idolatrie of the *Balaamites* and of *Ieroboam* the sonne of *Nebai* caused the overthrow of the two powerfull kingdomes of Israel and Iudah by the *Assyrians* & *Chaldeans*: So it is manifest, that idolatrie & other finnes thereon depending, have occasioned the destruction of whole Empires, and many mighty kingdomes and provinces of the Christian world, as *Aegypt*, *Palesina*, *Damascena*, *Syria*, *Asia*, *Cyprus*, *Thracia*, *Armenia*, *Mysia* and part of *Hungarie*. So that it is not come to passe by chance that the *Turkes* have,



and still doe afflict Christians, but the Lord in his just judgement aseth as a strong rod in his hand to punish their impiety.

*Secondly*: what is the end of the calamities inflicted? not as if God would destroy the Church, but rather to provoke, both the idolaters thus punished, and others also guilty of the same finnes, unto repentance: For the Lord desireth not the death of a sinner, but that he repent & live.

The Pa-  
pists draw  
the Turkes  
armies on  
Christians.

*Thirdly*, here we are plainly taught, who they are that hitherto have, and still doe draw the Turkes up on the neckes of Christians, to wit, the worshippers of idols of gold, silver, wood and stones. But who be they? are they *Japanners*, *Cannibals*, or *Brasilians*? I affirme no: For howsoever it be granted (as these say) that these are worshippers of devils: yet not they, but ours are threatened to be punished by the Turke & Tartarian forces: but it may be demanded: Are not they of the reformed religion worshippers of idols? I answer no, but rather they have quite banished the same, in taking all manner of idolatrie as the pest. But your temples, (o ye Papists,) your Cells, *Altars* and *Highways* abound with images of gold, silver, wood & stone: there is no corner, but ye may see one or other being prostrated before the image of *Mary*, *Peter* or *Paul* thus mutters: *holie Mary, S. Peter, S. Paul pray for mee, have mercie on me, save me &c.* Will yee deny, that you have not been the cause, that the Turkes for these sixteen yeeres have wasted the borders of the Christian world? what madness is this, that ye should stirre up Christian Princes to conquer the Turke, having drawen him on your neckes by your idolatrie, and made him invincible unto this day? It is time therefore that at length yee seriously thinke of these things, & repent of your *forceries*, *thiefs* & *fornication*, before the revenging hand of God destroy both you, and the rest of the Christian world for these your abominations.

*Fourthly*: we are taught, that probable the rest of the Christian world, shall suffer the like judgement: because the Papists are so farre from repenting of their idols and other wickednesse, as on the contrarie they strongly maintaine the same and whosoever opposeth them therein, they condemne as heretickes, & persecute them with fire and sword: what remaineth therefore, but that the same armies who by Gods commandement have killed the third part of Christians for their wickednesse, should at length also come into these parts to kill the rest for the like evils. For it is a constant rule, that they that commit like evils are worthy of like punishment. So that without doubt, the horrible idolatrie of Papists will in short time draw the Turkish armes on the rest of the Christian world. Now whereas the Lord hath hitherto spared the same, it is to be ascribed to the prayers of the godly groaning under the dregs of Antichrist, & to the reformed Churches, who with their whole hart doe loath his idolatrie, dissipating to the uttermost of their power the smoake of Antichristian darkenesse; by the light of the Gospell, that so the glory of Christ and true godlinesse lost among the false Christians, may againe be restored and flourish.

Hitherto hath been treated of the *first Act* of the *third vision*, concerning the calamities of the Church under the *Romane tyrants*, *heretickes* and *hypocrites*: and of the *Western Antichrist*, *king of Locusts*, as also of the *Eastern Angel* with his armie of horses. Which *Act* indeed, so far as concerned the *king of the Locusts* was ended about the time of the *Councill of Constans*: but as for the other, namely the *Turkish destroyer* he shall continue unto the sound of the *seventh trumpet* which shall be heard in the last day.

Now followes the *second Act* of this vision, as opposite to the former, shewing remedies for these so great calamities, or comforting the godlie under so long continued afflictions.

## THE X. CHAPTER.

## The Argument, Use, Parts &amp; Analysis.



The first Act of the vision was a declaration of the Churches calamities, and a beginning of the amplification thereof, during the time of the foure trumpets, & part of the fift & sixt. The second Act follows, being consolatorie and opposed to the former calamities. A mighty Angel descends from heaven holding in his hand a booke open, standing upon the earth and sea, crying with a loud voyce as when a Lyon roareth, in so much as seven thunders uttered their voyces, which Iohn went about to write, but was commanded to seale the same. The said Angel sweareth by God, that the time of so great calamities should continue no longer, the end and sound of the last trumpet now being at hand, but first Iohn is commanded to eat up the little booke which he received of the Angel, & to prophesy againe: All which are so many mysteries of consolation.

For the godly are taught, that in the greatest disturbances and calamities of the Church, which she hath, & still doth suffer by the Romane tyrants, by hereticks and hypocrites, and chiefly by both Antichrists, that Christ (I say) will not be wanting unto her, but will allwayes hold in his hand the booke of his doctrine open, and set the foot of his kingdome upon the earth and sea: & by the roaring of his lyonlike voyce wil cause some faithful teachers to thunder out their voyces: although during the most grosse darknesse of superstitions they shalbe sealed and neglected, untill at length according to Christs oath, Antichristian tyrannie hastening to its end, and the accomplishment of the divine mysterie being at hand, God shall raise up other witnesses of his truth, who shall eat up the booke of the Gospell received out of the hand of Christ, and againe strongly prophesying against Antichrist, shall labour the reformation of the Church: concerning which it followes Chap. 11.

Thus the whole Chapter consists meerey of consolations for the afflicted Church, the which being reckoned, are sixe in number.

1. Christ descends from heaven unto the Church afflicted by Antichrist: therefore she shall not be left an orphan.

2. He holds in his hand a booke open: therefore his word shall not be suppressed.

3. He sets his foot upon the earth and sea: therefore both by sea & land he will reserve some remnants unto himself, neither shall his whole possession ever fall.

4. By his Lyonlike roaring he makes the thunders to utter their voyces, although they remained sealed: therefore he will allwayes raise up some faithful teachers, however for a time they shall profit but little.

5. Christ sweareth, that the time shall be no longer: therefore Antichrist shall not rage perpetually, but the calamities of the Church shall have an end.

6. Iohn is commanded to eat the booke: & therefore before the last trumpet sound, the Gospell shall againe be openly preached, & the Church purged from the dreggs of Antichrist.

The



*The scope of all, is, that the Church faint not under the crosse, but in confidence of the presence of Christ her judge; and in hope of an happy issue, all wayes raise up her selfe.*

*The Chapter may be divided into two partes.*

1. **T**ouching the strong Angel, unto vers. 8.

2. Of the booke that was eaten up, unto the end.

The first againe hath two parts. *First* the Angel is described by six Epithites v. 1. *Secondly* foure Acts of the Angel are expounded:

1. He holds in his hand a booke open. vers. 2.
2. He sets his right foot upon the earth, and his left upon the sea, ibid:
3. He roares like a Lyon. v. 3. The which is illustrated from the effect of the roaring: viz. seven thunders thence utter their voyces, as it were an Echo, ibid: and from a double consequent: *First* Iohns desire to write the voyces: and *secondly* the prohibition, not to write, but to seale the same vers. 4.
4. He sweareth: wherein we are to consider:
  1. The person of the swearer: *An Angel standing upon the sea, and on the earth.*
  2. His gesture: *He lift up his hand to heaven,* vers. 5.
  3. The forme of the oath: *By the living God the craator of all things,* vers. 6.
  4. The two things confirmed by oath: That the time of troubles should be no longer, ibid: and that the seventh Angel sounding, the mystery of God should bee consummated. vers. 7.

*The other part,* consists of a divine commandement, with Iohns obedience & the effect thereof.

In the commandement note 1. the efficient cause, *the voyce before heard from heaven,* vers. 8.

2. A double argument, that hee should take the booke out of the hand of the Angel, ibid: and to eate it v. 9.

3. A prediction of the the effect, ibid:

*Iohns obedience,* 1. He takes the booke out of the Angels hand. v. 9.

2. Having taken it, he eates up the same, v. 10.

*The effect* of his obedience is twofold: 1. *internal,* a sweetning of his mouth, but making his belly bitter vers. 10. and *external,* a new vocation to prophesie: The which is amplified both from the efficient, *Thou must prophesie:* and from the forme *again* prophesie: as also from the object, *before many peoples, nations and kings,* vers. 11.

### *The first part of the Chapter.*

*Of the strong Angel holding the booke.*

1. *And I saw another mighty Angel come downe from heaven, clothed with a cloud, and a rainebow was upon his head, & his face was as it were the Sun, & his feet as pillars of fire.*
2. *And hee had in his hand a little booke open: and hee set his right foot upon the Sea, & his left foot upon the earth.*
3. *And cryed with a loud voyce, as when a lyon roareth: and when hee had cryed, seven thunders uttered their voyces.*
4. *And when the seven thunders had uttered their voyces, I was about to write: and I heard a voyce from heaven, saying unto mee, Seale up those things which the seven thunders uttered, and write them not.*

5. *And*



5. And the Angel which I saw stand upon the sea, & upon the earth, lifted up his hand to heaven,
6. And swore by him that liveth for ever & ever, who created heaven, & the things that therein are, & the earth, & the things that therein are, and the sea, & the things which are therein, that there should be time no longer.
7. But in the dayes of the voyce of the seventh Angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the Prophets.

# THE COMMENTARIE.

**A**nd I saw another mighty Angel saying, I finde all interpreters (*Alcasar* onely excepted who contrary to the drift of the history applies it to the Jewes) to agree in the general argument and scope: namely that here are inserted (as it were) soveraigne medicines or consolatory remedies in regard of the sad calamities and miseries of the Church, under their manifold enemies, but especially under the *Eastern* & *Western* Antichrist, by which the godly beeing provoked to constancy, may be certainly perswaded, that Christ the judge will alwayes take care for his people in the midst of their greatest persecutions, and preserve them in safety unto the end. But yet they much differ about the time: most restraine it to the times of the sixt trumpet. But for my part I take it, that this consolation is opposed to the evils of all the trumpets which we have formerly heard, beeing as it were the *second Act* of this vision, as I have shewed in the argument of the Chapter. As the *fift* seal therefore in the former Vision, contained the comforts of the martyrs under the altar, & so respected the evils of the foregoing scales: so in this Vision, the history of this Chapter annexed to the *sixt trumpet*, doth containe consolations against the evils of all the foregoing trumpets.

*Another Angel*] All interpreters for the most part consent in one, that by this Angel is represented Christ the mediatur and revenger of his afflicted Church: some few indeed are of another minde, whose opinions I wil briefly set downe.

*Andreas Cesariensis* supposeth him to bee one of the holy Angels, gathering it from the cloud, & rainbow, & light of the sunne here mentioned: But these adjuncts rather argue the contrarie, as beeing of an higher nature, then to bee applied unto a created Angel.

*Andreas & Riberas opinion.*

*Ribera* following him, understands this mighty Angel to be the same, who in *Cha. 5. 2.* desired to open the book that was shut. For seeing men repented not by the plagues of the six trumpets, therefore he saith, that now a mighty Angel is sent, who by an oath protests unto the world, that the end thereof, and the last judgement is at hand.

But this is neither the principal scope, neither are his reasons of force to prove that this ought not to be understood of Christ: And therefore *Alcasar* also rejects them. His arguments indeed would have seemed the more probable, if he had made this mighty Angel, to be *Gabriel*, so called from his strength: and *Psal. 103.* where all the Angels of God are said to excell in strength: moreover that Christ shall not descend from heaven untill the day of judgement, according to the scriptures: Also that this Angel sweareth by the living God, as by a greater then himself. But neither are these reasons of waight: For *Gabriel* doth not signifie a mighty Angel, but the mighty God: Now Christ properly is *El Gibbor*, the strong or mighty God. It is true indeed, that all the Angels of God are mighty: but Christ is stronger then they, as beeing the Lord of them all.



Now the descension of this Angel from heaven must not be understood of Christs incarnation or any corporal descent on earth, but visionall, that is, signifying his continuall presence with the Church: Hee, and God also, is said to descend and ascend by his presence and manifestation of his grace and help. To be short he sweareth by the living God, greater then himself, as he is man, but not as he is the living & omnipotent God: whom we have often before proved so to bee.

Lambertus  
opinion.

Lambertus thinks that some excellent ministers of the word are here noted, whom the Lord sent into the Church at the beginning of the *sixt trumpet*: yet he shews not who they are, or shal be. But the description of this Angel cannot agree to any such ministers of the word.

Lyra  
opinion.

Lyra doting, (as his manner is) makes this Angel to be the Emperour *Iustinus* and his nephew *Iustinianus*, about the yeere 518. who held in his hand a *little booke open*, that is, wrote letters to all places in favour of the Catholicks against the Arians. But these acts & divine description are to unsolidly ascribed unto a secular man.

This mighty  
Angel is  
Christ.

We therefore assent unto the common opinion, that this Angel is CHRIST the revenger of his Church; because both the description of the person, & all the acts here mentioned doe plainly make good this sense: as also the scope requires the same. For without Christ, the Churches consolation would bee verie little in all these things: Besides undoubtedly this *mighty Angel* is the same, who in *Dan. 12.7.* is called *Michael standing upon the waters & swearing by the living God*: from whence this part of the vision seems to be taken. But *Michael* the great prince standing for the people was certainly Christ. Therefore this Angel is either Christ himself; or one representing his person. Now we will consider the Epithites.

*Mightie*. Gr. *ισχυρον*, strong, able, for Christ is truly *El Gibbor* the mightie God having two natures, who hath vanquished the devill that strong armed man, taken possession of his palace, and devided the spoile. See Chap. 5.2. & 18.21.

*Descending from heaven*] This is farre different from that he saw Chap. 8.10. a *starre falling*, & Chap. 9.1. *fallen from heaven*. Now Christ descended from heaven for the salvation of man-kinde in taking our flesh upon him: but that descension is not here intended. Againe he ascended into heaven corporally and sits at the right hand of God, where he is to remaine untill the day of judgement. Notwithstanding *John* saw him descending, not by a locall motion, but by visionall grace, inasmuch as he commeth down by the presence of his spirit and special help to relieve the afflicted condition of his Church, not leaving her comfortlesse, according to the promise: *where two or three are gathered together in my name, I am in the midst of them. I am with you unto the end of the world.* So Chap. 1. he appeared to *John walking in the midst of the Churches*, not by a corporal motion, but a visionall presence of his grace and spirit. Now the likenesse of the description shewes, that the same is here intended.

Matt. 18  
20. & 28  
20.

*Clothed with a cloud*] Some understand this *cloud* to be meant of Christs flesh, hiding or covering his divinity: Others for the obscure knowledge, by which he revealed himself unto the world in the time of the *sixt trumpet*, beeing (as it were) as yet covered with great darknesse: making the sense thus: hee appeared *clothed with a cloud*, that is, he manifested himself in an obscure or darke way unto the world. For my owne part I take it (according the manner of the scripture) to be a signe of divine majesty. For *Iehovah* was wont to appeare unto the people in a cloud, 2 *Chro. 6.1.* the *cloud* also leading the people in the wilderness, & sheltering them from the heat of the sunne, was Christ: Therefore he is *clothed with a cloud*, to shew that he is Lord of a heavenly nature.

Gen. 9.13.

*And the rainebow on his head*] The *rainebow* signifies grace, beeing sett by God as a signe, that he would not send the flood any more upon the earth. Christ therefore appeares crowned with a rainebow, as the messenger of grace & peace; for he is

he is our peace *Eph. 2. 14.* & the prince of peace, *Isa. 9. 6.* This signe was very fit for the time confirming tidings of peace with God to the afflicted Church: shoulde to rest from all her troubles, and enjoy future happinesse.

*His face was as the Sunne*] Thus also in Chap. 1. 16. it is said, *Christ's face shone as the sunne shined in his strength*, that is, it was most cleare, & shining in full brightnes: For hee is the *sun of righteousness* illuminating his Church, & clearing up the stormes of afflictions. For as the sunne in its vigour, dissipates the cloudes, drives away cold, alayes the windes, and brings a serenity: so Christ by the brightnesse of his spirit of grace, will assuage the stormes of afflictions, dissipate the tempests of calamities, and bring unto the faithfull a quietnesse of conscience in the midst of all their troubles, & at last by the cleare beames of his countenance will dispell all manner of adversitie.

*His feet as pillars of fire*] In Chap. 1. 15. Christ's feet were as fine brasse, burning as in a furnace: by which metaphor the power and strength of Christ is signified; for pillars by their strength underprop & support the house: Fire consumes chaffe, & other things: so Christ appeares here with such feet, who by his power and strength will stand fast against the adversaries & Antichrist: the Church he will purge & defend, but consume the enemies like stubble.

Hitherto we have heard the description of the Angel, who doth in this manner shew himself unto Iohn, that the Church groaning under the burden of afflictions, might know, that Christ will come to revenge and relieve her deplorable condition, especially under the *fifth and sixth trumpets*: for hee will be present with his Church in all her troubles, because hee is crowned with a rainbow: as also he is powerfull to assuage the tempests of calamities, as having a face like the sunne, whom the scorpionlike Locusts, with their horses, and Lyons heads, and tailes like serpents shall no way terrifie, or overthrow: because by his feet, as with fiery pillars, he so settles his kingdome, as it cannot be moved: to be short hee easily can destroy Antichrist with all his Locusts arising out of the pit, seeing he is *ισχυρος* mightie & powerfull. This is the scope and use of the description of the Angel.

2. *And he had in his hand a little booke open*] Now follow the Acts of the Angel, which tend to the same purpose. The first is, that he holds in his hand a booke open. Here it may be demanded, whither this open booke, bee the same with the former shut with seven seales. I suppose it is the same, because Christ under the forme of a Lambe, received the booke that was shut, unsealed and opened the same: neyther doe wee read that he gave the booke being opened to any. Now who can better hold the booke open, then he that opened it? here therefore Christ under the figure of a mighty Angel, holds that booke open in his hand, which before he opened. Neither is it any way contradictory, that there it is called (*βιβλος*) a booke, but here (*βιβλαειδον*) a little booke, seeing both words are derived from *βιβλα* which signifies a booke: besides the booke being opened was lesse, then when it was shut: or els it seemed to be lesse in waight, when the seales were taken off: or lastly it was lessened in regard many events were now revealed unto Iohn, so that it contained not so many secret mysteries as it did before.

But what may bee the meaning, that Christ holds this little booke open in his hand? The booke was written within & without: within, were contained the secrets of future things to bee revealed unto Iohn: without, was writtē the doctrine of the Gospell before published & penned by the Apostles. Christ opened the whole booke: both because the Apostles were by him inspired, and sent forth to preach the Gospell to the whole world: as also because he revealed these mysteries unto Iohn. Now least it might have been thought, that by the great stormes, tumults & cruel devises of Tyrants, Locusts, & the armies of horsemen, the booke of the Gospell had been wrung out of the hands of Christ, in regard that almost throughout the whole world the doctrine of free grace, justifying faith, and the certainty of salvation had of a long time been buried, especially under Antichrists kingdom:

This booke open is the same, which before was shut.

Why Christ holdeth the booke open in his hand.



Therefore Christ now appears holding the same open in his hand, thereby teaching us, *first*, that, notwithstanding the persecution of tyrants, the superstitions, and lyes of Antichrist, by which he darkened the doctrine of Gospell, yet he held forth in his hand the booke of his word, that is, raised up continually some faithfull professors and teachers of the truth who maintained the same against all tyrants and Antichrists: And indeed the bookes of martyrs, and other ecclesiastical histories doe abundantly witness, that there have been multitudes of such, not onely during the persecution of the *Romane Emperours*, and hereticks, but also these thousand yeeres many under Antichrist, condemned & cruelly put to death for heresie. But *secondly* it teacheth us, that at last he will also purge his booke from the pollutions of the *Locusts* & dregs of Antichrist, by fit witnesses of his truth, whom in the last times he will raise up for that end, in the midst of Antichrists kingdome.

*And he set his right foot upon the sea*] The following actions of the Angel illustrate the matter going before: For in that he set his feet upon the sea and earth, cried as when a lyon roareth, caused the thunders to utter their voyces, and swore by the living God: all this tends, to give us to understand, that Christ suffered not the booke of his doctrine to bee wrung out of his hand, neither by the *Romane tyrants*, hereticks, Antichristian Locusts, or the devouring armies of Mahomet, but alwayes kept the same open in the world.

*His right foot*] The feet of Christ, are said before, to be like pillars of fire. Many (and among the rest my *Anonymus*.) understand this of the preachers of the word: The *right*, to be some eminent ones: The *left* inferiour ministers: for the left foot is weaker then the right. By the sea they understand the world: by the earth worldly men. Now he sets his right foot upon the sea, his left on the earth: that is, by his ministers both of high & lower degree, he reproveth earthly minded people.

*Brightman* much to the same purpose, understands the right foot, to be Christs faithfull servants, whom he raised up against Antichrist out of the sea, that is, out of the viperous brood of the *Popish clergie*, as, *William Ockam*, *John Wickliffe*, &c. his left foot, of secular princes, as, *Ludovick of Bavaria* the Emperour, *Marcellus of Padua*, *Daniel*, &c. who with all their might strongly opposed the monstrous inventions of Antichrist.

But we need not make use of so subtile an allegorie. This part of the Vision is taken out of Dan 12.7. where *Michael the great prince standing for his people*, is said to have set his feet on the waters of the river. In which place no doubt is signified the great armies of the *Babylonians* at the *River Euphrates*, whom the Lord so restrained & kept down by his providence, as that they could not destroy his people according to their own pleasure: So Christ here sets his feet upon the sea and the earth, (for so John saw him truly standing in a vision,) but to what end?

To set the foot anywhere, is to challenge the possession and dominion thereof to himselfe. The earth and sea denotes the whole world, with all that is therein. In this place therefore is signified, that when Christ shall seem to have lost his possession in the earth & sea, yet then he shall set one foot upon the sea, that is, the sea-coast provinces & Ilands: And his other foot upon the earth, that is, the mediterranean regions of the Christian world, as preserving in all places some remnants of a Church unto himselfe. But when? Here now we are to have regard unto the times of the six trumpets: for howbeit in Johns time *Domitian*, and after him *Aurelius*, *Commodus*, *Diocletian*, *Maximian*, & other tyrants persecuted the Christians both by sea & land, and indeavoured to root out the verie name of Christ: Notwithstanding Christ set his foot on the sea and on the earth: for the Christian Church dispersed throughout the whole earth increased the more, by how much it was persecuted. Hee set his foot on the sea and earth, by the Christian Emperours *Constantine* and others, at what time the whole world seemed to be in subjection to Christ. Afterward again when Christ in outward appearance seemed to be thrust

How Christ  
set his feet  
on the earth  
& sea.

thrust out of his possession by the *Arian, Macedonian, Nestorian, Eutychian, Manichean, & Pelagian hereticks*: yet then he still held his foot fast upon the earth & sea, for he preserved continually some faithful Teachers & Bishops, who being zealous of his glory kept alwayes his possession.

But chiefly when the *Bishops of Rome* fell from heaven unto the earth, turning the doctrine of *Christ* into wormwood, & opening the bottomlesse pit, whence came out the pestilent smoake of their abominations, with those devouring *Locusts*, which tormented men for five moneths: as also when the *Mahumetane, Saracen, Arabian & Turkish* armies horribly destroyed and overthrew all the Christian Churches in the East, to the great hazard, as it seemed, of Christs government and kingdom: yet behold even then *Christ* set his foot upon the earth and sea: For he had during all the time of Antichrists reigne in the West, alwayes some remnants in the midst of Poperie, and raised up verie many witnesses of his truth: In the East also some Churches, however burthened with the Turkish tyrannie, were preserved, & professed the name of *Christ*.

This therefore is a third consolation for the godly, that they might not, being under the calamities of the six trumpets, be discouraged: For neyther tyrants, nor hereticks, nor Antichrists, shall ever put *Christ* so out of his possession, as not to have his feet still standing upon the earth & upon the sea.

3. And he cryed with a great voyce] This cry, and roaring of *Christ* serves also to comfort the godly, and declares the two former acts. For as he will hold a booke open, and set his foot upon the earth & sea, so he will not be silent or mute, but have the Gospel to be preached: The saving efficacie whereof unto the faithful is signified by the great voyce, but the dreadful effect applied unto the wicked, by the roaring of a *Lion*. Now here againe, we are to returne to the times of the six trumpets. For the more that tyrants laboured to suppress the Gospel, the louder & greater was the voyce: the *Lion* of the tribe of *Juda*, as he is called *Chas. 5. 5.* roared, and prevailed, that is, Christians embraced the Gospel, and joyfully suffered martyrdom for the same. It is true the enemies did mightily rage, yet were they tormented with a secret dread fearing they knew not what: like as of old the *Scribes, Pharisees, & chiefe Priests* taking counsell against *Christ* were fore dismayed: What doe we? (say they) for this man doth many miracles: If we let him alone all men will beleve on him, and the Romans shall come and take away both our place and nation. And againe, what shall we doe to these men? for that indeed a notable miracle hath been don by them, is manifest, and we cannot denie it. Thus tyrants albeit they stand in feare, yet consult together how to suppress the truth: Even so howsoever both these *Antichrists* are terrified at the *Lions* roaring, notwithstanding as formerlie they have, so still they rage unto this day: but all in vaine: for at length this *Lion* wil consume all his adversaries.

Io. 11. 47.

Ab. 4. 16.

As when a lion roareth] The Greek *φωνάσκει* according to the propriety of the word signifies to roar or bray like an ox, asse or camel. *Lions* properly are said *αὐτῶν* to bellow: but it seems the Greeks doe not alwayes observe this difference. Some will have that the mildenesse of this *Lion* is here noted, as giving forth a voyce like an ox, which is a milde or tame creature.

But this seems to bee too curious and contrary to the scope of the matter. What he cryed, is not by *John* set down: yet a part thereof seems to be noted in *v. 5. 6. 7.* where the Angel sweareth lifting up his right hand &c. so that the things next following touching the voyces of the thunders, are inserted (as it were) by a parenthesis.

Seven thunders uttered their voyces] This circumstance is obscure. Twise before mention is made of seven thunders. In *Chap. 4. 5.* it is said out of the throne proceeded, lightnings, thunders & voyces, with seven lampes of fire burning. In *Chap. 8. 5.* *Christ* casting his censer of fire into the earth, there were voyces, and thundrings, and lightnings, and an earthquake. But in these places the Greek *βοῶνται* (thundrings) hath no article set before it: but here it is read with an article *αἱ βοῶνται* The thundrings, as ha-



as having reference to the former *thunders*. The *thunders* in Chap. 8. we applied to the calamities under the *red horse*. The *thunders* in Chap. 4. to the terrible threatnings of the Law, by which Christ doth strike and terrifie the consciences of Antichrist, & other adversaries, as to be self convicted, however they furiously rage against Christ: for my part therefore I doubt not, but this place is to be expounded by the others; and that these *thunders* figuratively doe denote undanted teachers who shall thunder out the word of God against tyrants, hereticks & Antichrist, as thereby they shall be made altogether inexcusable.

*Seven*] A definite number for an indefinite; that is, many shall thunder out their voyces against Antichrist. It is verie emphatically said, *οἱ ἑπτὰ θόνοι*, *their voyces*, as dictated to them by the spirit of God, and divinely commanded so to doe: For without doubt these heroick teachers who oppoled themselves against Antichrist, were stirred up by the speciall instinct of the spirit of God. Some understand it of *seven*, that is of diverse gifts & graces of the holy Ghost bestowed upon the teachers of the Gospell: which comes all to one, in case the scope be minded, namelie that this also serves for the comfort of the godly: For Antichrist shal not alwayes have a quiet and peaceable kingdome, because Christ both by his roaring voyce, and by the thundrings of his faithfull ministers, will many times disturbe him, to the end he may not seduce all.

*Brightman* makes the *seven thunders* to be the *seven Angels* spoken of Chap. 14. 6. But there onely *six* are mentioned: besides it seems not to agree, because the voyces of these *thunders* are commanded to be sealed: whereas the others were written by Iohn.

*And when the seven thunders uttered* (Gr. *spake*) *their voyces*] Iohn would have written the voyces of these thunders, that we also might have had the knowledge thereof in this *Revelation*. But he is forbidden and commanded to seal them up, that is, to keep them secret.

*And write them not*] The kings Bible reads it *καὶ μὴ τὰ τὰ ῥᾶφαις*, *Andreas ῥᾶφαις*, and after these things write: as if he were not altogether prohibited, but onely at this time & in this place: beeing afterward commanded to write the same, viz. in Chap. 14. where the same seems to be set downe. But other copies, as also the greater & lesser of *Robert Stephanus* have it, *καὶ μὴ τὰ τὰ ῥᾶφαις*, and these things thou shalt not write. Besides in Chap. 14. there is no mention made of *thunders*: but however it bee, Iohn is forbidden to write, but to seale, that is, to close or keep secret: like as the booke that was sealed Chap. 6. could not be read. Now this seems to be taken out of *Dan. 8. 26. & 12. 4.* where the Prophet is commanded to seal the words he had heard.

But what? will the Lord be angrie with men, if they understand not the *voyses* of the *thunders*, seeing in the mean time hee will have the booke to be shut, that is, the doctrine or meaning thereof not to bee understood? *I answer*; the command is not to be taken absolutely of hiding the doctrine, but onely to comfort *Iohn*, and the faithfull against the contempt of the Gospell, for the future event is foretold, viz. that the wicked shall not hear, but despise the *voyses* of the *thunders*, thereby causing the same to be secret unto themselves by their owne default: that is the greater part of men will not hear the thundrings of the Law, neither the *voyses* of the Gospell, but neglect and contemne the same. Thus they shall remaine sealed unto them. Or, *but thou seal*, that is, doe not thou therefore esteeme lightly of them, but lay them up as a most precious treasure, because verie shortly thou must again prophesie.

*A voyce from heaven*] Undoubtedly of God sitting on the throne, who both foresees, and by his providence directs all future events. The question which *Ribera* takes up with so much scrupulosity is needlesse: viz. *whether this Revelation be entire: and whether these voyces be not the same with them written in this booke.* For not the defect of this *Revelation* is signified, but Antichrists contempt of the word preached, is here foretold.

5 And the Angel, which I saw stand] This is a fourth gesture of the Angel: he lifted up his hand and swore by the living God, &c. in which againe there is an allusion unto the last vision in Daniel, who saw an Angel swearing by him that liveth for ever, yet there is some difference, both in the manner, and in the thing it self: He in Dan: held up his right and his left hand & swore &c. this lifts up onely his right hand, &c. He in Dan: sweareth that after the accomplishment of a time, times & halfe a time, the propheties there foretold should bee finished. This sweareth, that there shall be no more time, but that the mysteries of God should be finished in dayes of the sound of the seventh trumpet. Now we will briefly consider, Who, how, what, and wherefore he sweareth.

The Angel swearing and standing on the earth and sea, is undoubtedly Christ, who oftentimes as we read in the Gospell confirmed his doctrine by oath: *Verily, verily I say unto you.* And God himselfe many times is said to sweare. *The Lord hath sworn: God sweareth by himselfe &c.* neyther is this contrary to the precept of Christ: *Sweare not at all.* For there is forbidden, not a lawfull oath taken in the name of God, in doubtfull & hard cases, whether before the magistrate or otherwhere: (for an oath is a divine ordinance instituted to end controversies and strife among men) but rash oathes cyther by God or the creature, to which the Jewes (as the circumstances of the place shew) were much given: for otherwise Christ should condemne both himselfe, God, Angels and men for swearing. An oath therefore in it self is lawfull, touching the conditions whereof wee have largely handled otherwhere.

Lifted up his hand] viz. his right hand: for so they that swear were wont to doe: as, *Abraham* swearing that he would not receive any thing of the spoile of the Sodomites, *I have* (saith he) *lift up my hand unto Jehovah, &c.* Hence to lift up the hand generally in scripture is put for swearing: *In the day that I lifted up my hand to bring them forth of Egypt, ye shall not enter into the land, concerning (or for) which I lift up my hand &c.* And the reason hereof is not obscure: For heaven is the throne of God: wherefore they that swear, lift up their hands to heaven, as calling upon God, to bee a witnesse and judge of the truth. Hence also comes the received custome amongs us, to lift up the right hand, and put forth the three first fingers, in signe of the blessed trinity, whom we call for a record upon our souls.

6, And swear by (Gr: In) him that liveth] by two adjunctes he denotes the true God. The first internall, *this liveth for ever and ever.* The other externall, *who created heaven, earth, sea, and the things that are therein.* The former is a most proper note of the true God, because he alone is of himselfe and shall be from eternitie unto all eternitie, not receiving life from any, but giving unto all life, moving and beeing. Hence with the Hebrewes the Lord is called *Jehovah*, that is, subsisting & living of himselfe. And by this Epithite generally in scripture he is distinguished from the false gods or idols of the Gentiles.

In him] that is, by him that liveth, beeing an Hebraisme: for they that take an oath, are to swear in, that is, by *Jehovah*: as *Jonathan* said to *David*, *swear unto me in Jehovah.* Now to swear by *Jehovah*, or by the living God, is to require and call him, who is the alone searcher of the hart, to give testimony unto the truth, and to punish him that sweareth, in case he wittingly take his name in vaine.

Here then we see in the first place, that an Oath is a kind of invocation upon God: and therefore often in scripture, swearing is put for invoking, and so againe invocation for the other: As *Isa. 19. 18.* *The nations shall swear by Jehovah,* that is, shall call upon the true God: and *2. Cor. 1. 23.* *I call God* (saith Paul) *to record upon my soule:* so that an Oath is a kinde of worship, and therefore lawfull and acceptable to God, no way prohibited unto Christians, as some phantasticall men have affirmed.

Secondly: that no Oath is lawfull, except it bee taken in the name of God. For hee alone knowes the hart, and only is able to reveale secrets, to punish hidden perjury,

Psa. 110. 4.  
Heb. 6. 13.

Heb. 6. 16.

Ezech. 20:  
5.  
Numb. 14:  
30.

1. Sam. 24:  
22.  
What it is  
to swear by  
the living  
God.

It is lawfull  
for Chri-  
stians to  
swear in  
some cases.



perjurie, to resolve doubtfull things, & confirme the whole truth, for he is above all, and in him alone in the last place all faith is settled.

It is a great  
wickednesse  
to sweare by  
the crea-  
ture.

*Thirdly* hence we see that to sweare by Angels, Saintes, or any other creature, is a horrible wickednesse: both because they cannot search the hart & reines, in which regard they are vainly called upon: *as also* because religious invocation is a worship only proper to God, & cannot without sacriledge bee given unto any other. They therefore who sweare by *Mary*, & the Saintes, doe as much offend the Lord, deceive themselves and others, as *SOCRATES* who was wont to sweare by his dog, or any stone whatsoever.

But here it may bee demanded, if this Angel be Christ himself, how then doth he sweare by him *that liveth for ever*? For hereby it seems either that he is not Christ, or els that Christ is not true God, but inferiour unto him, because he sweares by the living God, as by one greater then himself.

1. Cor. 15. 20.

1. Cor. 14. 28.

To this I have given somewhat in answer before, and sufficiently shewed that Christ is this Angel. He sweareth by him *that liveth for ever*, as hee is man and the mediator, & so he acknowledgeth God to be above him: according as he speaketh: *The Father is greater then I.* Or els as he is God, and then he sweareth by him *who liveth for ever*, not as by a superiour, or by another, but by himself, according to that in *Heb. 6. 13.* because God could sweare by no greater he sweare by himself. But that Christ is he that liveth for ever appears by his owne testimony *Chap. 1. 18.* *I live* (saith he) *& was dead*, to wit, as man: *and behold I live for ever and ever.* This therefore (as we have before noted) yeeldeth us a worthy argument to prove the deity of Christ.

VIII. Arg.  
of Christs  
deity con-  
firmed.

1. Cor. 10. 11.

1. Cor. 10. 11.

Iob. 1. 3.  
Heb. 1. 2.

*Who created heaven*] By this other Epithite he also distinguisheth the true God from idols, as beeing the *only creatour of all things in heaven & in earth, &c.* gave them; I say, at first a beeing of nothing: the which was a worke of omnipotencie, not to be effected by false gods or any creature. Therefore the true God everywhere in scripture, as also in the *common creed* is celebrated as the creatour of all things: but the gods that have not made the heavens and the earth, even they shall perish from the earth, & from under these heavens. Neither doth this make any thing to the contrarie, but that this Angel is Christ: for he sweareth by the creatour of all things, that is, by himself: For by him all these things were made, and without him was not any thing made, that was made: By whom also God the Father made the worlds. This Epithite therefore doth also confirme the truth of Christs divinity.

*That there should be time no longer*] Now followes what Christ sware, and to what end. Both which are to the same purpose: for the latter adversitively expounds the former: viz. that there should bee no more time, but that the accomplishment of the mystery of God was at hand under the *seventh trumpet*.

The former is taken diverse wayes: *ANDREAS*: he sweareth there should bee no time after, or, in the world to come, or, not long after the sixth trumpet: the latter part of whose opinion is agreeable to the scope, but not the former, (notwithstanding *Ribera* foolishly approves therof:) there shall be no time (saith he) because this variety of time, as dayes, nightes, moneths & yeeres shall be no more: but an unchangable eternitie shall follow in the dayes of the *seventh Angel*. But what use was there to confirme that with an Oath, which no man is ignorant of, viz. that after the consummation of this world, time shall be swallowed up by eternitie. *Alcasar* wresteth it unto the Iewes, to whom there shall be no more time, as beeing threatned of God to be forsaken. But what need was there that Christ should signifie a thing by vision and Oath, which long before was clearly declared: *Behold your house is left unto you desolate*, *Matt. 23. 28.*

*BRIGHTMAN*: there shall be no more time, that is, no longer delay, but a verie little time shall be remaining untill the consummation of the mystrie: the which is agreeable unto the scope of the place: for Christ by a *sift* consolation would encourage the faithfull, taken from the brevity of the time remaining, least they beeing dishartned in regard of the long & continued calamities of the *six trumpets*, should be out of hope,

hope, as if there should never be an end of their miseries, but that Antichrists rage should allwayes continue in the world. But it shall not bee so, for the end is nere at hand, as Christ swearing by himselfe confirmes, to the end we might no way doubt thereof: so that this *Oath* serves both for the confirmation of his promise, and for our consolation also: neyther indeed doth Christ use on oath without waighy cause; for Antichrist had so established his possession, as that it seemed impossible that his kingdom should be overthrowne: Therefore Christ sweareth, that *there should bee no more time*, to wit, sad and mornefull unto the Saintes, as hitherto it had been under tyrants, and especially under Antichrist, who onely bearing swaye, tyrannized over all, in so much as no man might contradict him, unlesse he meant to die for it by fire or sword: But there shall follow other times, wherein shall be a reformation of the Church, & the last down fall of Antichrists kingdom.

*The mysterie of God shall be finished* When? In the day of the seventh trumpet, that is, so soon as it shall begin to blow: then shall be the end of the sixth trumpet, the end of the Churches calamities, & the end of Antichristian tyranny.

*Alcasi* applies the *mysterie of God*, to the casting off the Iewes, and election of the Gentiles. But the most on the contrarie understand it of the mysterie of all Israels conversion unto Christ, which shal to come to passe neer the last times, of which the Apostle *Rom. 11. 25.* seems to treat: and indeed the prophets of old have often prophesied of their calling: But because in this place the comfort of the Church militant under Antichrist is onely aimed at, unto which the calling of the Iewes doth not directly much belong, therefore it is rather & better to be taken of the resurrection and day of judgement, even when the power of tyrants and all adversaries shall be abolished: of which mysterie the Apostle speaketh *1 Cor. 15. 51.* *Behold I shew you a mysterie, wee shall not all sleepe, but wee shall all bee changed, in a moment in the twinkling of an eye at the last trumpet: for the trumpet shall blow, and we shall be changed.* This is that which Christ here sweareth, that at the sound of the seventh trumpet the mysterie of God is to be finished, the Church delivered and glorified, but the enemies eternally to be punished: according unto that in the Prophets: *Isa. 24. 26. 27. 66. Daniel 7. 11. 12. Zachs. 14. Mala. 3. & 4.*

Hence we plainly see, that the sound of the sixth trumpet shall continue unto the end of time, that is, of this world: and that at the beginning of the sound of the seventh trumpet, an end shall be put to the afflictions of the Church, and cruelty of the adversaries. The seventh trumpet therefore, is no other then that of the Archangel, by which the dead shal be raised out of their graves, and brought to judgement. As in the following Chapter we shall hear, so that without all doubt this trumpet respects the end of the world. They therefore doe erre from the scope, who extend the time of the seven Vials, and of the following visions, beyond the seventh trumpet.

### The second part of the Chapter.

Of the booke eaten up by Iohn.

8. And the voyce which I heard from heaven, spake unto me againe, and said, Goe and take the little booke which is open in the hand of the Angel, which standeth upon the sea, and upon the earth.
9. And I went unto the Angel, and said unto him, Give mee the little booke. And hee said unto me, Take it, and eate it up, & it shall make thy belly bitter, but it shall be in thy mouth sweet as hony.
10. And I tooke the little booke out of the Angels band, and ate it up,

D d

and



it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. *And he said unto mee, Thou must prophesie againe before many peoples, and nations, and tongues, and Kings.*

### THE COMMENTARIE.



He other part of the Chapter concerning the booke eaten by John, is a preparation to the following *Act*, touching the combat of the two witnesses with the beast, about the end of the *fift & sixt trumpets*, which yet remaine sounding in this present age. John (as he is commanded,) eats up the little booke he tooke out of the hand of Christ: the which was sweet in his mouth, but bitter in his belly. And he is commanded to prophesie againe before kings and nations.

Now what is this? but that towards the last times, prophesying shall be renewed against Antichrist: after which indeed there shall follow new combats, notwithstanding Antichrists kingdome shall be greivously shaken: the which beeing donne, there shall be no more time, that is, like the former, when Antichrist raged according to his lust and pleasure over the Church. *This is the summe.*

Now we are well to take notice, that this part of the vision is taken out of the prophesie of *Ezech. Chap. 3.* where an hand from heaven reacheth unto the prophet a roule, to eate it up, beeing in his mouth as honey for sweetness: whereupon he is commanded to denounce judgments against the *Israelites*. It shadowed out the heavenly call of *Ezechiel*, as also his readines to obey God, in reprovng the vices of the people, and threatning punishment against them for the same. All things are here alike: But that *Ezechiel* felt not the booke (as John,) bitter in his belly: & that he was sent to prophesie against the house of *Israel*, but John against Antichrist. Let us briefly consider, who commandeth, what is commanded, and what followed upon the doing thereof.

*8. And the voyce which I heard]* To wit, that heavenly voyce mentioned in ver. 4. write not, but seale the voyces of the thunders, &c. The same voyce therefore who before forbade him to write, doth now command him to eat up the little booke, and to prophesie; by which is signified the admirable dispensation of the divine grace: for Antichrist bearing sway in the Church during the times of the *fift & sixt trumpets*, the thunders indeed uttered their voyces, that is, some faithfull teachers publickly thundered against the idolatrie and tyranny of Antichrist: But with little profit: The voyces remained sealed, and Antichrists power entire, yea increased dayly by suppressing thole teachers, & bringing kings and nations under his yoke. Now whence came this? I answer, Christ as yet had not given to John the open booke to eat it up: neither commanded him againe to prophesie, because he reserved this special grace unto the later times of the *fift & sixt trumpets*. Let us therefore acknowledge this singular mercie of God, that now unto us the open booke of Christs doctrine is given to be eaten up, and prophesie against Antichrist againe revived in the world.

*Take the little booke]* The heavenly voyce commands two things. First, that John should take the open booke out of the hand of Christ. Secondly, eat it up. The little booke on the outside contained the revealed & written doctrine of the Gospell: within the secret counsels of God touching the future events of the Church. For it was written, within and without, as we heard *Chap. 1. 7.* and *Ezech. 2. 10.* This little booke Christ both opened, and held open: teaching us, that as John, so all the teachers of the word, must ask of Christ, and receive out of his hand the doctrine of salvation, which they are to propound unto the Church: but not from the hand of Satan or Antichrist. Now he exhibiteth a booke open, because

because the holy scriptures doe open, and manifestly set forth the mysteries of our salvation. Thus we see the decrees of the Romish Antichrist, the traditions of Popes and Councils, the humane Philosophie and subtilties of Sophists, are to be quite banished out of the Church. It is expressly added, *Of the Angel that stood upon the earth, and sea* that we might confidently rest on the power of Christ, and acknowledge him alone to be the revealer of the heavenly truth, and so desire nothing as necessarie to salvation, but what we take out of his hand.

*Take it, and eat it up*] This is the other commandement. Bookes of paper or parchment are not to be eaten properly, as not being fit food for man; but they are said to be eaten up *metaphorically*, when they are so carefully read and thoroughly taken notice of, that we are able promptly to rehearse and discourse of the contents thereof. So a man is said to have devoured Virgil, Cicero, who is fullie acquainted with them, and hath them, as it were, by heart. So Cicero called *Macrobius* a devourer of bookes, because he was an insatiable reader. Thus, as the Prophet in *Ezech. 3.* John here is commanded to eat up the booke he received of Christ, that is well to understand and as it were, hide the same in the bowels of his heart, that so he might deliver no other doctrine unto the Church, but what hee had received from Christ. Now whether this booke were eaten up truly, or in a vision onely, makes little to the purpose: the latter is most probable. For all these things were don by a vision.

Here the ministers of the word are taught earnestly to devoure, or eat up the doctrine of salvation divinely written & received from Christ, that is, diligently to read, understand, search, meditate, & as it were to turne it even into their verie moisture & blood. For such onely can faithfully instruct the Church in the knowledge of the truth, who after this manner meditate in the law of the Lord day & night. On the contrary their sluggishness is condemned, who though they love to be called Bishops, Archbishops & Patriarchs of the Church, yet in the mean while are little or nothing acquainted with the scriptures of God.

*And it shall make thy belly bitter*] He preadmonisheth Iohn of a double effect of the booke, *sweet in the mouth, bitter in the belly*. Sweet things are delightfull to the palate, bitter things provoke to vomit. Hereby signifying, that one effect thereof should be sweet, the other troublesome: the nature whereof is expounded in the following verse. He fore shewes it should be *sweet*, to stir him up the more earnestly to eat up the booke: he tels him also that it should be bitter, that he might not afterward bee offended thereat: but know that this bitterneffe should bee recompensed with much sweetnesse.

*Then I took the booke*] He shewes his readinesse in eating the booke: for neither the difficulty of the command, nor the bitterneffe of the booke disheartens him: shewing us, that we are readily to submit unto the command of God, & not to be dismayed at any hardships or difficulties whatsoever. Now *he ate the booke* not really, but in vision onely, as I said before, signifying that he most readily accepted the worke imposed upon him, of which it followeth.

*And it was sweet in my mouth*] Here the foresaid effects follow. This booke being eaten was sweet in the mouth, and bitter in the belly: the first signifies the sweetnesse of the word, as *Psal. 119. 103.* *How sweet are thy words unto my taste, yea sweeter then hony to my mouth.* *Ierem. 15. 16.* *Thy words were found, & I did eat them, & thy word was unto mee the joy & rejoycing of myne heart.* This is the proper effect of the word, it brings joy to the heart, & comfort to the conscience: yea & by how much faithfull teachers doe feel this sweetnesse, by so much the more they preach the Gospell chearfully. But the effect thereof is bitter by accident, because the preaching of the word occasioneth most painefull grypings of the belly, as the hatred of the world, persecutions, banishments, & martyrdomes. This effect Christ foretold unto his disciples: *They shall put you out of their synagogues, & whosoever killeth you will thinke that he doth God service.*

Iob. 16. 2.



But what use was there to reveale this in a type unto *John*: seeing it was long before plainly foretold in the written word? It was altogether needfull, considering that this bitterness doth not properly denote the calamities already past under the *four trumpets*, but to come in the end of the *fift & sixt*, under the kingdom of Antichrist, the which we shall heare in the following Chapter, namely the combats of the *third & last* of this *Vision*. He foretold them therefore unto *John*, that he might not bee offended: for he had already experience hereof, beeing sent into exile by *Dominian*: notwithstanding Christ doth not properly intend this here, but prefigures in his person the future calamities of the witnesses of the truth.

**II.** *And hee said unto me*] To wit, the former voyce from heaven. *Then must againe prophesie*] This commandement is taken diversly. *Lyra*: thou must write downe more propheties, to wit those which follow in this booke. But to write more things, is not againe to prophesie, &c.

*Thomas, Rupertus*, and some others understand it historically, of *John* beeing restored unto his Church: as if he had said, *Thou must after the death of Dominian returne from Patmos the place of thy exile unto Ephesus, and preach againe the Gospell*: or, as if it were a promise of writing his Gospell after the *Revelation*. The which *Ribera* refuteth: *This* (saith he) *I approve not of, for to put prophesying in stead of preaching the Gospell, is new*: which reason is not solid: he adds another: *that seeing John was gifted with the fulnesse of the holy Ghost, therefore he needed not to eat up the booke, either for to preach, or, to write the Gospell*: wherefore he saith, the sense is thus: *that although John hitherto had prophesied many things concerning the last times, notwithstanding there remained as yet many things of the same nature, which he was to prophesie of, against the gentiles, &c.* The which is one with the opinion of *Lyra*, & which *Alcasar* also with his subtilties doth at last come unto. But hee needed not to eat up the booke in this respect: seeing before he had received a commandement to write the whole *Revelation*: & although I grant that *Lyras* opinion touching the promise of *Johns* restitution is to be approved off, yet the eating of the booke, doth make nothing for it. *Andreas*, and they which follow him, perceiving that here is spoken of prophesying to come in the last times, have imagined (much like to the disciples of old) that *John* is not dead to this day, but yet liveth with *Enoch & Elias* in paradise, with whom, after Antichrist is risen, he shall come and prophesie against him. Touching whose opinion so much indeed is true, viz: that here is treated of a future prophesying under Antichrist: but the rest is false and refuted by *John* himself: Chap. 21. 23.

All the forenamed opinions therefore are to bee joyned together, and then the meaning will appear to be thus: that here is a confirmation of the Prophet, that he should not, because of his banishment, desist from his office, but goe on to prophesie: and thus the commandement may include a promise of his restitution into his former place: Yet the heavenly voyce is further to be applied, namely, to the prophesying which should be renewed against Antichrist in the last times. So that *John* is commanded to eat up the booke, & againe to prophesie, not so much in his owne, as in the person of all those witnesses of the truth who lived neer the end of the *fift and sixt trumpets*: the sense is therefore, that when Antichrist hath long enough raged, then prophesying shall againe be restored against him, &c. Now to prophesie againe, is to bring to light, purge, reforme & wholly to restore to its former brightnesse the doctrine of the Gospell, filthily polluted, mangled, & brought to nought by *Antichrists Locusts*. *Againe*] for although the Apostles, Pastors, Teachers & sincere Bishops had formerly published & preached the Gospell, yet afterward prophesie was oppressed by Antichrist: and therefore it was behovefull it should againe be restored by the faithfull preachers of the word. *This*, I say, *must be don*, for otherwise Antichrist, would have thrust Christ quite out of his possession, & broaden his Church under foot. Therefore for the truthes sake of these divine predictions, & that the Church perish not, but that Antichrists

To prophesie againe what is it.

Christ's abominations be wholly rooted out, it was needfull that prophesie should be renewed. The Thunders indeed uttered their voyces, but they did little good; & therefore other witnesses must be raised up, who shall more strongly strike at assault & weaken Antichrist's kingdome. Thus it is manifest, that here is promised a reformation of the Church about the last times, which shall be expounded in the following Chapter under the two witnesses, who shall againe prophesie against Antichrist.

Before many people, and nations, and tongues, and kings. The success of prophesie renewed is set forth: for hereby many peoples nations, and kings, who before worshipped the beast, shall embrace the Gospel, & forsake Antichrist. The which how far it hath, and yet daylie is accomplished both in Germany, France, England, Poland, Bohemia, Hungary, Denmark & Sueria, &c. all may clearly see, who doe not maliciously shut their eyes. Thus wee see that here is a preparation and transition unto the following measuring of the temple of God.

### The Argument, Parts & Analysis of

#### CHAPTER XI.



Now are described the new combats of the two witnesses (prophesie & ministerie) with the beast, their martyrdom, and vindication: also the triumph of Antichristians because they were killed, their astonishment and ruin: and at last (the seventh trumpet sounding) the songs of joy and triumph of the Church in heaven; also the last judgement, the abolition of Antichrist's kingdome, with the setting and punishment of the wicked.

Who are these two witnesses, what events they doe prefigure, & of whom, is very obscure. Interpreters indeed, every one according to his understanding, have learnedly thought upon severall opinions. But I hardly find one, who satisfies himself and the reader. And perhaps all humane understanding doth here faile. For mine own part I willingly confesse that herein I stick & come short. The obscurity chiefly consists in the defining of the moneths, dayes, and moments of times, the resolution whereof cannot fully be had, but by the bright beames of divine revelation. Yet notwithstanding I doubt not but by blessing of God, the observation of our method will afford us some little light in this mysterie.

Hitherto the two former Acts of this Vision have been Parallels, as answering each to other. The first was the proposition of the Churches calamities under the sound of the six trumpets, that is, under the heathen tyrants, hereticks, Apollyon the king of Locusts, and Mahomet. Chap. 8. & 9. The second is of the comforts of the afflicted Church under the said enemies Chap. 10.

Now follows the third Act Chap. 11. unto ver. 15. which is an amplification of the foresaid calamities, describing the renewed combats of the Saints with the Westerne Antichrist, as being much more cruell and hurtfull unto the Church then the Easterne: considering how the latter tyrannized by open force and warr, killing onely the bodies of them who submitted not unto his yoke: whereas the other tyrannizeth over the soules with all deceiveablenesse of unrighteousnesse & lying signes, moreover torments the

The Westerne Antichrist more hurtfull then the Easterne.



consciences of them who enslave themselves unto him, with torments far worse then any kinde of death: as we have heard in Chap. 9. But chiefly it describeth the occasion and cause of those combats, namely the purging of the Evangelical doctrine from Antichristian defilements, with the reformation of the Church by the preaching of the two witnesses in the latter times of the fift and sixt trumpets, as also the successe of the reformation, and what should happen, both to the witnesses, and also to Antichrist.

Lastly the fourth A.C. is added by the sound of the last trumpet, relating the happie change of all former calamities in the last judgement: when as Christ the judge, destroying the kingdomes of his adversaries, will render a reward unto his servants, and punishment unto the wicked: Chap. XI. from vers. 15. unto the end. This method being observed, the reason is plaine, why the last judgment is againe treated of in the end of this Chapter: now without this the scope is in darknesse, & many imaginarie things are in vain devised.

The parts therefore of the Chapter are two.

I. First a prophetic of the reformation of the Church under Antichrist, unto vers. 15.

II. The sounding of the last trumpet, from vers. 15. unto the end.

The former part hath a twofold oracle.

The first general, commanding Iohn to measure the temple, that is, to purge the Church from the filth and corruptions of Antichrist. vers. 1. To leave out the inward court, and shewes the cause thereof, vers. 2. The second speciall: declaring the manner of the future reformation, viz. by the ministerie of two witnesses: consisting of four particulars.

I. A description of the witnesses. 1. From the time of their prophetic, & from their habit, v. 3. 2. From their dignitie & esteem with God, v. 4. 3. From the efficacy and authority of their office, v. 5. 6.

II. Their warre with the beast: where 1. we have the description of the beast, his hostile invasion and victorie, ver. 7. 2. The martyrdome of the prophets, and place of reproach, v. 7. 8. 9. 3. The joyes of the wicked for the slaughter of the prophets, with the cause of this their great rejoycing, vers. 10.

III. The avengement of the prophets: where 1. we have their restoring to life, vers. 11. 2. The astonishment & feare of the wicked, ibid. 3. Their glorious ascending up into heaven, v. 12. 4. The shaking and ruin of Antichrists kingdome.

IV. An acclamatory conclusion of the end of the Churches calamities: & of judgement at hand, v. 14.

The latter part, (the seventh trumpet sounding) declares the change of the Churches warfare in three particulars. 1. An heavenly triumph because the kingdomes of the world were become Gods and Christs, ver. 15. 2. A triumphant song of the first companie, viz. of the four and twenty Elders: whose reverend cariage & gratulatorie hymne is recited, in which 1. they give thanks to Christ for freeing his Church and kingdom from the tyrannie of the adversaries, v. 17. 2. They declare the vain fretting & wrath of the wicked hereat, v. 18. 3. They proclaime the resurrection of the dead, with the last judgement, ibid. 4. They denounce rewards unto the godly and punishment unto the wicked, ibid. The execution of judgement on the godly & ungodly. To the godly heaven is opened, that they might see Iesus Christ the Ark: upon the wicked are sent lightnings, thunders & eternal haile.

*The first part of the Chapter.*

**Of the reformation of the Church by the two witnesses  
under the Western Antichrist.**

*And there was given me a reed like unto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, & the Altar, & them that worship therein.*

*1. But the Court which is without the Temple, leave out, and measure it not: for it is given unto the Gentiles, & the holy City shall they tread under foot fourtie and two moneths.*

*2. And I will give power unto my two witnesses, & they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth.*

*3. These are the two Olive trees, and the two candlestickes standing before the God of the earth:*

*4. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: & if any man will hurt them, he must in this manner be killed.*

*5. These have power to shut heaven, that it raine not in the dayes of their prophesie: and have power over waters to turne them to blood, and to smite the earth with all plagues, as often as they will.*

*6. And when they shall have finished their testimony, the beast that ascendeth out of the bottomlesse pit, shall make warre against them, & shall overcome them, and kill them.*

*7. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified.*

*8. And they of the people, and kindreds, and tongues, & nations, shall see their dead bodies three dayes and an halfe, & shall not suffer their dead bodies to be put in graves.*

*9. And they that dwell upon the earth, shall rejoyce over them, and make merry, & shall send gifts one to another: because these two Prophets tormented them that dwelt on the earth.*

*10. And after three dayes and an halfe the Spirit of life from God, entred into them: & they stood upon their feete, & great feare fell upon them which saw them.*

**THE COMMENTARIE.**



*And there was given mee a reed]* This is a generall prophesie touching the restoring of the Church beeing declyned under Antichrist. Before Iohn was commanded againe to prophesie: But now to measure the temple of God with a measuring reed, that is, to prophesie of the measuring of the temple of God, which should be afterwards in the times of Antichrist. The measuring of the temple signifies the building & repairing thereof, as appeares, if this prophesie bee compared with that in Ezech. 40. 41. & c. unto which this place doth allude. The Temple of God, signifies the Church, as almost all interpreters both ancient & moderne understand it: and indeed the words here saies, *the temple of God*, are so taken. 1 Cor. 3. 16. 2 Cor. 6. 16. 2 Thess. 2. 4.

The measuring of the temple is the reformation of the Church.

They



They who apply this to the temple of Jerusalem, are refuted by the time it self: for when these things were spoken unto John, that temple with the city being utterly destroyed, was never any more to be restored.

*Lyra*, clotting (as his manner is) applies it to the festivitie of the dedication of temples instituted by Pope Felix about the yeere 525. at which time the Bishop holding in his hand a sprinkling reed, goes about the outward walles of the temple, as if he were to measure the same: and within on the floore from one corner thereof unto another he thwartwise writes downe the letters of the Greek alphabet: and so measures the space within: The words therefore, *Rise and measure*, he will have to be meant of Pope Felix, speaking to every Bishop about the dedication of temples: the court leave out (or cast forth) because masse may not be celebrated, except the place be consecrated.

But I passe by these fopperies: For *Ribera* and *Alcasar* themselves acknowledge, that the Temple here signifies the Church of God: Now let us see what instrument hee is to use, what to doe with it, wherefore, and when.

First, hee shewes the instrument, *A reed like unto a rod was given mee* to wit, by the Angel, who before commanded him to eat up the booke, and againe prophesie; that is, by Christ.

*Ribera* wel observeth that it was not a writing pen, but a measuring reed: because it is said to be *ῥαβδὸν ὡς ῥαβδόν* like to a rod, that is, a great measuring staffe with which Architects use to mete plats of ground and buildings, a measure of six cubites, and a handbreath, *Ezech. 40. 5.*

The Rod wherewith the Church is measured, is nothing else but the word of God, the most perfect rule of faith, and Church discipline.

*Rupertus* acknowledgeth it to be the authoritie of the Evangelical Scripture. So that this reed is indeed the same little booke which Christ gave unto John to eat it up: the which is here againe delivered to him under the type of a reed or rule, in regard of the measuring worke here enjoined: Thus also my *Anonymus* above 260 yeeres agoe: *The rod* (saith he) *is the sense of the scripture, because, as a rod of diverse colours, it chastiseth sinners.*

*Rise and measure the Temple of God* First, he must measure the Temple, *Altar, & Worshippers therein.* Secondly, leave or cast forth the inward court. The reading of both is somewhat different, yet the sense is al one. After *ῥαβδόν* rod, some bookes read, *λέγων ἔγειραι*, saying rise, as if the reed it self had said it. The old version seems to read, after *ῥαβδόν, καὶ ἐλέχθη μοι*, for he renders it, *And it was said to mee*, to wit, by the Angel. We here (and so our translation) follow the reading of *Montanus*, who after *ῥαβδόν* hath it, *καὶ ἔστη ὁ ἄγγελος λέγων ἔγειραι*: and the Angel stood (or stood by) saying, &c. He is commanded therefore to measure the temple &c. being a plaine allusion (as before I shewed) unto the prophesie of *Ezech. Chap. 40.* where the Angel is commanded to measure the new temple with a reed: in which vision God promised the restauration of the temple destroyed by the *Babylonians*, not indeed materially but spiritually under the Gospel. For the outward temple built by *Zerubbabel* after their returne, doth not at all answer to the dimensions of that vision, neither shall any one be like unto it: and therefore that measuring was a prophesie of the future reformation of the spirituall temple by Christ. By the like metaphor the restoring of Ierusalem is promised in *Zach. 1. 16.* *My house shall be built in it, saith the Lord of hostes, & a line shall be stretched forth upon Ierusalem.*

So here by the like reason, in that John is bid to measure the temple, is signified, that the same should be so wasted, rent and overthrowen, as that of necessitie it must be measured, that is, reformed & built againe. This worke John is commanded to set himself upon, that is, by this type to foretell what should come to passe, viz. that after Antichrist had taken possession, wasted & oppressed the temple of God, then Christ by giving the measuring reed unto his two witnesses, would againe

*Lyra's frivolous interpretation.*

*What is meant by the measuring rod of the Church.*

*The prophesie of Ezech. touching the measuring of the temple, is spirituall.*

again measure, repaire, & wholly renew the same. Thus we see that this commandment of *measuring the Temple*, is a prophetically promise, of the reformation of the Church, wasted and ruinated by the *Western Antichrist*.

Hence the Papists fiction is refuted, that *the visible Church can never degenerate, erre & fall from her integrity*. But the thing it self shewes the vanity hereof: The old Temple according to *Ribera*, was a type of the Church: Now we know that might be, & was laid wast & destroyed, yea the old Church it self very often degenerated: The new Church also shalbe possessed & troden under foot by Antichrist, & so need a new measuring, or reparation. Wherefore it cannot be denied, but that the Church may be destroyed & degenerate from the faith of Christ unto Antichrist.

Furthermore it is manifest that the Church dissipated by Antichrist, neither can be, nor shalbe measured by any other instrument, then by the reed of the word, contained in the holy Scriptures, as being indeed the onely true & infallible rule, according to that of the Psalmist: *The scepter (or rod) of thy kingdome is a scepter of righteousness*. Let us therefore wholly cast of all other adulterate & false rules, as humane traditions, decrees of councils & Popes, unto which the foolish builders giving way, have destroyed the Temple of God, from whose corruptions it shalbe restored, as from death to life, by the reed of Gods word.

*Measure the Altar also*. For the understanding of this, we must have recourse to the structure of the old Temple: for the spirit of God is pleased in this prophesie to shadow out the state and worship of the new Church by the type and service of the Old: not as if such types were to remaine under the Gospell, but because the things signified by them, are fitly appllied unto the new Church. We have the description of the tabernacle in the latter part of Exodus: & of Solomons temple in some Chapters of 1 King, from Chap. 4. unto 8. The Apostle also Hebr. 9. rehearseth the parts of the tabernacle. To be short we have a worthy portraiture of the Temple, in Ezech. Chap. 40. 41. 42. divided into foure parts.

- I. There was an *outmost court*, in which the people were conversant.
- II. A more *inward*, or *middle court* for the keeping of the *Leviticall instruments*, & making ready of the sacrifices.
- III. The *most inward*, or court of the Priests, in which was the great *brazen Altar* for burnt-offerings.

IV. The Temple it self, in the entrie wherof stood the *golden Altar of perfumes*, with the *golden candlestick & table*: within, behinde the *vaile* was the *sanctuary*, in which was the *Ark of the covenant*. This Temple was a type of the Church: & we have shewed wherfore he was commanded to *measure* the same. He must also *measure the Altar* to wit, the *golden Altar*, from the *foure corners* whereof hee heard a voyce Cha. 9. 13. This was a type of Christ. But how? Is he commanded to measure Christ? yea verely. For Christ under a pretence of his name was thrust out of his possession by Antichrist, who suppressed the faith & turned Christian libertie into miserable servitude. The Altar therefore of Christ shalbe measured, when as the faith of Christ shalbe freed from the perfidiousnes of Antichrist, & Christian liberty from his tyranny. The Altar indeed by a *synecdoche* may be taken for the whole worship of God. But we shal see by & by, why it is rather to be understood of the *golden perfumatory*, then of the *brazen Altar of burnt-offering*. Thus also my *Anonymous*, the Altar, that is, Christ.

*And them that worship therein*] He meaneth the residue of sincere worshippers in the midst of Antichristian defilements. These he is commanded to measure, that is, (as *Ribera* wel expounds it,) *to number and sever as chosen members of the true Church*, and not to be delivered unto Antichrist: he therefore acknowledgeth that God will reserve some true worshippers of Christ in the midst of Babylon, that is, the Papacie. So then these worshippers are the same, who in Cha. 7. are said to be *144000 sealed in the foreheads, out of every tribe, and nation & tongue*. Which serves for to comfort the godlie, & to refute that daylie irklome song of the Papists, viz. *if the Papacie were not the Church, then Christ before Luther had neither body nor*

The visible Church could erre, seeing it had need of measuring.

Psal. 45. 7.

The building of the old temple.



members. Although true it is, this *measuring of the Temple and Altar* leads us to a farther thing, promising moreover a purging of doctrine & discipline, as we have seen the same accomplished in our times.

*Therein* No man did worship in the Temple properly so called, except the high-priest alone: all other worshippers stood in the court, turning their faces one-ly towards the sanctuary. Yet here the faithfull are said to worship in the *verie temple of the sanctuary*, because they are the true members of the temple, yea the temple of God it self, as the Apostle saith, *Know yee not that yee are the temple of God: And, ye are the temple of the living God.*

1 Cor. 3.  
16.  
2 Cor. 6. 6.  
16.

2. *But the court which is within cast forth* Here also the reading is different: for some copies have it *τὴν αὐλὴν τὴν ἔξωθεν*, the outward court: but the most *τὴν αὐλὴν τὴν ἑσωθεν*, the inward court: of both which I will speak a word or two. For the first to wit, that Iohn is bid not to mete the inward court, but to cast it forth: what is it, but that this court ought to be cut of from the Temple, that is, to be excluded & separated from the Church by the reed of the word, as not belonging unto the same? but now what is meant by the court? It is plaine, that by a *synecdoche* it is put for them that are conversant therein. Now these are opposed to the worshippers in the Temple, whom he commanded to be numbered, & to be sealed in Chap. 7. 3. These therefore in the court, are those that worship not Christ: but administer Antichrists holy things, & therefore are not to be reckoned, but accounted as out of the Church. But if we read it *αὐλὴν τὴν ἔξωθεν*, the court that is without: as the kings edition, and the old version, have it, then it signifies the place of the common people, into which also the Gentiles had access: by casting forth whereof is signified, (as the Papists say,) that onely the promiscuous rabble of the Iewes & hereticks following Antichrist should be cast forth out of the Church, But we are to minde, how that court was before without the Temple: and how then could he bee commanded to cast it forth? as if the common sort onely, and not also kings, princes, and the rich men of the earth should commit fornication with the whore. My Anonymus indeed retaines the vulgar reading: yet he rightly expounds it: THE COURT THAT IS WITHOVT, IS THE TEMPLE, that is, Antichrist & his accomplices, who labour even before the doores of the Church to maintaine their avarice & vaine ostentation of dignity: also false Christians & notorious or manifest transgressors in their places, who in words saie themselves to bee the Church, but indeeds deny it: CAST FORTH: that is, insinuate them to be cast out of the fellowship of the faithfull.

Notwithstanding the other reading is rather to be approved off, viz. the court within: as the most exact copies both greater & lesser of Robert Stephanus imprinted at Paris. have it: And so Luther also renders it. This was the court of the Priests, in imitation whereof the Popish Temples have an inward Chöre hallowed for the singers & Masspriests: into which the Lay is hardly allowed to looke through the Lattice. The meaning therefore of the prophesie is cleare, viz. that the clergie which appropriate the inward parts of temples to themselves, shall fall away from the faith, & have their share with Antichrist: & therefore to be utterly rooted out of the Church of Christ. And this is that which Iohn is commanded to prophesie, by this saying, cast forth, that is, declare that the court of Apostated priests shall be cast out: like as it was said to Hosea: Take unto thee a wife of whoredomes, for, preach that this people is as a wife of whoredomes, &c. But when doth he say, that it shal come to passe, & wherefore? both will appeare by the reason annexed.

Hose. 1. 2.

*For it is given unto the Gentiles* It now followes in the third place wherefore & when the inward court should bee cast forth: because it is given unto the Gentiles, that is, because it is possessed and polluted by Antichristian priests, aliens from the Church of God. It was lawfull for the Gentiles to come into the outward court: but not into the inward. And therefore the Apostle Paul was evillie handled by the furious Iewes, because they supposed he had defiled the holy place by bringing Greeks into the Temple. Hence the reason is plaine, why it is said, that the inward court should be cast forth: namely because it was so polluted by the prophane

Ad. 21. 28

idols

idols of the Gentiles as that it was turned (though formerly set apart for holy uses) into a nest of devils, and den of theeyes: & so deserved to bee cast forth of the temple of God, & troden as it were under foot by swine.

*It is given*] Without doubt by God: by whose just indignation the Gentiles invaded the same. But what Gentiles? this I have already shewed. They who understand that the Gentiles are here properly meant, are indeed so intangled, as that they can neither shew who they are, nor when, or how they did, or shall possesse this court. They come nearer to the mark who understand it of Antichrist & his followers, for it is manifest that here & in the following sentence is noted the time of Antichrist. Ribera therefore saith wel: *It is given to the Gentiles, that is, it shall be obtained & possessed by Antichrist & his ministers, &c. because Antichrists armie shall truly consist of heathenish men, worshipping not the true God, but Antichrist.* But the good man in the mean time sees not, that it makes against their fiction, that Antichrist should be a Jew: for in scripture the Gentiles are continually opposed to the Jews: *Is he the God of the Jewes onely, & not of Gentiles also?* I therefore take this sense to be right, namely that these Gentiles shalbe Antichrist & his ministers.

And hence it followes, that the priestlie court shall therefore be cast forth out of the Church, because the Clergy shall become heathenish, or degenerate unto paganism: not indeed by open profession, but by their coulerable idolatrie & heathenish life. For they have turned the doctrine of faith, into heathenish philosophie, teaching that men are justified by good workes: & have brought the idols of the heathens, their names only being changed, into the Church of God, making of Juno, Venus, Pallas, Minerva, Diana, Proserpina, Ceres, Bellona, Hecate, Rhammusia & Isis the queen of heaven: so many Mariets: of Jupiter God the father: of Mars their S. George: Mercurie, Peter: of Neptune, Nicolas; & so of other idols, their tutelar gods. The clergy also shal imitate the Gentiles, as well in their ecclesiastical order as common course of life. For after the manner of the heathens, they have for their Archflamins, high priests, for their flamins, priests & other orders, unto who they forbid mariage, but permit them to wallow in whordom: And as the heathens had their feasts of Bacchus, Ceres, Pan: so these keep shrovetide, Rogation weeke, & such like festivities, having altered onely the names thereof. To be short they have corrupted al Christendom with heathenish rites, & overthrown the Church. So ANONYMVS: because it is given to the nations, that is, because they shalbe like to unbelievers, yea worse then they: for it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them, 2 Pet. 2. But that which followes doth expresse the thing more clearly.

*The holie city shall they tread under foot forty & two moneths*] He declares by an annexis or amplification how the court is given: as if he should say, the court shall not onely be given unto the Gentiles, but all the holy citie also shall be troden under foot by them. Ribera againe rightly understands the holy citie to be the Church, typed out by Ierusalem of old.

Moreover we are to observe, that the Angel, that is Christ who speaketh these things, doth allude to his own words: *Ierusalem shalbe troden down by the Gentiles untill the times of the Gentiles be fulfilled*: foreshewing the besieging, taking & overthrowing of the city & temple by the Romans, so that to tread under foot, is to fall upon, wast & destroy in a hostile manner, as was done unto Ierusalem not long before by Titus Vespasian. Now like as Ierusalem was a type of the Christian Church: so the treading down of Ierusalem by the Romans, was a type that the Church also should be troden under foote by the same nation. For Rome, as it was of Ierusalem, so shal it be the calamity & destruction of the Church. What can be said more clearly then this, that the Church shalbe possessed, troden down & laid wast by the Romish Antichrist & his adherents. So then these words, viz. *the Romaine Gentiles shall tread the holy citie under foot*: agrees to that of the Apostle: *The man of sin (Antichrist) shall sit in the temple of God*: that is, he shall suppress the Romish Church by tyranny, proudly boasting himself to bee as God, the head & universal monarch. But when, & how long?

Who the Gentiles, holding the inward court are.

Bell. lib. 3. cap. 12. de P. R. Rom. 3. 19

The holy city troden under foot by the Gentiles is the Church.

Luk. 12. 24.



*Forty and two moneths*] here is wisdom: It is manifest by the consent almost of all interpreters, that the time of *Antichrists persecution* is hereby set forth. But what time & how long it is to continue? or how to determine either of the beginning or ending thereof, is obscure, both unto mee & other interpreters: and happily it is beyond the reach of man. For it pleaseth the spirit, that we should rather still be searching into some things which concerne the times, then certainly to know them: as Christ intimated unto his disciples *Act. 1. 7.* *It is not for you to know the times and seasons which the father hath put in his own power.* However I will recite the chiefe opinions of learned men.

The first is of some Ancients, brought in by the authority of the Pope, which *Casariensis* followeth, & so doe generally al the Papists to this day, viz: that *forty two moneths*, are *astronomical moneths*, making three *Egyptian yeeres* and an halfe: whence arole that received popish opinion, that *Antichrist* should onely reigne three yeeres and an halfe: This they collected out of *Daniel Chap. 7. 25.* *And they shalbe given into his hand untill a time, and times, & the dividing of time.* And *Chap. 12. 7.* where the Angel sweareth, *that all these things shall bee finished at a time, times & halfe a time:* The which division of time is also assigned unto the Church banished in the wilderness, *Reve. 12. 14.* of which we will speake in its place: Now they make the *three yeeres & an half* to bee the time immediatlie going before the end of the world, because *Antichrist* (as *Bellarmin* affirmeth) shalbe slaine by the Jewes before the fourth yeere be ended, & then *forty & five dayes* after Christ shal come to judgment. Now hence they seeke to establish two things: I. that *Antichrist* is not yet come into the world. II. And so consequently the Pope of Rome is not he. For *Antichrist* (saith *Bellarmin* in his V: demonstration) shal onely reigne three yeeres, and an halfe: But the Pope hath already spiriuallie reigned in the Church, above fifteen hundred yeeres: and more then five hundred temporally: neither can any one be noted or accounted to be *Antichrist*, unlesse he hath precisely reigned three yeeres, and an half. Therefore the Pope is not *Antichrist*, neither is he as yet come.

But (to speak nothing of the most false assumption of this ridiculous demonstration) it is certaine, that the *Romane Bishops* before *Constantines* time, were so far from reigning spiriuallie, much lesse temporally in the Church, as on the contrary they all suffered martyrdom for the sake of Christ.

True it is *Sylvesters* successours many times affected the primacy, but were continually suppressed by their fellow Bishops: untill that *Boniface the third* (many labouring, but in vaine, to hinder it) was by the authority of *Phocas* the Emperour set on the chaire of *universall pestilence*. To let these things (I say) passe for the present: the proposition, which is taken from this place of the *Revelation* is altogether false: because that Popish opinion touching the *42 astronomical moneths* of *Antichristian persecution*, is contradictorie both to it self and the holy scriptures.

It consists not with its self, because the things which they faine that their *Antichrist* shall effect, are as impossible to be don in the space of three yeeres and a halfe, as for a snail in three dayes to creep over the whole earth: he must be acknowledged by the Jewish nation disperied throughout the earth, for the *Messias*: he must sit in the temple of *Ierusalem*, which for so many ages hath lyen wast under a horrible destruction: moreover he must kill three kings of *Egypt*, *Lybia* and *Ethiopia*, and subdue seven other princes: he must repaire the ruins of *Rome* burnt by those ten kings, and chasing the Pope from thence, sit there as Monarch: persecute and blot Christian religion quite out of the world, to be short bring the Church and the Empire of the whole world under him, &c. Who, I pray you, except he were a mad man, would imagine that all these things should bee possibly accomplished in four whole yeeres? What for messengers thinke ye shall *Antichrist* have to send abroad, who so suddenly shall tell and perswade the Jewes disperied over the face of the whole earth, of the coming of their *Messias*? The temple forsooth shall be built againe in three dayes, the which *Solomon*, having all

Lib. 3. de  
P. R. c. 17.

ibid. cap. 8.

The fiction  
of the 42  
astronomi-  
cal moneths  
refuted.

ing all manner of materials prepared to his hand, could not finish in seven yeeres, nor *Zerubbabel* scarcely rebuild in forty six yeeres. Yea this Antichrist, hardly of four yeeres standing, shall expell the *Turk* out of *Syria*, the *Persian* out of the East, *Cham* out of the South, & *Prester John* out of all the North. What can be imagined more frivolous? shall the Emperours and Christian kings be fallen into such a dead sleep, as altogether in a moment to be suppressed by one man. Will the *Pope* with his *Cardinals* watch no better, but suffer *Catholick Rome* to fall to *Paganisme*: & shall all Christians so rashly yeeld assistance unto Antichrist so soon as he manifests himself? O foolish vanities. Thus we see this fiction is inconsistent.

It is also diverse wayes repugnant to the holie Scriptures. For they teach us that Antichrist shall not come but by *an universall apostasie from the faith*. 2 Thess. 2. 3. 1 Tim. 4. 1. the elect onely excepted, who are sealed in their foreheads. But who would say that al Christian Bishops, with their highpriests could be led aside from the faith, within lesse then four yeeres.

Besides the Scripture witnesseth that the *day, moneth and yeere* of Christs last comming beeing hid from all creatures, is onely knowen unto God: and the Lord will come suddenly as a thiefe in the night, when the world shall say: *Peace and safety*. But according to the opinion here laid down, the *day, moneth and yeere* of the last judgement should not bee unknown: for from the rising of Antichrist unto his death, there should remaine but three yeeres and an halfe: and from his death, unto the last judgement 45 dayes: for so *Bellarmin* expressly writes, that after the death of Antichrist there shall be no more then 45 dayes unto the end of the world. Seeing therefore, that the opinion being granted, there followes a falsity: the opinion it self must needs be false.

This reason is so strong, as that it forced *Ribera* to forsake that false opinion about the 45 dayes, as we shall hear on Chap. 20.

To be short this onely sufficeth, that in Chap. 13. 5. these 42 moneths are againe repeated touching the beast, unto him power was given to continue forty & two moneths: which cannot in any wise be understood of *Astronomicall moneths*, or three yeeres and an halfe. For that beast to *Bellarmin*, *Alcasar* and others not a few, is the *Romane Empire*, the power whereof (whither it be taken of the old or new) continued far longer then three yeeres and an halfe.

For these causes therefore and many other absurdities, this first opinion cannot possible stand. And this error is the rather to be excused in the *Ancients* (who diverse wayes erred about Antichrist as *Bellarmin* himself confesseth) because they saw not the histories of future ages, but is not in our dayes to be suffered in the least, but banished out of the Church as a most pernicious error. For it hath brought both a securitie upon the world hitherto, as also it keepeth the Papists to this day in their blindness, inso much as they neither will nor can see and avoyd Antichrist raigning in the Church, long agoe discovered by the light of the Gospell. Concerning the divisions of the times in *Dan*: we will speak in the following Chapter.

The other opinion understands these to be propheticall moneths, taking a moneth for thirtie dayes of yeeres or thirtie yeeres, and so these 42 moneths make twelwe hundred and sixtie yeeres: like as *Ezechiel* was commanded to lie on his left side 390 dayes, & upon his right forty dayes for forty yeeres: by taking a day for a yeere: so the *Israelites* are commanded to wander in the wilderness forty yeeres, according to the dayes in which they searched the land, counting a day for a yeere: and so the *Centurie writers of Magdeburg* take it: and our *Junius* on this place; who begins the forty two moneths, or 1260 yeeres of this treading under foot from the passion of our Lord, & endeth it in *Boniface the eight* who was created *Pope* in the yeer 1294. from which the thirty foure yeeres of Christs life beeing deducted, there remaine 1260 yeeres: now concerning this determination, I will speake afterward.

*Bellarmin*s objections against this opinion are not solid. He saith, that the scri-

Mark. 13.

22.

1 Thess.

5. 2.

Lib. 3. de

P. R. c. 17.

Ibid. cap. 3.

The other opinion of forty two propheticall moneths.

Ezech. 4. 5

6.

Num. 14.

34.

Cent. 1. lib.

2. c. 4. col.

438.

Ibid. cap. 8



pture indeed speakes of *weekes of yeeres* Levit. 25. & Dan. 9. but that we finde not dayes to be put for yeeres, or moneths of yeeres: Vnto which I answer, it is not true, that dayes are not put for yeeres: for the two alledged places Num. 14. 34. & Ezeth. 4. 6. doe plainly shew the same. That which he objects, *that yeeres are not taken for dayes according to the letter: otherwise Ezechiel must have lien on his left side 390 yeeres*, is frivolous, for dayes doe not signifie yeeres litterally, but according to the pleasure of God so speaking: forty yeeres are imposed upon the Israelites for forty dayes: and on the contrarie for 390 yeeres, 390 dayes are granted unto Ezech. so that it cannot bee denied, but the scripture in a propheticall sense doth reciprocally put a day for a yeere, and a yeere for a day. Touching the *moneths of yeeres* he cavils in vaine. For if the scripture allowes of *dayes of yeeres*, & *weekes of yeeres*, why not also of *moneths of yeeres*, seeing moneths are reduced into weekes, and weekes into dayes? The determination I leave to the authors: notwithstanding it seems not to bee without some inconveniences.

In heresi  
51 Alogian.

For first as concerning the life of Christ, I rather thinke with Epiphanius, that he lived 32 complete yeeres and 74 dayes, then 34 yeeres, of which I have spoken something otherwere. So then the end of these yeeres would come short of Boniface VIII.

Secondlie, it sufficiently appeareth by what we have spoken on Chap. 4. 1. *I will shew thee things which must bee hereafter*, that this account must not begin from Christs passion, or any other time before this vision was exhibited unto John: And therefore these yeeres are to begin after the Revelation, & so after the times of Domitian.

Thirdly, although Boniface indeed most wickedlie trode under foot the holy city: yet after him it ceased not: for his successours no way inferiour to him in Antichristian tyrannie, have gone forward treading down the Church unto this day: Now it is apparent that here is noted the time, how long the holy city must be troden under foot by Antichristian Gentiles. So that these XLII moneths shal not be ended, untill the holie city be freed from this treading down. And therefore this opinion also seems to have little soliditie in it.

The third  
opinion  
touching  
Sabbath-  
moneths.

The third, is John Fox (that excellent writer of the English booke of Martyrs) in his conjectures on the Revelation, who understands the XLII moneths of Sabbaths, weekes, or yeeres, of so many times seven yeeres, which make 294. and so many yeeres he reckons from the death of Iohn Baptist unto Constantine the Emperour, under whom the Christians first were freed from persecution: as therefore, saith he, the times of the first persecution of Christians under the Jewes and Emperours increased unto 294 yeeres: so likewise the last persecution, & treading down of the holie citie, shall endure 294 yeeres, beginning from the time that the power of the Turkes first began to increase, viz. from the yeere of our Lord 1300. So these moneths should have been ended in the yeere of Christ 1588. and the holy citie now delivered from being troden under foot by the Gentiles more then 50 yeeres. Now howsoever I doe not at all derogate from this opinion, as beeing indeed verie pithy and ingenious: yet I scarce dare follow it.

Demonstr.  
cap. 8. pag.  
111.

For first, the hypothesis or argument propounded touching the Sabbath-moneths, seems to be very uncertain, neither can it easily be proved by any example of Scripture where a moneth is put for a weeke of yeeres. The which also that excellent divine of great Brittain Robert Abbad Bishop of Sarum (whom I name for honours sake) seems clearly to prove, in his demonstration of Antichrist against Bellarmine.

Secondlie, it appeareth plainly that this prophesie is not to be understood of treading down the holie citie by the Turkes, because two witnesses are brought in prophesying against that treading down: whereas prophesies will little help against Turkish tyrannie: courage & force of armes rather must free the holy city from that oppression.

Thirdlie, it is verie unlikely (according to his opinion) that the XLII moneths,

42 moneths, should now be finished and the *holie city* cease to be trodden down by the Gentiles: For both in the East, & West a miserable desolation of the *holie city* is yet to bee seen. For the *Turkes* power is so far from beeing broken, as on the contrary it dayly increaseth, and sets more & more his feet upon the *holie city*. The Romish tyrannie also, although it bee greatly weakened by the prophecie of the two witnesses: not withstanding it is not as yet broken, but still oppresseth the Church both in the Western and Northern kingdomes. I therefore leave the conjecture of this most learned man in the same nature, as he himself desireth, I (saith he) doe not at all assume this to my self, to define here any thing on a certainty, or that my opinion should be any way prejudiciall unto others far better then my self: this onely I desire, that the same liberty which others take unto themselves, may also bee granted to mee without offence.

In *Alcasars* opinion I finde nothing eyther probable or true, save that he rejects the common opinion of Antichrists reigning three yeeres and a halfe. For my part (saith he) as yet I may freely say, that if I take this exposition about Antichrists persecution, as the chiefe thing in this eleventh Chapter, then I know not how to draw the line of the REVELATION, and knit things together in order. And afterward: Notwithstanding as the halfe hour in Chap. 8. & the five moneths in Chap. 9. are not to be taken in a proper sense but mystically: so for the more convenient connexion of the REVELATION these forty two moneths are not to be taken in a proper but mystical sense: for to take these numbers of dayes, moneths & yeeres as they sound, it were not suitable unto an enigmatical stile.

In which two things are to be gathered: First, that this place serves not at all for to establish the common opinion of Antichrists reigning for three yeeres and a halfe: whereas the Patrones thereof doe hence chiefly build upon. Secondly, that our interpreters who take not the numbers of dayes, moneths or yeeres, according to the letter, but understand them eyther of Sabbath-moneths, or propheticall dayes definite or indefinite, doe no way stray from the enigmatical stile of the Revelation.

*Bullinger* therefore & most of our interpreters, considering that the method and drift of this prophesy is chiefly, to enlighten us somewhat in the future events of the Church, but not that we should dare define precisely the moments & seasons, which the father hath set in his owne power, doe thinke, that a certaine designed time indeed of Antichristian persecution is noted, yet left unto us uncertaine so far as concerns the termes, to wit, all that which is reckoned from thole fatall 666 yeeres mentioned Chap. 13. unto the last judgement. For confirmation of which opinion two reasons are brought. One, that in Chapter 13. 6. this self same number of 42 moneths is attributed unto the first beast, that is, to the *Romane Empire*: of which we shall speak afterward. The other, because Daniel, Chriff our Lord, & Paul the Apostle, doe joyntlie teach us, that Antichrists persecution shall endure unto the day of judgement: the yeere or day wherof no man can certainlie determine.

*Abbat* also before spoken of, after many things, at last assents to this opinion: I, saith he, doe willingly consent to them who suppose that by a defined number of moneths and yeeres, a certaine time indeed is appointed of God, but not so expressed by the very period of the numbers as to be discerned by the Church before hand, but numbered, and circumscribed by the counsell and providence of God alone, and can not be knowne unto us but by the event & accomplishment of them. The which opinion, seeing as yet I find no other more probable, I also for the present will follow, to wit that the time of treading down is defined by XLII moneths, a finite number beeing put for an indefinite: not as if it were not definite and certaine to God. But because it remaines to us indefinite, that is, we cannot at the present determine of the certaine time: It is circumscribed by a few moneths, that the faithfull in their tribulations might bee encouraged unto patience, knowing that their troubles shall not continue overlong, but as it were onely for a few moneths. Again it is enlarged

Vestigat.  
pag. 567.

The fourth  
opinion of  
fourty two  
indefinite  
moneths.  
Ab. 1. 7.

Demonstr.  
p. 108.



enlarged unto 1260 dayes, to shew us, that we are to prepare not for trials of some few dayes or yeeres onely: but resolve to be constant unto the end.

I confesse there are many things by some alledged to the contrarie, but with little ground.

*They say*, that the scripture doth never put a finite number for an indefinite: but the contrarie appeares by Iacobs speech to Laban: *Thou hast changed my wages ten times*: And Solomon: *The just man falleth seven times*, And Christ: *Thou shalt forgive thy brother not seven times onely, but seventy times seven, &c.*

They say in other places of this booke an uncertaine number is not put for a certaine: as Chap. 12. 6. *The woman shall be in the wilderness 1260 dayes*. And Chap. 13. 5. *The beast shall rage XLII moneths*: And Chap. 20. *Satan shall be bound a 1000 yeeres*. So in Ieremie 29. 10. *After 70 yeeres ye shall returne out of Babylon*. Therefore also the number in this place is not uncertaine. I answer in the first place, that the number is not uncertaine to God: although it be so to us, for the present.

*Secondly*, there is a dissimilitude of places: now touching these severall numbers taken out of the Revelation, we shall speake of them hereafter. The *seventie yeeres of the captivity* are so circumscribed, as that they could not bee uncertaine, & the event manifested that they were to be taken in a proper sense: as Daniel also teacheth Chap. 9. 2.

*Bellarmin* granteth that then a certaine number is put for an uncertaine, when the number set down is full and perfect as 10. 100. 1000. but not when diverse numbers great and small are propounded. But this is infirme and false, as appeares by Luk. 13. 32. *I doe cures to day and to morrow, and the third day I shall be perfected*: which is indefinitely spoken. And Matt. 18. 22. *Forgive thy brother seventy times seven*: indefinitely, for verie many times. And Revel. 7. 4. & 14. 1. 144000. are said to be sealed indefinitely: & Rev. 9. 5. 10. *The Locusts shall hurt five moneths*, & in this very Chapt. v. 11. *the two witnesses shall ryse againe after three dayes & a halfe*. Reve. 14. 20. *Blood flowed out of the Lake, by the space of a thousand six hundred furlongs*, all which forelaide places are indefinitely to be understood.

Yet if I durst speake any thing touching the certaine beginning of these 42. moneths, I would (as most doe) by a prophetically myserie applie them to 1260 yeeres beginning from the time that the holy city began to be troden under foot by the Romane Gentiles, not the old, but new, that is, by *Antichristian Popes*, whom we have shewed to be here noted by the Gentiles. They began to tread upon the Church, after they were lifted up into the chaire of *universal pestilence*: among whom *Boniface* was the first in the yeere 606. Then the *star* of the Church of Rome, fallen from heaven upon the earth, opening the bottomlesse pit, brought forth out of the *smoke* thole mortal *Locusts*, spoken of Chap. 9. From the yeere of Christ therefore 606, untill this time the *holy citie* hath been troden under foot by the *Romane Gentiles*, which is the space of 1073. yeeres, and is yet to be troden down 223 yeeres more, to wit, untill the yeere of Christ 1866. But let this terme bee indefinite, seeing the Lord hath reserved it to himselfe, & undoubtedly will shorten it for the elects sake. Wherefore I will determine nothing of these *fourty and two moneths*.

3. And I will give to my two witnesses] I have expounded the generall prophesie touching the future reformation of the Church, after that the Companie of priests were departed from the faith unto paganisme, and Antichrist had troden downe the holy city by his tyranny. Now followes the speciall prophesie touching the instruments, manner, successe and event of this reformation: serving for the comfort of the faithfull: for when in appearance Antichrist shall have wholly troden the holy city under foot, and thrust Christ (as it were) out of all his possession, then he will shew, that he ruleth in the midst of Antichrists kingdome, and will renew & preserve unto himselfe, a measured Temple in the city troden under foot, viz. by the prophesie of his two witnesses. Now this part of the prophesie, is also full of difficulty,

The difficulties against the fourth opinion answered.

Gen. 31. 7.

Prov. 24.

16.

Matt. 18.

22.

Lib. 3. de

P. R. cap. 8.

John 1. 1.

10. 1000.

1000. 1000.

1000. 1000.

1000. 1000.

1000. 1000.

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cultie, as, who these two witnesses are, after what manner they prophesied, and to what times this history appertaines. For here are almost as many opinions, as expositours. Yet these things will not be altogether obscure unto us, if we give heed unto the scope laid down by us in the Argument and Analysis.

*And I will give*] So Beza *et*, and, adversatively, yet it may well be read, *but I will give*, because it is as it were an exception: as if he had said: *In outward appearance the whole city shall be troden down, & all prophesie extinct by Antichrists tyranny: but I will restore prophesie, that the city of God may be rebuilt.*

*I will give to my two witnesses*] He neither names the witnesses, nor expresseth what he will give them. Some therefore gesse one thing, and some another.

Beza here adds *the same*, to wit, the *holie city*, which agrees well with the sense, because Christ will truelie give, that is recommend the same unto his witnesses, that so it may be set free from oppression, and purged from the filthy smoake of Antichrist. Others: *I will give them*, to wit, a mouth and wisdom, which Antichrist shall not be able to resist, according to that in Luke 21.15. *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.* Which promise is made to all faithfull professors of the name of Christ. Others: *I will give them*, to wit my spirit, which is all one with the former: but it seems rather that the two future verbes are coupled together as noting the end and effect, *I will give to them, and they shall prophesie*, for, I will give unto them that they may prophesie, that is, authoritie or power to prophesie; and somuch such coupling often signifies, as Gen. 34. 30. *They shall gather themselves together against me, and smite me, and I shall be destroyed.* For, that they may smite me, and I, and my house shall be destroyed. So Ierem. 9. 1. *Oh wo will give my head to bee waters, and mine eyes a fountaine of teares: and I will bewaile night and day the slaine of my people,* For, that I may bewaile, as Pagninus expresseth it. *They shall prophesie* therefore, to wit againe, according to the commandement: *Thou must againe prophesie.*

But concerning these witnesses, who they are, and what time was determined for their prophesying: is a difficult question. I will briefly speak somewhat of it.

The Papists, taking the whole literallie, doe vainly dream, that when the Iewes with their leader Antichrist, shall have recovered the citie of Jerusalem, then these two witnesses shall be present, who by prophesying shall oppole themselves against these perfidious Iewes and Antichrist 1260 dayes, that is, three yeeres and an halfe: The witnesses they say, are Enoch and Elias, whom they affirme to be yet alive in paradise, and there reserved to this end, that returning into the world they may resist Antichrist: But being slaine by him, they shall againe be restored to life after three dayes and an half, at the beholding of which miracle, the Iewes, (as they faine) shall turne to Christ and put Antichrist to death in mount Olivet, and thenceforward prepare themselves for Christ who should now come fourty and five dayes after.

From this fable Bellarmine drew his third demonstration in defence of the Pope, that he is not Antichrist, neyther that Antichrist is yet come: because (saith he) the two Prophets Enoch and Elias must come before Christ: but these are not as yet come, whereas the Pope of Rome hath now reigned for many ages: Therefore he is not the Antichrist, neither is Antichrist as yet come.

The major of this fable be laboureth to prove, first, by foure places of Scripture. Malach. 4. 5. *Behold, I will send the prophet Elias, &c.* Eccles. 48. 10. *Elias is written in the judgements of times to pacifie the wrath of the Lord and restore the tribes*

For the word power is not in the Greek, but added by the translators to make up the sense.

The Papists fable about the two witnesses.



of Israel. And 44. 16. Enoch was translated into Paradise that he might give repentance unto the Gentiles Matt. 17. 11. Elias shall come, & restore all things. And Rev. 11. 3. I will give to my two witnesses, &c.

Secondly, by the authoritie of Fathers, as, Hilarie, Hierom, Origen, Chrysostom, Ambrosius and Austin, who affirm that the two witnesses are Enoch and Elias who shall come against Antichrist.

Thirdly, by reason, because otherwise a reason cannot be given, why these two were taken up before their death, and yet live a mortall life, and must dy at an appointed time.

The Papi-  
stical fable  
refuted.

But verely that in Luk. 16. 29. doth plainly contradict this fable, for Abraham shewes that none are to be expected to come from heaven and preach unto the world: but that Moses and the Prophets are to be heard. This whole text also, touching the martyrdom of the two witnesses, with the events that follow thereupon doth strongly make against this fiction. For how unlikely is it, that those two holy men, who were taken up into heaven, & live with God, should againe return into this mortal life, to be cruelly murdered by the beast? And how should it be that their carkeises lying in the streets of the great city, should be seen in the space of three dayes & a halfe, of all peoples, nations, tribes & tongues? what shal all the whole world in so short a time flie like Eagles to Ierusalem, to behold two carkeises? And how shall they all rejoyce & send gifts to each other in three dayes time? How can two onely, within forty two moneths, by their prophesie torment the inhabitants of the whole earth? certainly the thing it self speaketh that this place cannot, nor ought to be understood according to the Letter. And therefore there is some other mysterie in it, which Hierom seeing, thus writes in Epist. 46. to MARCELLA, if (saith he) we follow the literal interpretation, then we must rest in the Jewish fables, that Ierusalem shalbe built again, and sacrifices offered in the temple, to the weakening of spiritual worship, and strengthening of carnal ceremonies.

Bellarmins  
arguments  
answered.

To the first, I answer that the scriptures alledged, make nothing at all for the matter. For the prophesie of Malachie speakes not of a returne of Elias out of Paradise, but of John the Baptists preaching in the power and spirit of Elias, for so the Angel interprets it to Zacharie, Luk. 1. 17. He shall goe before him, in the spirit and power of Elias, to turn the hearts of the fathers to the children, &c. So Christ himself speaking of John, Matt. 11. 14. saith, If yee will receive it, hee is Elias which was to come, namely, according to the prophesie in Malach. 4. 5. teaching us, how that prophesie was fulfilled in John the Baptist.

Bellarmin insists on the contrarie, that Elias is to come before Christs last coming: For it is said: I send him, before that great and terrible day of the Lord shall come. But this is not of necessity to be understood of the last day of judgement, because the first coming of Christ was also great, by the mysterie of his incarnation and miracles: and terrible to the wicked, witness Herods and the Jewes trembling. But be it granted, that Elias shall also come before the last day. Yet Malachie saith not that he shall precisely come three yeeres & an half before the judgement.

The former place of Ecclesiasticus makes lesse for the fable, both because it is apocrypha (and so proves nothing) as also because the Latine reading is faultie as differing from all Greek copies. Of Elias it is said Chap. 48. 10. Thou art written for reprooves in times, to pacifie the anger of Gods judgement in wrath: to turn the hearts of the father to the child, and restore the tribes of Israel: The which things he is said to have done not after his translation into heaven, (of which it followeth afterward in vers. 13.) but in the time of his prophesying on earth.

The other place of Eccles. 44. 16. is thus in Greek: Enoch pleased the Lord, and was translated, being appointed an example of repentance unto the Nations: But the old

old version thus renders it falsly, *that he might give repentance unto the nations*. Now while he lived he was an example of repentance unto those of his time.

The place of *Matt. 17. 11.* doth manifestly speak of the Baptist: For Christ there plainlie affirms that *Elias* was already come, to wit, the Baptist; whom they acknowledged not, but put to death. That which goes before: *Elias indeed shall first come, and restore all things*, doth not make any thing for the fable, but the place confirmeth *Malachies* prophesie; that is, as *Elias* was certainlie to come, so now he was already come, and that the same prophesie was fulfilled in the Baptist: It was the opinion of the *Scribes*, that *Elias the Thesbite* should come before the *Messias*: who because he was not as yet then come, therefore they denied *Christ to be Messias*. But Christ declares the false hood of their opinion, because not *Elias the Thesbite*, but *John the Baptist*, was prophesied of by *Malachie*. But the Baptist did not restore all things: how then is he *Elias*? yea but he did restore all things according to the limitation of *Malachie*, and the Angel in *Luk. 1.* For he prepared the way of the Lord, & turned the hearts of the fathers unto the children, &c.

The opinion of the Fathers without the scriptures, proves nothing: neither do the fathers agree in one: some will have the two witnesses to be *Elias and Henoah*: Others *Elias & Elisha*: Others *Elias & Moses*: Others *Moses and Aaron*, because they turned the waters into blood: Others *Elias and Jeremie*.

Now if any desire to know more of the dissensions both of the old and latter writers about these witnesses, he may read in *Alcasar* foure wayes of opinions: The FIRST way, (saith he) is interpreted of two men heeing to preach in *Antichrists* time. The SECOND, of *Antichrists* time indeed, but not of two men. The THIRD of two men, but not of *Antichrists* time. To be short the fourth neither of two men, nor of *Antichrists* time. Again every of these wayes are divided as it were, into diverse divisions of Parties: and other things there following. Hee himself goes in the fourth way, the worst and falsest of all, The two witnesses he makes to be two great vertues, WISDOM and HOLINESSE, as preachers of the Gospel in the primitive Church against the Iewes: which new opinion needs no refuting, seeing it is manifest that here mention is made not of qualities, but men preaching against the Beast or Antichrist.

They, who will have these to be precisely understood of two men, would have had more shew of reason, in applying the same to *Iehoshua & Zerubbabel*: seeing they two *Zach. 4. 3.* are called two Olive-trees, & two candlesticks, unto which these two witnesses are here likened *ver. 4.*

To his reason, I answer, that it is false that no other cause can be given of the translation of *Henoah and Elias*, without this fable. For they were taken up alive, that they might be examples to the world; how much the Lord accounts of godlinesse, and that there is another life prepared for the faithfull in heaven. Now to these two he vouchsafed this grace before others, because he was better pleased with them then with others.

That *Henoah and Elias* should yet live a mortal life & be subject to death, is a verie fable. For how can they prove this fiction? And what mercie would there translation into heaven be, if there they are reserved unto a more cruel death? Whereas the Scripture teacheth, that to them who are eyther in paradise, or in the place of torment, there is no going forth or returning. Passing by therefore this fable, let us now goe forward.

In *Austins* notes on the *Revelation*, attributed to *Triconius* the two witnesses are said to be the old and new Testament: which *Bede* and *Brightman* follow, and some others of ours: as if the sence should be thus; notwithstanding *Antichrists* treading down the scripture, yet God would give it power to prophesie, that is, reprove his tyranny, & instruct the faithfull secretly mourning under the crosse, in the way of life eternal. For the Scriptures are Gods witnesses in the world against the wicked, as Christ saith, *search the scriptures, for they testifie of me*. Now thus far indeed it is

Vestigat.  
p. 578.

Luk. 16.  
26.

Whether  
the two  
witnesses  
be the two  
testaments.

Jo. 5. 39.



it is true: But I see not how the following attributes (except it be by a harsh allegorie) can be applied unto the scriptures, viz. in that the witnesses are said to be clothed in sackcloth, killed by the beast, their carcases thrown in the streets, restored to life and ascend into heaven.

There are some, who thinke, that in the last times there shall come two most powerfull teachers, who being indued with the power and spirit of Elias, shall fulfill all these things literally, both by prophesying and fighting against Antichrist. But they doe acknowledge, that this their opinion is uncertaine. And therefore in as much as I finde nothing certainly concluded touching this matter by others, and seeing the Lord for the present doth not suggest any thing unto mee, I wil follow the opinion of *Bullinger*, and some others of our best interpreters, who understand the two witnesses indefinitely, to be diverse reformers of religion in Antichrists times.

The two witnesses are indefinitely to be understood. Lib. 3. de P. R. c. 6.

The Papists indeed imagine, that they are two strictly, and no more. But it is not credible, that Antichrist lending forth infinite Locusts out of the smoke of hell into the Church, Christ should raise up onely two witnesses: besides it is impossible (as we even now proved) that the things spoken of v. 9. 10. should be effected by two persons alone. As for *Bellarmins* objections, we shall have occasion to examin them hereafter.

We therefore by these two witnesses doe indefinitely understand, a succession of certaine maintainers of Evangelical truths against Antichrist. Yet they are said to be two definitely, both because they are but few in respect of the Locusts, of whom the whole Christian world are full: as also because in all matters of judgement two suffice to confirme a testimony, that so we might neither be deceived by the applause of the multitude of Locusts, nor offended at the fewnes of sincere teachers, wherewith Antichrist upbraides us. Besides in the last place, as of old, the Lord was pleased to use two witnesses as instruments in his hand for special deliverances of the Church: Thus he sent two, viz. *Moses and Aaron* unto *Pharaoh*, for the deliverance of the Israelites out of *Egypt*: *Josuah and Caleb* to search the promised land: *Zerubbabel & Jeshuah* to bring back the people from *Babylō*, unto which two there is here a plaine allusion in vers. 4. As these two latter (I say) sufficed to deliver the people of God out of the first Babylonish and corporall captivity, so two, that is, few prophesying witnesses, shall suffice to deliver the Church from the second Babylonish & spiritual captivity. And thus much concerning the two witnesses. Now what doe they?

They shall prophesie] to wit, againe according to the commandement: Thou must againe prophesie: We are not by prophesie, strickly to understand a prædiction of things to come: but in a larger sense, for the preaching of Prophetical & Apostolical doctrines, which were darkned, yea troden down by Antichrist, but again renewed by their prophesying, that is, by faithfull preaching unto the Church: for Christ will give this unto them, that is, so arme them with an heroick spirit and qualifications, as that they shall be able strongly to oppose and shake Antichrists kingdom, which seemed to be so established throughout the Christian world, as if it had been an invincible fortresse. But when, & how long?

Two thousand two hundred & sixtie dayes] This againe is hard to be understood: but we must looke back to what hath been treated of touching the forty two moneths: for it is cleare enough, that by those moneths, & these dayes, one and the same time is designed. For forty two equall moneths precisely consist of 1260 dayes: but herein is the difference, that the Papists restraine these moneths and these dayes astronomically unto three yeeres & an half, which is the time their supposed Antichrist shall reigne, and these witnesses prophesie: but this cannot be, both because the fable of Antichrists standing so short a time, hath been before refuted: as also because it is contradictorie, that the time of Antichrist and of the two witnesses should be of one continuance, & yet Antichrist should slay the witnesses after they had prophesied 1260 dayes, & rejoyce thereat with his followers.

The Papists opinion touching these dayes refuted.

Others

Others interpret *these dayes* (as the moneths also) prophetically of so many yeeres, taking the beginning either from Christs passion, or from the time of *Constantine*, or from the beginning of the *Ottoman Empire*: whole opinions we have shewed to be very improbable; because according to them, the yeeres of treading downe the Church, & the prophesie of the two witnesses should be expired now long agoe, but this is not likely.

Another opinion not probable. I have heard of some that say it is not likely.

To be short, others understand *the 1111 moneths*, & *the 1260 dayes*, indefinitely, for the time of the Churches oppression, and of the prophesie of the witnesses, defined indeed in Gods eternall counsell, but hid unto us for the present that we should not curiously search into that, which God hath reserved to himselfe, or by knowing the term, to say with the wicked servant, *My Lord delayeth his coming*, &c. And this is the reason why the end of the world is hitherto kept secret from men. The time therefore of treading downe, and of the witnesses, shall be the same: for all the while Antichrist shall tread the Church under foot, the two witnesses shall prophesie: because during Antichrists reign, Christ shall never want two witnesses, least he might seem to be overcome and thrust out of his possession by Antichrist: now without all doubt this is the safest opinion, & sufficeth for the consolation of the godly.

The third and best opinion.

Luk. 12. 45.

If thou demand what is the reason of the change of *moneths* into *dayes*? We have nothing here to answer precisely, except, that the same time, & the same thing is set forth by diverse expressions, as it is familiar with the prophets: By *two dreames* God signified the same thing unto *Pharaoh*; so generally throughout this whole prophesie, the same events are prefigured by diverse types. Notwithstanding it is not a misse to observe (as some have done) that the lesser number is attributed to the treading downe, to denote the shortnes of afflictions: the greater to the witnesses, to signifie the during and invincible power of the Gospel, both which serve to comfort the godly.

Why the moneths are changed into dayes.

Furthermore, what we said before concerning the *42 moneths*, seems here againe to be repeated of the *1260 dayes*, & it may be, to the end that the time both of the moneths and dayes might hereby be defined: For why should the spirit of God rather attribute *42 moneths* unto Antichrists treading downe, then *10, 20, 60* or *100*? and why should *1260 dayes* be rather appointed then more or lesse? If therefore it might be lawfull to gesse at the termes of the *moneths* and yeeres from histories past and present, then I should thinke, that as Antichrist began to tread downe the Church, when *Boniface the third* was set on the Chaire of *universal pestilence*, anno 806. and that the Church hath now from that time unto this been troden downe *34 moneths*, and *an half*: so the prophesie of the two witnesses against Antichrist hath continued *1036 dayes*, and so are not yet ended. And as the Churches oppression was not all at one time or instant, neither was the forest in the beginning, but it increased by little & little, untill at length the holy citie was troden whole under foot by Antichrist: so the preaching of the two witnesses, was not alwayes alike perspicuous & powerful against him, but manifested it self in severall ages by manifold martyrdoms: untill at length (the mysterie of iniquitie beeing unfolded) it most manifestly brake forth in these latter ages.

For it appeareth by histories, that the Bishops of *France & Germanie*, yea also of *Italie*, but especially they of *Ravenna*, *Mediolanum* and *Aquileia*, did often times most stronglie oppose the successours of Pope *Boniface*: As also Synods not a few have condemned the tyrannie and idols of the Popes of *Rome*: moreover among these witnesses were *John Scotus*, *Bertramus the Abbat*, *Berengaritis* a priest, *Waldus* in *France*, *Wickleffe* in *England*: as also *Nicolaus Clemanges*, & *Marcellinus* of *Patavia*. Besides many of the Emperours (as *Henry IV.* & *V.* *Frederick I.* & *II.* *Ludowick IV.* &c.) have with all their might suppressed Popish tyrannie. Now the reason why I reckon these Emperours among the witnesses, I will shew in the following verse. See also the Catalogue of witnesses, published in two volummes, who by prophesying have opposed the *Romish Hierarchy*.



Tom: II.  
concil Con-  
stant. sess.  
XL. art. 67.

A little before the Council of Constant anno 1409. the holy citie was most miserably troden down by Romish beasts, at what time three Antipopes laid claime, and by tyrannie possessed the Antichristian chaire, viz. Gregorie XII. Benedicte XIII. & Alexander V. & after his death John XXIII. who denied that there was any hell or resurrection of the flesh.

At this time the Antichristian Church was a horrible three headed monster, the which schisme dured above seventy yeeres. Then Christ raised up two witnesses in Bohemia, John Husse, and Jerome of Prage to prophesie against those Beasts. Who beeing called, appeared before the Council (Sigismund the Emperour having sworn safe-conduct unto them) and laid down their testimonie in the assemblie of the Locusts, condemning the Antichristian tyrannie of Popes. But the thing here foretold happened unto them. The Beast overcame and slue them: Husse was cruelly burnt anno 1415. 8 of the ides of Iulie: Hierom, anno 1416. 3 of the Calends of Iune. Now however John Husse taught publickly at Prage in the beginning of the yeere 1400. not withstanding he begane first to maintaine the opinions of Wicleffe and opposed the Beast in the yeer 1412. from which time untill his martyrdom were precisely 42 moneths, or 1260 dayes: So that the Prophecie may seem to have been fulfilled according to the letter in these two witnesses. Now Husse, while he was in the fire, foretold, that the adversaries after an hundred yeeres should give an account to God and to him: which also came to passe: for an hundred yeeres after, the Lord stirred up other couples of Prophets against the beast, In Saxonie Luther and Melancthon: at Argentine Bucer and Carion: In Helvetia Zwinglius and Oecolampadius: In France Farelus and Calvin, who beeing divinely armed with the spirit and power of Elias, begane with the reed of the holie Scriptures, to measure the temple, reforme the Church, purge the doctrine of the Gospell and cast out the court of priests: these beeing dead, the Lord rayled up other maintainers of the truth in diverse Kingdoms, Provinces, Commonwealthes, Churches & Academies of Europe, who unto this day both by word and writing have stronglie opposed themselves against the Beast, treading the holy citie under his foot.

*Clothed in sackcloth* The titles of the witnesses now follow, about which we are in a generall way to observe, that what ever of old was attributed in holie scripture as memorable & excellent unto the Prophets & chiefe servants of God, that is here applied unto these: not indeed in a littoral sense (which in many things can not hold) but by a certaine similitude. They shalbe clothed in sackcloth, like unto the Prophet Daniel Chap. 9. 13. Two Olive-trees before God, as Zerubbabel & Iehoshua, Zach. 4. 11. Fire shall proceed out of their mouth, as out of the mouth of Ieremie, Ier. 5. 14. With it they shall devoure their enemies, as Elias 2 King. 1. They shall shut heaven that it raine not, as the said Elias 1 King 17. They shall turn waters into blood and smite the earth with plagues as often as they will, as Moses & Aaron, Exo. 4. 5. 6. 7. 8. 9. 10. By which we may more clearly perceive.

Against the  
fabulous o-  
pinion of  
Enoch and  
Elias.

First, that the two witnesses are not rightly applied to Enoch & Elias: seeing nothing of Enoch is here referred unto them. The miracles indeed of Elias are attributed unto them, but not his alone: so that if we should judge by the attributes, one of them should no more be Elias, then Moses, Aaron, Ieremie, Daniel, Zerubbabel, or Iehoshua.

Secondly, that two individuals are not onely noted, but a few at severall times, yet many successively who shall prophesie against the Beast. For those prophets unto whom they are likened, have prophesied either alone, two, or few, but succeeded one another at severall times in the work of the Lord.

The titles  
of the wit-  
nesses are  
not to be  
taken lite-  
rally.

Thirdly, that these titles are not literally, but spiritually accommodated by a certaine similitude unto them, because of some proportionable effects between the foresaid prophets, and these witnesses. For what the former did literallie, these later shall doe spiritually. Now that all these things are thus to be taken, John himselfe sheweth y. 8. calling Rome the seat of Antichrist spiritually Sodome,

Egypt,

*Egypt, & Jerusalem.* As therefore the seat of the beast is to be taken spiritually: so also the titles of these witnesses are spiritually to be understood: And that especially, because these things taken according to the letter, for the most part would appear to be eyther absurd or miraculous. But God will not work new miracles: because he hath foretold us, that new miracles shall be the markes of Antichrist.

New miracles the markes of Antichrist.

Furthermore the honourable titles given to these witnesses before their martyrdom, are chiefly five, declaring partly their dignitie, partly their propheticall power. The which we will briefly consider.

*Clothed with sackcloth*] The first title declares their contemptible condition in the eyes of worldly men. Sackcloth was the habit of mourners, as the *Ninevites*, *Daniel*, *Mordecai*, are said to have mourned in sackcloth. Christ speaking of them of *Tyre* and *Sidon*, saith, that they would have repented in sackcloth and ashes. It was also the habit of the prophets, and now is of poore and despised men.

1. Title of the witness is their contemptible habit.

Some therefore by their wearing of sackcloth will have the argument of their prophesie to be noted *metaleptice*: because they shall denounce unto the world mourning, and punishments at hand in regard of Antichrists abominations: and are to call men unto repentance: And indeed rightly may it be thus taken: for their prophesie shall consist in preaching of repentance.

Metalepsis is a figure, by which a word is put from its proper signification.

Others interpret it of their own mourning, because by their base and mean habit they shall manifest the bitterness and griefe of their mind for the destruction of the Church and horrible blindness of the world: even as such in old time were in bitterness of spirit who clothed themselves in sackcloth. This also may well stand.

Notwithstanding I rather take it of the neglected condition of the ministers of the Gospell. For sackcloth undoubtedly is opposed to the pompe and luxurie & Antichrist, and his *Locusts*: These glorious prelates, with their soft, silken & broidered garments of gold and silver bewitch the world: whereas on the contrary these witnesses shall be vile, and despised, scarcely having whereon to live or cloath themselves. And indeed almost all the servants of Christ who hitherto have waged warre with the Beast, have been abject, poor and despised in the eye of the world.

*Bellarmin* upbraides us with this sackcloth as beeing an argument of the falsitie of our religion, *The Patrones of our opinion* (saith he) *have been great and worthy men, and followed by the whole world: but BERENGARIUS was a Deacon, a man neglected, and having for his followers a few poore Schollers.* But for our parts wee need not be offended therat: for how contemptuously soever the world judgeth thereof: yet the excellencie of the same before God we shall hear by & by.

Neither is *Bellarmin* taunting worth the answering: that he never as yet saw any minister of the Gospell clothed in sackcloth. For the two witnesses shall no more be literallie clothed in sackcloth, then they shall be literallie two Olive-trees, two candlesticks, or breath out of their mouth fire, therewith to devour the adversaries, &c.

Lib. 5. de P. R. c. 6.

4. *These are those two Olive-trees*] The other title is the dignitie of the two witnesses, opposed to their contemptible condition. They shall not bee therefore neglected of God because the world despiseth them: For they are two Olive-trees, & candlesticks: wherby mystically the dignitie of the ministerie of the word is noted, as serving in stead of Olive-trees and candlesticks unto the Church. An Olive-tree is allwayes green, bringing forth most wholesom fruit. A candlestick beares up the light, by which darkness is expelled, and the whole house enlightened: so the ministerie of the witnesses shall be lively & efficacious, because the Oyle and anointing of the Spirit is powred forth through it on the elect. It is known, that the grace of the Spirit is verie often compared unto Oile (especially by *Iohn*) in regard of a like efficacie. These witnesses therefore shall be Olive-trees, powring forth by prophety spiriual oyle, that is, they shall be profitable instruments for the salvation of true beleevers. They shall also be candlesticks,

2. The dignity of the witnesses.



as holding forth the light of Gods word, by which they shall drive away Antichristian darknesse, and kindle againe the lost light of the Gospell in the Church.

I said before, that this is an allusion unto the type *Zach. 4. 14.* where God saith of Zerubbabel and Iehoshua the two captaines that brought his people back againe: *These are the two sons of oyle* (or anointed ones) *standing before the ruler of the whole earth*: by which commendatorie title the authority of these two, is set forth. The two witnesses therefore are *two Olive-trees* not litterally: But first by a certaine *metonymia*, for, they are *two restorers of the Church* from under the bondage and yoke of Antichrist, signified by these *two Olive-trees* of old of the Babylonish captivity. And *secondly* by a *metaphor*: for, as they rebuilt Ierusalem beeing formerly wasted by the *Babylonians* & repaired the temple and typicall worship: so these shall restore the Lords spirituall worship, and repaire the *holy citie troden under foot by Antichristian Gentiles*.

Under the  
two wit-  
nesses and  
Olive-trees  
godly  
princes are  
also to be  
understood.  
The digni-  
tie of the  
witnesses.

Now hence it appeareth, that under these *two witnesses*, godly Kings & Princes, reformers & maintainers of the true religion, being nursing fathers to the Church, are likewise to be understood. For as one of the *two Olive-trees* was *Iehoshua* the Priest, the other *Zerubbabel* a civill magistrate or prince, who rebuilt the temple and holy citie: So God in these last times will raise up besides the teachers and preachers of his word, some godly and zealous kings and princes, to defend the orthodoxe religion against Antichrist and his followers.

*Standing before the God of the earth*] By the words of *Zacharie* chiefly the dignitie of the witnesses is set forth. In the eyes of the world their *sackcloth* is vile and contemptible: but with God they are in great esteem, as most sweet *Olive-trees* and *golden candlesticks*: or els their *fidelitie* is noted, as performing their ministry faithfullie & with great constancie, as it were in the sight of God, whom no man can deceive. Antichrist to mans thinking gloriously reigneth with his hellish *Locusts*, upholding his tyrannie by the favours of the great men, and kings of the earth: but it sufficeth that these witnesses enjoy the favour and blessed presence of God the *King of kings*, & Lord of the whole earth. The *Epithite of the earth* doth not lessen, but augment the authority of God: therefore by and by in ver. 13. he is called also *the God of heaven*.

3.  
Fire proceed-  
ing out of  
their  
mouth a-  
gainst the  
enemies.  
Iere. 5. 14.  
Ier. 23. 29.

*Fire proceedeth out of their mouth*] The third title sets forth the power and effect of their ministerie against the adversaries: as the former shewed their dignitie & efficacie in respect of the godlie. It is an allusion, partly to the ministerie of *Jeremie*, & partlie to that of *Moses* and *Elias*. Of *Jeremies* preachings God saith: *Behold I put my wordes in thy mouth as fire, but this people I will give for chaffe which the fire shall consume*: Again, *My word is as fire, & like the hammer that breaks the rock in pieces*. Thus *fire shall proceed out of the mouth of the witnesses*: But they that would understand it according to the letter, should be more absurd then *Pollodorus* faining, that a monstre called *chimera*, vomits flames out of her mouth, and destroyes all what comes neer her, and infecteth the carle. Now howsoever perhaps it may be credited, that fire should proceed out of a beastes mouth, yet that a man should spit fire without hurt (except it were a jugler) hath not been seen, neither can it be.

This fire therefore proceeding out of their mouth is to be spirituallie understood of the word of God, proceeding out of the mouth of the witnesses, as it is clear by the fore alledged scripture in *Jeremie*. Neither are the other titles of the witnesses to be taken otherwise, then by certaine allegorical phrases applied to the things signified thereby, as plainlie appears by the word, *SPIRITVALLY*, in v. 8. The which thing unlesse it be well observed, we shall be as absurd in urging the letter touching the killing of the witnesses, the casting of their carcases in the streets, their resurrection and ascension into heaven, as in the *sackcloth*, *Olive-trees*, *candlesticks* and ascension of the *Beast* out of the bottomlesse pit, &c.

But against whom shall the fire proceed? Against them that will hurt them] that

is, against their adversaries called *excess* enemies, namely the Beast with the *Locusts* proceeding out of the infernal smoke, with all other their complices, favorites & adherents.

These will *hurt them*. By opposing their preaching, both by sophistical disputations, & cruell proscriptions. But it shall be in vain: For fire proceeding out of the mouth of the witnesses shall devour them.

But thou wilt say; The Beast shall destroy the other, for he shall kill and overcome them. How then shall they devour the adversaries? this must again be spiritually understood. The fire of the witnesses shall devour the adversaries, not by killing them corporally (for in this sense they rather shall be devoured) but spiritually; because by the fire of the word they shall lay open to the world the abominations & impostures of Antichrist, confound his idols, & refute his lies, by which his kingdom shall greatly diminish, & the *hitchings* of *Locusts* begin to grow cold. This fire therefore proceeding out of the mouth of the witnesses & devouring the enemies, is nothing els, but that spirit of Christs mouth, by which (as the Apostle foretold) Antichrist shall be consumed, because the preaching of the Gospel shall utterly consume Antichristian lies, like as the fire consumes the stubble.

But he alludes (as I said) to the two histories of Moses and Elias: For at the prayer of Moses there came out a fire from Jehovah & consumed two hundred and fiftie sworn rebels. At the prayer of Elias, fire fell from heaven, and consumed the captaines with their fifties beeing sent to take the prophet. After their example these witnesses shall devour their enemies by the fire of their mouth, not by any externall miracle, which the disciples in a preposterous zeal desirous to imitate, were reproved for it by Christ: but by a spirituall effect, not unlike the other, because the fierie preaching of the Gospel shall prevaile against the enemies labouring by all meanes to hinder the same.

For (Gr. and) if any man will hurt them] This serves for the confirmation of the efficacie before spoken of. Many shall rise against the Gospel: Antichrist indeed shall indeavour to suppress the witnesses, but to his own destruction.

He must thus be killed]. The particle *etiam* thus, or so, doth limit the destruction of the enemies: he shall not be so killed by the sword or outward force, as to cease from hurting: but he shall be consumed by the fire of Gods word; in so much that his opposition against the Gospel shall be in vain. What I pray you can be spoken more plainly concerning the events of our age? God rayled up his two witnesses, Luther, Zwinglius, Bucer, Musculus, & a few other weak Monks, out of whose mouth the fire of Gods word hath so devoured their opposites, as that they could not resist them by any forces, plots, thundrings or punishments. For by how much they cruelly opposed themselves against the Gospel, by so much the more it was spread over diverse kingdoms & provinces in the Christian world, devouring and confounding the sophistries & subtilties, armes & plots of all Sophisters and enemies fighting for Antichrist.

To be short this whole effect of the preaching of the Gospel may be declared in these words of the Apostle: The weapons of our warfare are not carnall, but mightie through God to the pulling down of strong holds, &c. Again: We are to God a sweet savour of Christ, in them that are saved, and in them that perish, to the one we are the savour of death unto death, to the other the savour of life unto life. For the ministry of the word is powerfull to the salvation of the elect through faith, & destruction of the ungodlie through their own perfidiousnes.

6. These have power to shut] The fourth title is their power to shut heaven that it rain not in the dayes of their prophesie. This is a manifest allusion to the historie of Elias, who shut the heavens by his prayer that it rained not on Abahs kingdom for three yeers and six moneths: whence arose a grievous famin, by which God punished the wickednes of the Israelites. And from this verie place it appears, that whatsoever is said of the 42 moneths and 1260 dayes, is not literally to be understood

2. Thes. 2. 8.

Numb. 16. 35.

2 King. 1. 9

Luk. 9. 54.

2 Cor. 10. 4.

2 Cor. 2. 16.

4. Power to shut heave.

1. King. 17. 1. Jam. 5. 16.



derstood of *three yeeres and an half* commonly attributed to Antichrist. For then *heaven should be shut* during the whole time of his kingdom: and this must needs be so, because the heavens shall give no raine in the dayes of the prophesie of these witnesses. But would not this be verie false and absurd according to the letter? For how should Antichrist in so great and continual a famine lead such mightie armies, and obtaine so many great victories over most potent Monarchs?

The four  
yeeres stand-  
ing of An-  
tichrist re-  
fused.

Therefore this also is here to be understood as in ver. 8. *πνευματικῶς* shewing that these witnesses have power to shut heaven that it rain not in the dayes of their prophesie *spiritually*. This they shall doe by the power of the *keyes*, shutting the kingdom of heaven, that the grace of God raine not upon the contemners of the Gospell: because they condemn the preaching of the witnesses as a most pestilent heresie. The heavenlie raine therefore moistening the drie harts, shall not fall upon them: for they shall not be any whit the better by the preaching of the Gospell, but shall seek for eternal life in their own merits, Popish pardons, and penial satisfactions, whatsoever they shall pretend touching Christ or his free grace. These wordes therefore, *It shall not rain in the dayes of their prophesie*, doth wholly concern the Antichristian adversaries, on whom the rain of the Gospell (as we said before) shall not come, but onely plentifully moisten the Church of Christ.

1 King. 17  
Iam. 5. 17.

Hence also we may understand that the time of the witnesses prophesying, was not before properly defined by *1260 dayes*, but by a certain allusion unto the historie of *Elias*: For the *three yeeres and six moneths* in which it rained not in his time, doe make just so many dayes.

5.  
To turn  
water into  
blood.

*And they have power over the waters*] The fift title, is their power of turning the waters into blood, and smiting the earth with plagues as often as they will, by a manifest allusion unto the historie of *Moses and Aaron*, who turned the Egyptian waters into blood, & smote Egypt with ten plagues, untill at last *Pharaoh* being drowned in the red sea, the people were brought out of the house of bondage. Thus we see, these things must also be spiritually understood: For when the Church shall be held captive under the *Romish Pharaoh*, and sigh to God under her oppression, then shall the two witnesses *Moses and Aaron* come, that is, God will raise up one or more faithfull teachers of the Gospell, who by the preaching of Christs free grace, shall indeavour to set free the Church out of bondage. But *Pharaoh* shall not hear them: therefore these shall turn the waters into blood, and smite the adversaries with plagues, as often as they will: that is, not once, but many times, like as *Moses* of old smote Egypt ten times. Now this they shall doe by threatening plagues against these spiritual Egyptians, on whom God will take vengeance, because of their contemning of the Gospell, by sending wars, seditions, droughts, famines, pestilence and such like evils, which have since the rising of the Gospell been spread over the Christian world, as the complaints of the common people doe testifie: who impute these miseries to the doctrine of the Gospell. And indeed not altogether without ground, for the Gospell is the occasion thereof, yet onely by accident, for not the word, but the contempt of the word, drawes down plagues from heaven upon the sons of men.

How the  
witnesses  
shall smite  
the earth.

Now the witnesses are said to smite the earth, God smiting the same upon their threatnings and sighes, which the Lord hearing doth punish the malepertnes of the world with plagues. We need not therefore make any matter of their calumnies, who impute the fault of these evils unto the Gospell: We confesse indeed, that it is the cause: but how? not by any fault of the Gospell in it self (and therefore unjustly imputed) but by accident: For the cause in it self is the idolatrie of Antichrist, and his rage against the doctrine of Christ Iesus.

We have heard what the witnesses shall doe, and effect both in the Church, and touching the faithfull, as also in and against the adversaries. Now followes on the contrarie what the enemies shall doe and effect.

7. *Moreover when they have finished*] Hitherto we have spoken of the general and

ral and special prophesie of the *measuring of the temple*, or the power and ministry of the *two witnesses*.

Now followes the martyrdom of the *witnesses*. For Antichrist will not sit still, while these doe prophesie, but prepare himself to warre against the *witnesses*, overcome and kill them, cast their carkeises with contempt into the streets, & so rejoyce with his followers over the slaine: But however the *witnesses* be put to death, yet prophesie shal not be extinguished, but a tenth part of the great citie shall fall by an *earthquake*: the martyrs shall again live, & be taken up into heavenly glory. This therefore is the amplification of the *Third Act*, or Antichristian persecution, which in a diverse event shall continue unto the end.

But that which followeth, seemes to be contrary to what we heard before touching the power of the witnesses, in that it is sayd, they shall *devour their adversaries with the fire of their mouth, & smite the earth with plagues as often as they will*: Now here they are killed & overcome by the *Beast*. This is already answered on ver. 5. For it doth well agree, that the *witnesses* shall overcome & bee overcome. They overcome in the goodnesse of their cause by their spiritual power, warre & victory *πνευματικῶς* spiritually, as it is v. 8. because the doctrine of the Gospell, notwithstanding all Antichristian opposition, shall break forth, confound the lyes of the *Beast*, & weaken his kingdom.

On the contrarie the *Beast* shall imploy his spiritual & secular weapons against the *witnesses*, & by tyranny overcome & kill them. This *Beast* ascending out of the pit, is that self same *Angel of the bottomlesse pit, & Abaddon the king of Locusts*, spoken of in Chap. 9. 11. that is Antichrist, as Ribera also, Gagnau & Anonymus confesse. For this *Beast* hath his seat in the great city Babylon Rome, as shall appear Chap. 17. v. 9. 18. which in the following verses is called *Sodome, & Egypt, Jerusalem* spiritually. For Antichrist shall rage more cruelly then any beast, against Christ: but touching the *Beast* more largely on Chap. 13. Now let us see when, & with what successe the *Beast* maketh war against the *witnesses*.

When they have finished their testimony] Before it was called a prophesie, here a testimony, by which name John familiarly notes the doctrine of the Gospell. This being ended, the *Beast* shal make war against them, but they shall finish the same, as the Papists say, after they have preached 1260 dayes, or three yeeres & an half. But this fable we have before refuted, & here it is apparent, that it cannot consist. For after 1260 dayes, the *Beast* shal slay them, & triumph thereat. Therefore they shal remain, after the *witnesses* are slaine. But according to their supposition, the *Beast* shalbe no more, but killed after three yeeres & an half. Now we have shewed, that the 1260 dayes of their prophesie is put indefinitely by an allusion unto the historie of Elias, who by prayer shut heaven from raining for so many dayes. Therefore also the end of their testimonie is to be taken indefinitely, for the time appointed by God therein to fulfill their ministerie: And so the sence seemes thus; The *Beast* indeed shal raise up war, so soon as they begin to prophesie, yet he shal not overcome them before they have finished their testimonie according to the will of God. The which serves for the great comfort of the *witnesses*. For as the high-priests could not hurt Christ, before his houre was come, although they never ceased to lay wait for his life: so likewise Antichrist shall not be able to overcome Christs witnesses, before the course of their ministry be finished. Therefore the words when they have finished, are not to be referred to Antichrists rage against them, spoken of in the first place, but to the two latter, *hee shal overcome & kill them*. For he shall alwayes war against the witnesses, but shal not kill and overcome them, before they have finished their testimony. This also serves to prove, that Antichrist shall have power indeed to kill & overcome the *witnesses*: but not their testimony in the least: for it is said, they shall accomplish their testimonie: And therefore the preaching of the Gospel shal endure unto the end.

Thus we see who the *Beast* is, & what time is to bee understood. It remains now to be handled what manner of warre it is, & what the effect thereof shalbe.

The *Beast* overcoming the witnesses is Antichrist.

The fable of the four yeeres refuted.



Touching the war it is said, *He shall make war against them*] Before he had sufficiently declared, what the witnesses should doe and effect against the Beast: now on the contrarie he shewes, what the Beast shall doe and effect against the witnesses, for Antichrist will not sit still and suffer his kingdome to be destroyed, but with all his power wil fight for the same: And therefore as soon as the witnesses shal begin to prophesie against his kingdome, he wil prepare himself to war against them: and by how much their prophesie is powerfull, by so much the war shall be the greater.

But what manner of war, and victorie shall this bee?

*Rupertus* saith, such as is usually betwixt truth and falsehood. The war shall be both ecclesiasticall and civill, and therefore such also shall the victorie be: His Ecclesiastical war shall be three manner of wayes.

First, by the seditious sermons of the Locusts, their venomous writings and sophistical disputations in the behalfe of *Apollyon* against the witnesses of Christ, branding them for most pestilent hereticks: They shall preach with great applause to the multitude, that the Beast is head of the Church, Christs Vicar, and armed as with the key of Peter, so with the sword of Paul and Caesar, crying out with full mouths, that his kingdome is the Catholick Church.

Secondly, through the Councils of Locusts, by whose decrees the Beast shall establish his kingdome, and anathematize, as heretical, the truth of Christ. For it is true, as *Julian* the Cardinal freely wrote from the Council of Basil unto Pope Eugenius, that by the meanes of Councils the libertie and power of Ecclesiastical persons hath alwayes been strengthened and augmented.

To be short by the bulles and excommunications of the Romish court, by which he shall condemne Christes witnesses with their testimony, for heresie, and delivering them over to the secular power, destroy them by fire and sword, to wit, as unworthy to breath or live in the world. Moreover the beast will raise up civill warres, and by his subtiltie cause the kingdomes and provinces of the Christian world, to fight against the Gospell, that so the witnesses of Christ may bee overcome and killed. Therefore it followeth:

*The beast shall overcome them, and kill them*] The latter declares the former. This very thing doth sufficientlie shew, that these witnesses cannot be literallie taken for *Enoch* and *Elias*. For what godly man will beleieve, that those holy prophets whome the scriptures testifie to have been translated from death to life eternal, should again return into the earth, to be cruelly killed by Antichrist?

Furthermore the Beast shall kill the witnesses, in the like manner he overcame them, partly by ecclesiastical censure, partly by the secular sword: so then not by the goodnesse of his cause, nor by the holie scriptures (for by these the witnesses shall overcome and consume Antichrist) but he shall overcome them by outward force and tyranny, by the authority of Councils, by thundring out his bulles, by cruel warre, and his hangmen. Thus, I say, he warreth against the Saintes, overcomes & kills them, not by arguments & scriptures: but by sword, fire & excommunications.

So also my *Anonymus* 260 yeeres past, wrot concerning the Popes victorie: *He shall overcome them in reputation of his friends: & kill them, some corporally, either by burning, or murdering them with the sword, & other kinds of death, others civilly by adjudging them to perpetuall imprisonment: & against these, whom he cannot torment in this manner, he will at least thunder out his excommunications, insomuch as they shall not be accounted otherwise then dead men in the Church, so far as concerneth a spiritual life.* What would not this author have written, had he seen the histories of our time, & the foregoing age, when the Beast anathematized the two witnesses of England: *John Wickliffe* that excellent teacher and opposer of Poperie (and his protectour *John Earl of Lecestre*), whose carkeise not long after being taken up out of the grave he caused to be burnt: When he overcame, & burnt (contrarie to the publick faith of the Empire) the two witnesses of Bohemia, *John Husse*, and

*Ierom*

The manner of the beasts war against the witnesses.

*Aene. Syl. in histor. concil. Basil. pag. 79.*

*Ierom of Prage*, prophelying that the Ecclesiasticall court of priests should be cast forth. When by the bloodie inquisition he delivered unto death many thousand martyrs in *Italie, Spaine, France, England, & Belgia*: when he enwrapt almost all the provinces of *Europe* in cruell warres, to suppress the Gospel: when at length in *Germanie* God restored the same witnesses unto life? The *Jesuites* I doubt not, may find this little commentarie of *Anonymus*, in their publick libraries, speaking plainly, impartially, not respecting persons. And thence let them judge, whether the *Pope of Rome* were by us of late, first accounted that *Beast and Antichrist*: as *Bellarmin* falsly affirmeth. Lib. 3. de P. R. cap. 21.

And their carkeises] The particle, *spirituallie*, here mentioned, shewes that this also is not literallie to be understood, as we shall further see by that which follows.

The cruelty therefore of the *Beast* against the witnesses, falsly condemned for heresie, is hereby noted: forasmuch as they shall not be satiated by cursing and putting of them to death, but also insult contumeliously over them after their death. All sorts of injuries are here noted under this one, which for the kind of it is the most inhumane: namely, to hinder their carkeises (contrarie to the law of all nations) from being buried, but causing the same to be thrown forth unto the scorn of all in the streetes of the great city.

The carkeises of the witnesses are not onely their bodies, unto which these things doe frequentlie happen according to the letter, (for the *Beast* wil not suffer any heretick to have Christian buriall, as they call it) but also their names curled by him, and bookes which he prohibits to be made use of, read, or sold, but causeth them to be burnt, to be short their families also which he seekes by all meanes to make infamous and to suppress: So that to lie in the streetes, is to be exposed to the publick scorn of all men. But where shall these things be done?

In the streetes of the great citie] It is questioned what this is. *Ierom* takes it to be the world; but *Ribera* refutes him, and will have it to be *Ierusalem* the which thing *Alcasar* also pleadeth for. But this the text refuteth by the word, *spirituallie*, here added: as doth the Angel also Chap. 17. 18. The woman which thou sawest is that great city, which reigneth over the kings of the earth: now by that great citie *Rome* is understood, as the *Jesuites* themselves confesse: But certaine it is, one & the same great city is both there, and here spoken of.

In the streetes of this great city the carkeises of the witnesses shall be exposed to the scorn of the multitude, both properly and figurativelie. First properly, because they shall suffer the contumelies here described in the publick places, courts, palaces, temples, theaters & streets of the *Romish citie*. For the lightnings & thunders of excommunications, the martyrdomes, punishments & warres against the testimony of *Iesus Christ*, are all forged in the shoppe of *Rome*, & from thence with great celerity sent abroad over the Christian world: Now by a *synecdoche* the great city is put for the whole jurisdiction of the *Pope*, which extendeth it self over all *Italie, France, Spaine, Germanie, Poland, Hungarie, &c.* as if all were but one citie, (as the Poet sung of old touching the Romans

--- Cuncti gens una sumus: Wee are all one nation:)

in whose streets, & princely palaces, courts, market places, ports, theatres, &c. the martyrs of *Christ* are reproachfully defamed, curled & condemned.

To be short, least we should be ignorant of what citie these things are spoken, *Lipsius* & *Stapleton* have not long agoe published in print: the former the greatnesse of the city, the later of the Church of *Rome*.

Which spirituallie is called] By three titles this great city, the seat of the *Beast* is marked out, that so we may the better understand its shameful filthinesse, horrible idolatrie, blindness, cruelty & detestable impiety.

Sodom] First *Rome* is called *Sodom*, not literally (for *Sodom* was now long agoe consumed by fire from heaven) but *spirituallie*, or *mysticallie*, that is, allegoricallie,

What is meant by the carkeises of the witnesses.

Epist. 17. ad Marcell.

This great city is Rome see Chap. 14. 8. & 17. 18. How they carkeises shall lie in the streetes of Rome.

Claudianus



Gen. 19. 5.  
Ezech. 16.  
50.  
Rom. 1. 17.  
ha. 17. 4

and in a certain similitude : for the word *spiritually*, is not here put in a *Theological* but *Rhetorical* sense : And this is plain, because to speak *Theologically*, there is nothing spirituall in this city, except the bare name, as beeing called *the holie city*, & *Catholick Romane Church*. *Spiritually* therefore it is *Sodom*, that is, metaphorically, because it is like unto *Sodom*. But wherein stands the likenesse ? In filchines & Sodomiticall lust, which horribly reigneth in this *great city*. And hence it is called *the mother of fornications*, Chap. 17. 5. The abominations of the Sodomites are known unto us by the holy Scripture : and the like evils were practised by the Romanes in the Apostles times. But thereunto Iohn here hath no reference: For he prophesies of *Rome* which should be the *seat of the Beast*, & afterward called *a woman of whoredomes*. Therefore she is called *Sodom*, as most infamous by her Sodomitical beastlineffe.

Now let us but looke upon the great citie of papacy, what is it, but as an abominable warehouse of all spirituall & corporal fornications ? In the city it self, in which is the *seat of the Beast*, filthy lusts not to be named, are commonlie & freely committed, nourished, commended, & gain made thereof. If any doubt, let him read histories, or goe to *Rome* : and he shall finde the truth of that, which *PETRARCHA* complaines of : viz. that *deflowring, ravishing, incests and adulteries are now but as a sport to the Pontificall lasciviousnes*. He shall finde that of *Mantuan* true :

*I pudor in villas, si non pariantur easdem  
Et villa vomica : Roma est jam tota Lupanar.*

Goe shame into the villages, if they refuse  
Such lothsome beastlineffe : whole *Rome* is now a stewes.

And again : *Roma vale, vidi, satis est vidisse revertar.  
Cum Leno, meretrix, scurra Cynedus ero.*

Now farwel *Rome*, I have thee seene, it was enough to see :  
I will come back when as I mean, bawd, harlot, knave to be.

And what was answered to one inquiring about *Rome* :

*Roma quid est ? Amor est, quem dat praposterus ordo,  
Roma mares : noli dicere plura scio.*

But what is *Rome* ? she is that love which natures rule doth breake,  
For its at *Rome* mongst males : I know much more, but wil not speake.

There have been some (as I have heard) and glad I am I have not seen the same who have published bookes by the Popes authoritie in commendation of the unnatural villany of Romish buggers. O WICKEDNESSE, O SODOME.

And *Egypt* *Egypt* was not a citie, but a kingdom : by which we understand that this *great citie* is to be applied unto the whole *kingdom of the Beast* : For allegorically it is *Egypt*, that is, like unto *Egypt*. In what ? in idolatrie, blindnesse, & cruelty.

*Herodotus* witnesseth that the *Egyptians* were beyond measure superstitious, worshipping oxen, cowes, dones, onyons, garlick, & other herbes. *Juvenal* also *Sat.* 15. sheweth, that the *Egyptians* were so deprived of understanding, as to worship the *Crocodile*, the bird *Ibis*, *munkies*, *fishes*, *dogges*, *hogges* and *onyons*. Oh holie nations (saith hee) who have their Gods growing in gardens.

The *great citie of the beast*, changing the name onely, doth worship the same, or the like thinges. For there is nothing at all which the Priestes (after the example of the *Egyptians*) doe not give religious adoration unto by their consecrations. Yea the Beasts idolatrie is worse, in honouring of wood, stones, brasse & gold, together with his bready god, whereas the *Egyptians* for the most part worshipped thinges in which there was life. *Mantuan* therefore *Eclog.* 9. taxeth the Romanists for viler idolatrie, then was amongst the *Egyptians* in these verses :

*Fama est Aegyptum coluisse animalia quaedam :  
Et pro nimiribus multas habuisse ferarum.*

*Illa superstitio minor est, quam nostra, ferarum  
Hic aras habet omne genus, contraria certe  
Natura res atque Deo, qui dicitur olim  
Præposuisse hominem cunctis animantibus unum.*

That Egypt did adore some living creatures, heard have we,  
And for her gods some wild beasts she acknowledged to be.  
That superstition sure of theirs, is lesse then ours by farre,  
Because for Beasts of every kind, high altars now there are:  
Which thing against both nature is, and Gods most righteous law:  
For he ordaind over all Beasts, one man to have the sway.

So then the great city & seat of the Beast is *Egypt*, that is like unto *Egypt* in wicked Idolatrie.

It is also like it in miserable blindnesse: we read, that the Lord sent on the obstinate Egyptians such darknesse, as that for three dayes together they groped at noon day like blinde men. So the city of the Beast, what is it, but a kingdom of darknesse, wherein miserable blindnesse and ignorance of the scriptures, yea & of God & Christ doth extreamely abound: *Luther* writes wel: *Italie is cast into the grosse darknesse of Egypt: in somuch as they are become all of them also together ignorant of Christ, and of the things appertaining to him.*

In ad. August. lit. P. 207.

To bee short, as *Egypt* of old most cruellie oppressed the Church by a lamentable bondage for the space of 25 yeeres: even so hath the Church now of long time been burdened, yea & yet groaneth under the yoke of *Antichrist* & kingdom of the Beast. And therefore this great city is fittlie called *Egypt*, because of her cruelty.

Where also our Lord. Hence *Ribera* and *Bellarmin* doe faine, that the great city or seat of *Antichrist*, is not *Rome* but *Jerusalem*. For in what citie (say they) was our Lord crucified, except *Jerusalem*. But this is a vaine shift, for as before the seat of *Antichrist* is called *Sodome* and *Egypt* not litterally but spirituallie: so here it is called the citie where our Lord was crucified, that is, *Jerusalem* in a spiritual sence: This then is the third title of the great city, beeing called *Jerusalem* where our Lord was crucified.

In Apocal. 11. nu. 22. Lib. 3. de P. R. c. 13.

*Ierome* and others dispute, how Christ was crucified in *Egypt*, & how *Jerusalem* is called *Sodome*: but it is beside the purpose: For the words *ὅπου καὶ* where also, doe not cohere with *Egypt* next preceding (for the scripture no where saith that Christ was crucified in *Egypt*) but are to be referred to the former words *μεγαλὴ πόλις* of the great citie, as the particule *καὶ* (and, or also) inserted doth shew: as if he had said, it is called also that citie, where our Lord was crucified, that is, *Jerusalem*.

Epist. 1. ad Marcell.

Furthermore it wil clearly appear on Chap. 17. that this great citie the seat of *Antichrist*, is not *Jerusalem* literallie: for there the great citie is said to have seven mountaines, and to reigne over the kings of the earth, neither of which agrees literallie to *Jerusalem*, but both unto *Rome*: For *Jerusalem* had never seven mountaines, but onely three hills, viz. *Sion*, *Moriah*, and mount *Calvarie*: It never held the Empire of the world, as *Rome* hath don: To be short, It was never absolutely called the citie, or the great citie, but this title was proper to *Rome* onelie. *Wilhelmus Tyrinus* writing of the largenesse, of *Jerusalem*, saith, that it is a city lesse then the greatest, yet greater then the middle sort: But of *Rome* *Lipsius* writeth, that the greatnesse thereof appears to this day, and that her ancient walles contained in circuit xv or xvi miles. So that the Iesuites here doe falsly and guilfully send us unto *Jerusalem*, that we might not seek *Antichrist* at *Rome*.

The great citie is not *Jerusalem*.

Lib. 8. de bello sac. Lib. 3. de magn. Rom cap. 2.

Furthermore why the great city of the Beast is compared unto *Jerusalem*, appears by the following paraphrase, where also our Lord was crucified. *Jerusalem* crucified our Lord literallie. The great citie of the Beast doth it spirituallie. Now there is nothing more cruel or ungodlie, then to crucifie the Lord of life: yea it is more cruel for to crucifie Christ spiritually, then his witnesses literally. And therefore



therefore the seat of the Beast is called *Ierusalem*, because of their unheard cruelty & impiety, killing the Prophets and witnesses of Christ against all right & reason, yea (not satiated with their death) have exercised all manner of contumelies upon their dead bodies.

Epist. 19.

Besides (as much as in them is) they not once, but daylie sacrifice, destroy, crucifie and kill Christ himself. Let us heare *Petrarcha* long agoe accusing *Rome* of this most horrid parricide in his own words: Behold thou seest a people not onely aduersarie to Christ, but that which is worse, under Christs ensigne rebelling against him, and fighting for Satan, being druncken with the blood of Christ, and malapertly saying: Our lips are ours who is Lord over us? a hard hearted & wicked people indeed, proud, hungerstarved & thirstie, allwayes gaping, having sharp teeth, crooked nails, slippery feet, a stonie breast and hart of steel, a minde of lead, but hony in their mouth: a people unto whom thou mayest well apply not onely that of Christ and the Prophet: This people honoureth me with their lips: but their heart is far from me: But that also of *Judas Iscariot*, who betraying his master with a kisse, said, haile master. And that of the Jewes, who clothed Christ in purple and crowned him with thornes, smote & most contumeliously spat in his face, & bowing the knee worshipped & saluted him saying: Haile king of the Jewes: whom they in the mean time accounted neyther as God or a king worthie of diuine or humane honour, but as a blasphemous guilty of death, reproach and judgement. But what? is not the like daily practised among Christs enemies and Pharisees of our age? doe they not buy, sell, & make marchandise of Christ himself, whose name notwithstanding they seem day and night to extoll with most high prayes, whom they cloath with purple & gold, whom they load with precious siones, salute and worship: Him I say, as if he had his eyes covered & saw not, they crown with the briars of wicked mens workes, defile him with the spittle of a most impure mouth, and inveigh against him with viperous hissings, strike him with the dart of venomous actions, and what in them lies doe again and again deridinglie drag him, as naked, poore & scourged on mount *Calvarie*, and wickedlie consent to naile him unto the crosse. And oh shame! oh grieve! oh indignitie! Even such are the Romanists at this day as it is reported. These things *Petrarcha* wrote concerning *Rome*. Now let the Romish Locusts see how they can deny, *Rome* to be spiritual *Ierusalem*, & themselves crucifiers againe of the Lord of life?

A Recapitulation or summarie repetition of the third Vision,  
hitherto expounded.



Ecause we have for-borne a while (upon some occasion) the interpretation of the eleventh Chapter, wherein (as we have before shewed) is contained the third and fourth Act of the third Vision touching the seven trumpets: therefore, to make way the better, for what remains to be handled, it wil be worth our labour in a brief way to cal to memorie the summe of this Vision.

We distinguished the same for methods sake into four Acts. The first whereof Chap. 8. 9. was a proposition of the calamities of the Church under the sounding of sixe trumpets, that is, by Romane tyrants, until the time of *Constantine*, and from thence by hereticks and ambitious Bishops, unto *Gregorie*, and at length by the *Westerne Antichrist* the king of Locusts, unto the council of *Constans*, as also by the *Mahumetan* tyranny, until the overthrow of the Eastern Empire, & taking of *Constantinople*.

The second Act was contrarie to the former, as treating of the consolations

lations, during the whole time of the Churches afflictions, the which the godly ought to oppose unto their calamities, that they might not be discouraged in regard of the long continuance of the crosse Chap. 10. The summe was: Iohn saw a mighty Angel descending from heaven, having a booke open in his hand, standing with his right foot upon the sea, & his left upon the earth: crying with a great voyce like a roaring Lyon, insomuch as seven thunders uttered their voyces, lifting up his right hand to heaven, and swearing by the living God that the time of afflictions should be no more, but that even now at the sounding of the seventh trumpet an end of labours, and the accomplishment of the judgement of God were at hand, To be short commanding Iohn to eat up the booke that was open, and againe to prophesie before the end. By all which things we are taught, that in the midst of the rage of enemies and greatest distresses of the godly, Christ doth descend from heaven, not leaving his Church as an orphan, but holding in his hand the open booke of his word, that it might not be altogether suppressed: sets his feet upon the earth and sea, that every where some remnants of the faithfull might be preserved: By his Lionlike voyce he stirs up the thunders which utter their voyces, that is, some sincere preachers opposing themselves against Antichrist, although their voyces remained sealed, nor profited much for a season: Confirms by oath the deliverance of the godly, and destruction of the wicked, that Antichrists rage might not alwayes continew: To be short, gives a commandment to Iohn to eat up the booke, & againe to prophesie, that the godly might consider that the grosse darknesse of Antichrists kingdom should be expelled in these last times, the Church reformed, & his tyranny diminished by prophesie renewed, as by a clear light breaking forth. This is the second Act Chap. 10.

The third Act is an amplification of the calamities of the Church under Antichrist: describing new combats of the faithful with the Beast, their deliverance, & the clearing of doctrine, and a future reformation of the Church by the two witnesses of Christ. Chap. 11. in the first 14 verses.

The fourth Act, at the sounding of the last trumpet shalbe a joyful change of things: For then both Antichristian kingdomes shalbe destroyed, and the adversaries cast into hell, but the godly everlastinglie rewarded: from v. 15. unto the end.

This is the summe of the third vision, the which it behooveth us to have before our eyes, that the coherence & sense of the Prophecy concerning the two witnesses may the better be understood.

Now I have shewed before, that the third Act concerning the reformation of the Church is propounded two manner of wayes: First generally, where Iohn is commanded with a measuring reed to mete the temple of God, the altar, and the worshippers therein: yet not to measure the inward court, but to cast it forth, because both it and the holy city also was given unto the Gentiles to be trodden under foot 42 moneths: In which we observed, that the measuring of the temple doth shadow out the repairing of the Church oppressed by Antichrist, & to be effected chiefly in the last times by the reed of Gods word: The which reformation the inward court or clergie should not admit: as refusing to bee measured: And therefore should be cast out, that is, declared not to appertaine unto the Church, because Antichrist hath troden down the same with more then heatbenish idolatrie and tyrannie.



Touching the time of the XLII moneths I have shewed diverse opinions of learned men about it: among which two may be received as most probable: by supposing each moneth to containe thirtie dayes, which make as in v. 3. 1260 (not astronomical but) propheticall daies, by reckoning a day for a yeere, as in Ezech. 4. 6. And in this sense the yeeres of Antichrists treading down the Church are 1260. But where to begin, or where to end them God knoweth: perhaps the time cannot be calculated & defined by any man. Therefore most learned interpreters dare say nothing of certainty about this, for howsoever the time of this treading down be defined by the counsel of God: yet is not to be searched into by us a priori, nor known for the present. In this sense they hold that the number of yeeres are definite in Gods decree & as revealed to Iohn, but so far as concerneth us and our knowledge indefinite: for it is not for us to know the moments which the father hath kept in his own power.

Notwithstanding if any thing were by us to be defined from histories, then the time of this treading down began, when the Romish Antichrist first manifested himself unto the world by stepping into the chaire of universal pestilence under the Emperour Phocas anno 606. And in this sense the treading down from that time unto this hath dured 1036 yeeres, two hundred twenty & four yeeres yet remaining unto the end: But far bee it from us, that we should dare pronounce any thing peremptorily of Gods secrets. These things generally touching the measuring of the Church v. 1. 2.

Secondly, the Churches reformation is more specially declared, as by whom, how, with what successe and event it should be don.

Christ shalbe the author thereof: The two witnesses his administrators, I, saith he, will give unto my two witnesses, and they shall prophesie, &c.

The two witnesses according to the common conceit are to be Enoch & Elias, who shall descend from heaven, & prophesie against Antichrist, and be killed by him. But the vanitie of this Iewish fable hath been shewed by us.

Concerning the conjectures of others we have also spoken.

At last we consented to that opinion as the most safe, by which the two witnesses are partly definitely, & partly indefinitely understood.

First Indefinitely, of such sound teachers rayseed up by the Lord in these last times during the greatest oppression, for to purge the doctrine of the Gospel, from the filth of poperie. These are said to be two, not individuallie (for what can be more absurd then to thinke that Christ should have onely two witnesses, Antichrist having in the mean while many thousands of Locusts.) But two, that is, a few, who should suffice to hold forth the truth in all times, even as in judgement, by the testimonie of two (or three) every thing is established.


Secondlie two definitely: because as God of old was wont to use the ministerie of two worthies in the execution of his singular and special workes, one of them commonly being a civill, the other an ecclesiastical person: Thus he sent Moses & Aaron to Pharaoh: Ioshua & Caleb to spie the land: Elias & Elisha unto Ahab: Zerubbabel and Ioshua to bring back the people out of Babylon, & to restore the worship & temple of Ierusalem, unto whom there is here a manifest allusion in v. 4. so he raised up under Antichrist

christ for the most part two speciall instruments among his witnesses for the maintenance of his truth: as Iohn Husse & Ierome of Prague, whom the Locusts of the Council of Constans most cruelly burnt against the publick faith: In our Fathers dayes Luther and Melanchthon in Saxonie: At Argentine Bucer and Carion: In Heloetia Zwinglius and Oecolampadius: In France Farellus and Calvin: and so others in other places.

Furthermore he described the power of the witnesses by many excellent and wonderfull phrases taken out of the historie of the chiefe prophets: viz. Their enemies that would hurt them, they shall devour by the fire of their mouth, as did Elias and Ieremie: shut heaven that it raine not for three yeeres and sixe moneths, as did the said Elias: Turn waters into blood, and smite the earth with all manner of plagues, as Moses and Aaron smote Egypt: by which allegories is signified, that at length the preaching of the Gospell should goe forth with such force & efficacie as that no opposite power or threatnings should be able to hinder the same.

Notwithstanding however they shall finish their testimony, yet they shall prevaile little against the Beast: for the Beast shall warre against them, overcome and kill them by drawing out both swords, as we have declared.

Neither shall the Beast be satiated by oppressing the witnesses: but shall cast forth their dead bodies as dung to the scorne of the common people into the streetes of Rome, the great citie, which is spirituallie, that is, allegorically called Sodome, because of Sodomiticall filthinesse reigning therein: Egypt, because of their Egyptian idolatrie, darknesse and obstinacie against Christs ambassadours: and Ierusalem because of their wicked cruelty, daylie crucifying the Lord Iesus Christ both in his members, as also (as much as in them is) destroying him now glorified in the heavens in their daylie sacrifice of the Masse. Thus far we formerly went in our interpretation. Now we goe forward.

9.  And they of the kinreds shall see] The publick rejoycing of the Christian world in the contumelious oppression of the witnesses of Christ, is here signified: for they are so far from commiserating of them, as on the contrarie they altogether approve the Beasts cruelty, insulting & triumphing over their dead bodies, as conquered enemies. This is the summe of the two verses: in which is aggravated both the cruel inhumanitie of the Beast & his followers: and the ignominious condition of the witnesses. But wherefore? To the end that seing it to come so to passe, we should not be offended, as if some strange thing happened unto us. For the spirit here foretelleth it, as Christ also said unto his disciples: yee shall mourne, but the world shall rejoyce: Yea the time commeth that whosoever killeth you, will thinke that he doth God service. But the comfort, by which the witnesses should raile up themselves, is annexed. Let us consider the words.

And shall see] to wit, the men of this world: for Antichrists rage shall not be secret, but he will publickly oppose, & warre against the witnesses of Christ: neither shal a few onely see it: But they of the people, and kinreds, and tongues, and nations] to wit, all people &c. Which Ribera rightlie interprets of all those nations which shall cleave unto Antichrist: And therefore it is false that the Iewes onely shall cleave unto him. For his kingdom shall be spread over all peoples, nations,



and tongues, that is, the whole Christian world shal close & joyne with him. Let us not therefore be moved with the vain boasting of the Papists, because of the largeness of their Church, so that all kings, princes, great men, and peoples of the Christian world follow the Pope: a few poore and obscure men onely excepted, who professe the Gospell. As if the multitude of strayers could excuse error: or that it had not been foretold by the spirit, that so it should come to passe.

The word *βλέψαι* shall see, here used, is changed in 11 vers. into *θεωρεῖν* signifying, to contemplate diligently & with pleasure. So that they shall see the dead bodies of the Saintes with great delight & joy: for all shall applaud their king: as if his tyranny were just and righteous, yea and that in killing of hereticks he did a divine worke. But how long shal they see them?

*Three dayes and an halfe*. For so long their carkeises shal lie unburied.

Romish writers doe not agree about this time.

*Lyra* applies this whole historie of the witnesses unto *Iustinian* an Eutychinian Emperour, who by *Belizarus* banished Pope *Sylvester*, & imprisoned *Melus* the Bishop: and this he will have to be the *three yeeres and an halfe*.

*Rupertus* doth scarselie agree with himself, for one while he takes it definitely for *three yeeres and an halfe*: another while indefinitely for a short time.

*Ribera* understands it properlie of *three dayes and an halfe*.

*Alcasar* applying it to the Jewish persecution leaves it indifferently to be taken either for so many yeeres, or moneths.

But to take it in any of these wayes, the fiction of Antichrists *three and an halfe yeeres* reigne is thereby refuted. For if Antichrist even after that the witnesses are slaine (who had prophesied during the *three yeeres and an halfe* of his kingdom) shall see & rejoyce *three dayes* (or yeeres) and an halfe over their dead carkeises: then it must needs be false, that he is precisely to reigne *three yeeres and an halfe*: for by that account he shall either reigne seven yeeres, or at least more then 1260 dayes.

Our interpreters also are not of one minde about it: yet agree in the maine argument & scope.

*Io: Foxe* applies it to the council of *Constant*, which precisely dured *three yeeres and an halfe*. So long therefore the carkeises of the two witnesses *Iohn Husse*, and *Ierome of Prague*, did lie in the streets of the great city, that is, the council gathered out of all nations, peoples, tribes and tongues: And so long the Fathers of the council rejoyced over the witnesses beeing dead.

*Brightman* refers it to the Council of *Trent* in which the Fathers likewise rejoyced *three yeeres and an halfe* over the treading down of the scriptures of the old & new Testament, which he maketh to be the two witnesses. Now however these things be verie probable: yet I dare not conclude whither the spirit had respect hereunto.

I thinke it more safe to follow their opinion who understand the *three dayes & an halfe* indefinitely of a short time, in which the contumelie of the witnesses, and triumph of the adversaries shall endure, beeing scarselie the halfe of a weeke: *Es ist umb drey oder vierhalb tag zu thun, so hat der Pfaffen tanz und jubiliren ein ende*: that is, It is but to doe for three, or three dayes and an halfe, and then the Popes dancing & melodie shal have an end.

This circumstance of time therefore is inserted in way of comfort, as taken (which is usuall unto the scriptures) from the brevity of their trouble and deliverance at hand. *A little while and yee shall not see me, &c. Our light affliction which is but for a moment, worketh for us a far more exceeding waight of glory.* Wherefore as *Cicero* saith: *Omnia adversa quantumvis magna, tolerabilia esse, si sint brevia*: all adversities are tolerable, though great, if they be short.

*And their carkeises*. The carkeises of the witnesses we shewed to be not onely their bodies, against which Antichrist rageth by the civill and spiritual sword: but also their bookes, writings, families and estates. These things shal lie unburied in

What is meant by the three dayes and an halfe.

The fable of Antichrists reigning three & an half yeere refuted.

Io. 16. 16.

2 Cor. 4.

17.

Cic. in Lael

The carkeises of the witnesses unburied.

the *streetes*, that is, publickely exposed as doing to all manner of reproach. And the reason is given.

*For they shall not suffer them to be put in graves]* The which cruelty is contrarie to nature, and the Law of nations. But who will not suffer it? The *Beast* with his *misred Locusts* and the rest of his followers. As by their Councils may be seen. Now here one sort of the worst of contumelies is put for all kind of reproaches, which hitherto in the Papacie (as histories testifie) have been fulfilled according to the letter. For according to Popish lawes, such as are hereticks, may not be buried, as beeing unworthie to be covered with earth: but rather to be consumed in flames of fire: And therefore anno 1387 the Council of Constans ordained, that the bones of *Wickleffe* should bee taken out of the grave 28 yeeres after his death, and burnt, that so the ashes therof might lie unburied in the streets. The said Council would not permit the *carkeises* of the two witnesses *Husse* and *Jerome* to be put in graves, but to be burned, & the ashes cast into the River *Rhine*: And the like cruelty the *Beast* hath exercised against infinite carkeises, writings, families and estates of Martyrs.

That the bodies of *Luther*, *Melanchthon*, & other witnesses were not cast forth in like maner, was not for any want of crueltie in the *Beast*. For had they fallen into his hands, they should have had the like usage. Now the spirit would not have us to be offended at this kinde of contumely: for it no way derogates from the salvation of the witnesses: because, *precious in the eyes of the Lord, is the death of his gracious Saintes*: and to be unburied is but a small losse.

10. *And the inhabitants of the earth shall rejoyce]* The madnes and fury of Antichristians is here shewed, with the cause thereof.

*Inhabitants of the earth]* Thus in way of contempt (as in Chap. 6. 10.) he calleth worldly men, the sworn vassals of the *Beast*, the children of the earth, wholly given to worldly things. This is *Antichrists Catholick Church* here upon earth. What shall they doe? They shall rejoyce over the dead bodies of the martyrs, and send presents one to another in token of joy, as they use to doe in times of publick triumph and victorie. But this is an inhumane, not to say a divelish wickednes, for to rejoyce at anothers harme, and insult over the afflicted. It is (saith *Rupertus*) *a most foule sin for wicked men to rejoyce in their evill, and ungodly actions*. But wherat shall they laugh? even at their own wickednes, which is indeed *madd mirth*, and to be ashamed of. During the Council of Constans, were kept publick bankets and shewes at the burning of the martyrs, as if they had overcome their enemies. And to this day as often as the *Locusts* condemn the Saintes unto the fire, they keep *holy dayes* (as they call them) and feastings, they sing *Te Deum Laudamus*: and gratulate each other by sending gyfts, and presents one to another. We therefore ought not to be offended at this furious mirth of the *Beast* & his followers, but rather to be confirmed in the faith: for in this very thing, he doth manifestly shew himself to be the great Antichrist.

Now what is the cause of their joy? *Because these two prophets tormented the inhabitants of the earth]* This indeed Antichrist pretends, as if the martyrs were justly put to death, deprived of Buriall, and burnt to ashes, because they were troublesome by their preaching, disturbers of the publick peace, guilty of *crimen laesae majestatis*, blaspheming God and the Saintes, and opposing the Catholick Church. But it is a lying pretence, for the Gospell is the doctrine of peace, of comfort and life.

The witnesses therefore labour by their doctrine to keepe the inhabitants of the earth from eternall torments, and to direct them into the way that leadeth to eternall salvation. Neither is it any fault in the witnesses that the ungodly are offended at the doctrine of Christ, pricked in their consciences, tormented and become ontragious, but it is by their own malice: who, because they love falshood, hate the light, as such which have sore eyes cannot endure the brightnesse of the sunne. The Gospell therefore torments the wicked by accident, For in its self it comforts, & makes glad the hearts of the faithfull.

Hh 3

Hence

*Antichrists  
false pre-  
tence for his  
tyranny.*



Hence we learn, that it is the propertie of Antichristians, falsly to impute that unto the witnesses of the truth, which is proper unto themselves: For it said is in Chap. 9. 5. *It was given to the Locusts not to kill but torment men*: so then it is the proper worke of the *Locusts* to torment and vex the conscience by their deceits: And yet they are not ashamed falsely to accuse the witnesses of Christ, as if they tormented the sons of men.

II. *But after three dayes*] We have heard the martyrdome of the witnesses, and the triumph of Antichristians thereat. Now let us heare the catastrophe or change. The witnesses that were slaine are delivered and restored to life and glorie: the adversaries amazed, tremble and perish. Which serves to comfort us against Antichrists crueltie: considering that unto us a certaine deliverance is here shewed, but confusion to the adversaries. Let us therefore patiently suffer his tyrannie, for it shal neither dure long, nor hinder our salvation. For being overcome we conquer. This caused *Antoninus* the Emperour to forbid the governours of *Asia*, to draw the Christians before their tribunals, and punish them: because, saith he, by dying they overcome, for they rather choose to die for Christ, then to live.

*After three dayes*] That is, as *Rupertus* saith well: *After a little while, although it seem long*, see v. 9. First the miraculous vivification & glorification of the witnesses is described. Secondly, the effects following upon the enemies.

For the first: *The spirit of life*] That is their vital spirit by an *Hebraisme*, or life, that is, the soule or ghost which they gave up at the hour of death is said, to enter into them from God (that is, by a divine miracle) and that they stood upon their feet: which phrales seem to be taken out of *Ezech. 37*: and shew both Gods omnipotencie, by which he restores the dead to life as oft as he pleaeth: as also the immortalitie of the soule, which though separated from the bodie, yet is not killed by tyrants, but doth live with God, & shal return from him into its own bodie againe. Now to the sense.

The Papists take it for the miraculous restauration of the two witnesses *Enoch* and *Elias* from death to life after three dayes: And *Ribera* disputeth how the raising and glorification of the witnesses agrees with that of *Hebr. II*. That without us they might not be consummated, or perfected. But their fabulous opinion touching *Enoch* & *Elias* hath often been refuted, the which is here also manifestlie contradicted, in that the two witnesses are said to have tormented the inhabitants of the earth. Now it is absurd to imagine that two poore prophets should torment all the tribes, peoples, nations and tongues of the whole earth in the space of three yeeres.

So that this dualitie of the witnesses (so to speak) cannot be restrained to two individuals, or unto two precisely.

Now however the vivification of the witnesses shall literallie come to passe in the end of the world, yet unto that the spirit here hath no respect at all. But by this vivification is signified a perpetuall restoring of witnesses unto the Church militant, viz: that in stead of such whom Antichrist puts to death, the Lord will raise up others to hold forth the testimonie of Christ, and strongly oppose the Beasts kingdome. For when Antichrist shal thinke that all Christs witnesses are suppressed, then others restored to life shall renew againe the battle against him. As therefore *Elias* is said to have lived againe in *John Baptist*, not by a Pythagorean μεταμύχωση, or transmigration of the soule out of one bodie into another: but in condition or nature of office: because *John* came in the power and spirit of *Elias* preparing the way for Christ: So the two witnesses: As for example, *John Husse*, and *Jerome of Prague* being killed by the Beast, they lived againe after three dayes & an half in *Lawher*, *Melanchthon*, & others, &c. And to this purpose that of *Husse* being led to his martyrdom doth excellently serve: At the end, said he, of an hundred yeeres (which before God are scarcely three dayes) yee shall answer to God and to mee. He said also, now indeed ye burn a Goose (for *Husse* in the

*Euseb. lib.  
4. histor.  
cap. 12.*

*Papists opinion touching the vivification of the two witnesses.*

in the Bohemian tongue signifies a goose) *but out of his ashes shall arise a swanne, which yee shall not be able to roist.* Foretelling that which afterward came to passe, for jult so many yeeres after *Husse* was burned, *Luther* begane to oppose *Popish* pardons, which was the beginning of reformation, and bringing down of Popery.

This restoring of the *witnesses to life*, serves for the consolation of the Church militant: seeing there shall alwayes, (notwithstanding all Antichristian persecution) be some faithfull professours of the truth, who shall strongly fight for the glorie of Christ. So then if Antichrist kill the *two witnesses*, God will againe vivifie them, and *make them to stand upon their feet*, by raising up others in their place.

That which is added touching the *Glorification of the witnesses* serves also to comfort us. For to whom Antichrist shall deny the fellowship of men, to them God will vouchsafe a heavenly fellowship: such as he shall exclude out of the world, God will receive them up into paradise: they whom here he will not admit to be honourable buried, them God will crown with the glory of everlasting life. This is that which followeth v. 12.

12. *And they heard a great voyce from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.*
13. *And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slaine of men seven thousand, and the remnant were afrighted, and gave glory to the God of heaven.*
14. *The second woe is past, and behold, the third woe commeth quickly.*

12. *And they heard a great voyce*] Not the enemies, but the witnesses restored to life, heard this voyce. This shall be Christs voyce, who according to his promise will call his witnesses unto him into glorie. It shall be *Great*, because of the power thereof: for it shall bring the *witnesses* to glorie, and strike a terrour into the adversaries.

*Come up hither*] To me into my glory, that where *I am*, yee may be also. Ioh. 17. 24.

*And they ascended up into heaven in a cloud*] After Christs example, who ascending into heaven was taken up and received by a cloude. And often the *cloudes* are called *Gods chariot*. Christ also shall return in a cloude to judgement: *And we shall be caught in the cloudes to meet the Lord in the aire.* Now to seek for other allegories in this *cloude* is needlesse. Moreover this glorification of the Martyrs begins presently at their departure out of this life, when their spirit goes unto the Lord: but shall be consummated in the last day, the which was shadowed out before in Chap. 6. under the *fift seale*.

Moreover this also serves for the honour & credit of the witnesses that the Lord will wonderfully preserve their doctrine though condemned by Antichrist as hereticall, and propagate the same far and neere in spite of all adversarie power whatsoever. Thus the world shall know, that they were no deceivers, but the true *witnesses* of Iesus Christ. And therefore in this place the spirit doth animate the professours of the Gospel, least being terrified by the tyrannie of Antichrist they should prophesie the more remissely. If he labours to put them to death, God will restore them to life. If he cast reproach on them in this world: God will crown them with glorie in heaven: For *blessed are yee when men persecute you: rejoyce, for great is your reward in heaven*, saith Christ, Matt. 5. 12.

*And great fear shall fall upon them*] He rebearleth fixe kinds of effects touching the enemies.

1 Thess. 4. 17.



1 The feare  
of the ad-  
versaries.

Ioh. 11. 47.

2.  
The asto-  
nishment of  
the adver-  
saries.

3.  
A great  
earthquake

First, a great fear fell on them. On whom? *Vpon the beholders*] A paraphrase of the adversaries: before they beheld the dead witnesses with delight: but suddenly they shall tremble at their vivification. What is the cause of *this great fear*? because they shall feele (but to late) that they warred not with poore man, but with God himselfe. And therefore they shall stand in fear of their kingdome, treasures, præbends, and kitchins. They shall dread the judgement of God, but not escape it. This is wonderfull in our eyes: The wicked when they most rage, do then tremble, & are forced even to fear them whom they persecute with all manner of hatred. Thus the Scribes persecuting Christ, were afraid, *What shall we doe? for this man doth many miracles: If we let him thus alone all men will beleve on him, and the Romanes shall come, &c.* Thus likewise the chiefe Priests feared the Apostles who they persecuted: *What shall we doe (say they) to these men? for that indeed a notable miracle hath been don by them is manifest, neither can we denie it, &c.* Thus therefore howsoever convinced in their consciences, yet they beleve not the Gospel, but hate it the more by how much they are affraid: because they see that their lyes and impostures are discovered and confuted by the truth and light of the Gospel. Therefore why should we feare the Antichristians, who though they seem outwardly to carie forth the matter with a high spirit: yet inwardly they tremble, and are tormented with the wound of an evill conscience. Now such fears are not prolonged: For what the wicked fear, that comes suddenly upon them.

*And their enemies beheld them*] The second effect of the witnesses glorification, is the astonishment of their enemies. For seeing them restored from death to life, and their reproach turned into glory, they stand amazed: alluding (as some thinke) to that in *Wisd. 5. 1. The just man shall stand with great boldnesse before the wicked, who seeing is shall be troubled with terrible feare, and shall be amazed at the strangenesse of his salvation, saying is this he whom we had sometimes in derision and a proverb of reproach: How is he numbred with the children of God, and his lot is among the Saines?* Thus the wicked shall see Christ whom they have crucified with amazement, because beeing convicted of their ungodlines and confounded with shame, they shall feel his revenging hand. Hitherto the *Romish Antichrists* have seen the martyrs whom they burnt at *Constance*, to be againe restored to life in *Luther, Melancthon, Martyr, & Calvin*. They see them with amazement at this day glorified in their doctrine, the which is both lifted up (they in vaine resisting the same) and dayly propagated far and neere to the honour and glory of God through diverse provinces of the Christian world.

13. *And there was a great earthquake the same hour*] The third, fourth and fift effects doe shew the great destruction which Antichrists kingdome receiveth by the restauration of the witnesses, as also declare the cause of the feare and trembling of the wicked. They are afraid least that should come to passe, which already is, viz. that the *prophesying* beeing renewed, a ruin should befall their kingdome, as it is at this day.

*The same houre*] Some copies have it *the same day* (to wit) the witnesses were vindicated, that is, a little after the witnesses were suppressed by Antichrist, God restored them again.

*A great earthquake*] In *Chap. 6. 12.* at the opening the *sixt seal*, Antichrist ray-fed a *great earthquake* against Christ: when Pope *Boniface the third* being declared UNIVERSAL Bishop of the Church by *Phocas* the tyrant, caused an horrible shaking of the Christian world by bringing all Bishops and Churches under his yoke. For thereupon followed an universall change and miserable deformitie of the Church. But in the last times Christ likewise will raise a *great earthquake* against Antichrist, when by the preaching of the Gospell he shall so shake his kingdome, as that it shall totter and come to ruin, howbeit he had by his deceit and tyrannie formerly so established it, as if it had been invincible.

To this *earthquake* appertaine the seditions, warres, tumults, disputations, alterations,

rations of opinions & great contentions raised up about religion throughout the whole Papacie after the restitution of the Gospel. And indeed suddenly after the Council at Constance, an earthquake grievously shooke the Papacy. For the Bohemians to revenge the cruel death of their two witnesses, fell in a hostile manner upon the Popish Clergy, suppressing the armies of the Empire sent against them, and obtained many singular victories over their adversaries. It is true, the earthquake ceased a little while after the Council of Basil by the COMPACTATA (as they called them) granted unto the Bohemians: But not long after by the preaching of Luther in Saxony, of Zwingli in Helvetia, of Kier in France, there followed a more grievous shaking, accomplishing that which here followeth.

And the tenth part of the great city fell. This Ribera purposely passeth by: for he would not expound that, which evidently happened unto the Papacy by the preaching of the Gospel. For the great city is the kingdome of the Romane Antichrist, whereof Rome, Babylon & Sodome is the head, the which indeed was not wholly overthrown by the preaching of Luther & other ministers of the Gospell, but the tenth part thereof fell, that is the jurisdiction, religion and tyranny of the Pope was much diminished through Germany, together with his revenues, annuities, Commendums & holy tribute. For Germany by embracing the Gospel returned from Antichrist to Christ, & hence worthily is accounted the tenth part of the great city.

4.  
The ruin  
of the tenth  
part of the  
city.

But thou wilt say, Germany is not wholly fallen off from the Pope: For it yet hath very many Archbishops, Bishops, & others of the hierarchy, sworn Vassals of Antichrist. What then? seeing from other whole kingdoms, as Great Britain, Denmark, & Sweden: or in part, as France, Poland, Pannonia, have supplied that defect, by rejecting the Pope and embracing the faith, These things are so cleare as that they cannot be denied. The fifth effect followeth.

Alcasar here understands this great earthquake to be the conversion of Ierusalem unto the faith. But indeed he rightly laughs at the fiction of the ruin of the tenth part thereof at Antichrists coming.

And there were slain seven thousand names of men. Names, are here put, for persons as Chap. 3. 4. A definite number, for a great many: for the number seven, is perfect: as in the history of Elias, God saith, he had reserved to himself seven thousand, who had not bowed their knees to Baal, that is, very many. Now these names are the Antichristian adversaries, who perished by the ruin of the tenth part of the city. But how? some understand it of the bloody warres & commotions which Antichrist to his own hurt hath raised up against the Gospel. For many millions of his followers have been consumed by this meane, to the exceeding losse of the great city. But perhaps not lesse, but rather more blood of the Saintes hath been shed by Antichristians in the civil warrs of France, Spaine, England, the Low countries and other where.

5.  
The slaughter  
of Antichristian.

Others therefore do rather understand it of the spiritual destruction of the adversaries by the preaching of the Gospel: for by it many of the Papists beeing the more blinded, hardened and enraged have eternally perished.

Brightman interprets it of the Popish Clergy, who by the rising of the Gospel being spoiled of the revenues & yearly profits of their Monasteries & Colleges, were bereaved of their delight & former luxuriousnes, & put to such an exigent, as either to labour, or starve for hunger: But I rather allow the former, because of that which followeth.

And the remnant were afrighted. The last effect is good, noting the conversion of the rest of men from Popery unto the faith of Christ. For the ruin of the tenth part of the great Antichristian city, shall be the building of Christs little city. Many therefore in the foresaid provinces observing the wonderful work of God in preserving & propagating the Gospel, were afraid any longer to resist the truth, but gave glory to God by forsaking the lies & idols of the Papacy. Now touching these things we may behold them as in a table, by which we have a plain description the very events, partly in the histories of our times, and partly by what we dayly see with our own eyes, so that we need not have recourse unto ancient commentaries.

6.  
The conversion  
of many to the  
faith of the  
Gospel.



14. *The second woe is past*] This is a transition from the third Act unto the fourth Woe. He notes the calamities by the effect: for calamities cause woe unto the flesh. In Chap. 8. 2. 3. an Angel flying through the midst of heaven proclaimed three woes to happen under the sounding of three trumpets. The first woe under the first trumpet were the calamities of the Godlie under the Western Antichrist, even from the time of his rising until the Council of Constance. The second woe of the first trumpet is yet to this day under both Antichrists viz. the Turke in the East, and the Pope in the West.

The first did prefigure the calamities of the godly alone. The second the calamities common both to the godly & the wicked. Now follows the third woe only belonging unto the wicked, & which shall come to passe under the last trumpet.

*Is past*] Not in event, seeing it was then to come; but in vision & description, as if he should say, hitherto I have described the second woe: the third remains to be described.

*Commeth quickly*] For shall come. This he opposeth to the security of the Antichristians, as (chap. 1. 7. 1. 3. And if then they were not far off, how much neerer are they now to us after so many ages, the seventh Angel being at hand, to summon men to judgment by the last trumpet.

### The second part of the Chapter.

The sound of the seventh Trumpet at the last judgement.

Containing the fourth Act of this Vision.

15. *And the seventh Angel sounded, & there were great voyces in heaven, saying, the kingdomes of this world are become the kingdomes of our Lord, & of his Christ, & he shall reigne for ever and ever.*
16. *And the foure & twenty Elders which sate before God on their seates, fell upon their faces, and worshipped God,*
17. *Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.*
18. *And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, & to the Saints, and them that feare thy Name, smal and great, and shouldest destroy them, which destroy the earth.*
19. *And the Temple of God was opened in heaven, and there was seen in his Temple, the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great hayle.*

### THE COMMENTARIE.



*And the seventh Angel sounded*] Of this Angel interpreters write diversely. The fiction of Lyra I passe by.

Gagnam understands thereby the seventh order of good men or preachers, who after Antichrists death and neer about the last day shall preach the Gospel: the which he takes from the common fiction, that Antichrist shall die forty & five dayes before the last judgment. But Antichrist shall be destroyed by none, save by the brightnesse of the comming of Christ.

Who is this  
seventh  
Angel.

*Alcasar* speaks little of him: but applies the *trumpet* to the obstinacie of the Jewes, and election of the Gentiles: Which thing is unworthy of any refutation. For the nations here are not said to be elected, but *angrie*: besides the very matter it selfe sheweth, that these things appertaine unto the last times:

*Brightman* takes this Angel to have sounded anno 1558. when there were great voyces in heaven, that is, much joy in the reformed Church for the restauration of Christs kingdome in *Germanie*: at what time *Q. Elisabeth* also began to reign & restore the sincere preaching of the Gospel in England, &c. But it is plain, the words are to be applyed unto the last day, when both the living and the dead, good and bad, shall come to judgement: and therefore cannot be restrained to such a fence.

More truly therefore *Fox*, *Alphonsus*, *Bullinger*, *Tossanus*, *Marlorate*, with the rest of our interpreters (a few onely excepted) acknowledge that the *seventh trumpet* is the messenger of the last day: in which the kingdomes of the adversaries being overthrown and abolished, Christ will immediately restore his kingdome, casting the wicked into eternall punishment, and receiving the elect into endlesse glorie: And this exposition of the *trumpet* plainly appears to be right from Chap. 10. v. 7. where Christ the strong Angel expressly sweareth that the *seventh Angel* when he shall begin to sound, the mystrie of God should be finished. It is also evident from the text. For in the last judgement and not before, all kingdoms of the earth become Gods and Christs, that God may be all in all: Then shall be the time of Gods wrath, and of the dead, that they may be judged, that the Martyrs, Prophets and servants of Christ may receive an eternall reward of their labours, and the wicked who destroyed the earth, perish for ever and ever.

Therefore many of the Ancients, as *Andreas*, *Bede*, *Aretas*, *Primasius* & others follow this opinion. *Ribera* also acknowledgeth the same: but saith that these things are here brought in by way of *Anticipation*, which *Alcasar* justly reproveth: For what probable cause can there be imagined of an anticipation? or reason that *Iohn* by & by should return again by a regression unto the warr of Antichrist? This inconvenience they all run into, who observe not the order and method of these *Apocalypticall visions*, the which being neglected, we must needs wander as in a wood.

So then here is described the *fourth* and *last Act* of the *third Vision*, containing the *third Woe*, that is, Gods horrible judgments which shall be powred out in the last day universally upon all wicked men, adversaries, tyrants, hereticks, hypocrites, Antichrist and his locusts: the which indeed shall be an happie change of the Churches calamities.

Now touching the *seventh Angel*, he is no other but that *Archangel*, the publisher of Christs coming with a shout and great voice. The *seventh trumpet* is that last trumpet of God, with which Christ shall descend from heaven, and call both living and dead unto judgement, 1. *Thes.* 4. 16. and 1. *Cor.* 15. 52.

The members of this Act (as we shewed in the *analysis*) are three. The first is the heavenly triumph, because the kingdoms of the world are become Gods and Christs. v. 15. The second is a triumphing song of the *four and twenty elders*, rendring thanks and praises to Christ for the deliverance of the Church, and intreating him to bridle the wrath of the adversaries by his judgement, and render rewards unto the godly, and due punishments unto the wicked, ver. 16. 17, 18.

The third is the execution of judgement on both, ver. 19.

The scope is, to set forth the consolation of the godly at last: for howsoever the Church on earth be in warr against Antichrist, yet she shall at length triumph with Christ in heaven.

And there were great voyces in heaven] These are not the voyces of mourners, but of them that rejoyce, to wit, of the blessed Angels and soules of the Saintes in heaven, as appeareth by the subject of the matter. But did not *Iohn* threaten the third Woe? Yea he did so, but not to the heavenly inhabitants, nor unto the servants of God, but to the adversaries, not in heaven, but upon the earth. Before

The seventh trumpet foretells the last judgement.

A fained anticipation justly reproveth.

The fourth Act of the third Vision.

Who is the seventh Angel: and what the seventh trumpet.

Great voyces of rejoycing.



the Woes therefore of the enemies (called in other places of scripture, *gnashing of the teeth, the worme that dies not, unquenchable fire, tribulation and anguish*, and here are named *lightnings, voyces, thunders, earthquakes and haile, &c.*) Iohn heard the joy of them that were in heaven, celebrating with songs the equiry and righteousness of the judgement to come. So then the third Woe shal fall, not upon the godlie, as the two former woes did on both Antichrists, but upon the adversaries, whom Christ will cast into the lake of fire and brimstone. And thus the first apparition or companie of the 24. Elders shal with songs of triumph put an end unto this third Vision.

*The kingdomes of this world are become]* Montanus in the kings edition hath it in the singular number *ἐγένετο ἡ βασιλεία τῷ κόσμῳ* the *kingdome of this world is made or become*: but al other bookes have it in the plural (according to our translation) *ἐγένοντο αἱ βασιλείαι*: the sense beeing all one. Now it is (as I said) the triumph and joy of Angels and Saintes in heaven, because the mystrie of God was finished, according to the prædiction in Chap. 10. 7. that is, because at last Christs kingdome was delivered out of all danger, and the power of the adversaries troden under foot: The sense is thus: The adversaries had violently taken into their possession the kingdomes of the world, thrusting out, as much as lay in them, Christ: But now the kingdomes are returned unto Christ, who henceforward (all enemies beeing destroyed) shal reigne alone.

*Of our Lord and of Christ]* And, here is declarative, for, of our Lord, who is Christ. So often the Apostle, *God and the Father*, for, God who is the Father. But doth not Christ even now also reigne? Yea verily, for he sits at the right hand of God: *God hath set his king upon his holy hill of Sion: And put all things under his feet: And unto him is given a name above every name.* But then at length he truly shal reigne, that is, declare that he reigneth, when having thrown down the Pope, Turke, and all other tyrants and adversaries from their thrones, he shal alone with the Father and holy Ghost rule the elect Angels and Men. The best interpreter of this place is Paul, 1 Cor. 15. ver. 24. *Then commeth the end when CHRIST shall have delivered up the kingdome to God & the Father, & shall have put downe all rule & all authoritie & power. For he must reigne, till he hath put all enemies under his feet: and when all things shalbe subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all.*

But thou wilt say, how shal Christ reigne for ever and ever, if, as it is there said, he shal deliver the kingdome to God and the Father? I answer, he shal deliver the kingdom to God, not by resigning up the kingdome, but by ceasing to reigne after that manner as hitherto he had done. Now he reignes by the meanes of his word, sacraments and ministers, gathering to himself and sanctifying the Church here on earth: Then he shal reigne by immediate illumination and glorification of the Saintes in heaven. Now he ruleth in the midst of his enemies, *Psa. 110. 2. 1 Cor. 15. 25.* Then he shal reigne alone without enemies. Now Antichrist Christs corival with all deceiveableness of unrighteousnesse and by the power of Satan, doth subject the kingdomes of the world unto himself,

Then he shal be thrown down and abolished by the brightnes of Christs coming. Now God and Christ have a divided empire (so to speake) with Satan, the Pope, and other tyrants, who challenge much unto themselves. But then all enemies shal be abolished, God and Christ shal have a full and entire kingdome over all: because they shalbe all in all things. Christ the Son therefore shal reigne with the Father and holy Ghost for ever and ever, and not for a thousand yeeres onely, (as the Chiliaists dreame) of which afterward.

16. *Then those four and twenty Elders]* The company of the four and twentie Elders doe also with the other heavenly inhabitants give thanks to God for the vindication and deliverance of the Church and kingdome of Christ: beseeching him to execute his last judgement. Touching the Elders we have heard Chap. 4. 4. One of them Chap. 7. 23. concluded the second Vision, and expounded to Iohn the

*Psa. 2. 6.  
Heb. 2. 8.  
Phil. 2. 9.*

*How Christ  
shal deliver  
up the  
kingdome  
to the Fa-  
ther, & yet  
reigne for  
ever.*

the glory of the blessed Martyrs. Here all of them shut up this *third Vision*, with a song of triumph: not much unlike unto that in *Chap. 4.* and *5.* It contains a thanksgiving & a prayer. They give thanks to the *Lord God almighty, which is, which was, and which is to come* that is, either to Christ, or unto the holy Trinity, as before on *Chap. I. 8.* But for what benefit?

*Because thou hast taken to thee thy great power and hast reigned*] But what good comes hereby unto the Elders? indeed they have great cause to rejoyce for these benefits, considering that they serve to the eternal felicity of the Church triumphant. Hitherto the Lord in suffering the fury of the adversaries did seem not to exercise his great power; that is, his omnipotencie: and Christ to be overcome by Antichrist: but at length by taking, that is, by exercising and shewing forth his power in casting down the adversaries, he delivered the afflicted Church out of all her trouble: and by reigning blesteth her with eternal happinesse. *The kingdom of God is righteousness, peace and joy in the holy Ghost.* And God shall then perfectly reigne, when as he shall give to his elect eternal righteousness, peace and the joy of the spirit. Of this see the description in the end of the *second Vision Chap. 7. v. 15. 16. 17.*

Rom. 14.  
17.

*18. And the nations were angry*] Now followes their wish or prayer. For by putting God and Christ (as it were) in minde of the time of judgment, they humbly beseech him that he would most justly execute the same, according to the propheties of the scripture.

*The nations were angry*] This is as it were a former reason: *Because the nations are angry*, as if he should say, they have bin angry, that is, raged long enough against Christ and the Church. It is time therefore that thou also be angry, that is, repress the angry nations. Thus he calleth all adversaries whatsoever, whither *Jewes, Turkes* or Christians falsly so named.

*Thy wrath*] That is, thy vengeance and judgement, or *wrath* for punishments, by a metalepsis as *Rom. 2. 5.*

*Is come*] For let it come.

*And the time*] namely, *is come*, the which thou hast defined in thy eternal counsel; Vnknown indeed unto mortal men, but then revealed by Christ unto them in heaven: For without a speciall revelation no man knoweth that day, save God alone: But what time?

*Of the dead*] That is, to be raised. Some take it of the wicked onely, dead in sins. But the following distribution of them which are to be judged comprehends all, both good and bad.

For it is added, *That they should be judged*] But the godlie shall not come into judgement, *Jo. 5. 24.* *He that beleeueth on him that sent mee hath eternal life, and shall not come into judgement:* But *κατακρισις* judgement is there put for *κατακρισις* condemnation, and therefore *Beza* hath so rendred it. So then the elect shall come to judgement: for all must stand before the tribunall seat of Christ, however they shall come to be absolved and not condemned. And therefore the *Elders* further adde.

*That thou shouldest give reward*] They make two sorts of people of such as shal be judged, some to be rewarded, the other to be destroyed: as Christ in *Matth. 25.* & *Joh. 5.* The reward of their faith shalbe given them, and of their obedience, constancie, patience, labours and miseries. What reward? eternal life & glorie. Vnto whom? They make three sorts of such as shalbe rewarded.

Two companies of them that are to be judged.

*First* they place, *Gods servants the prophets*: thereby comprehending the faithfull of more special note whither under the Law or Gospel, as *Patriarchs, Prophets, Apostles, Evangelists*, &c. who were Gods servants by a more then ordinary vocation.

Three ranks of such as are to be rewarded.

*Secondly the Saints*, to wit confessours and martyrs, who eyther by sincere preaching, or constant martyrdom have held forth the glory of Christ against Antichrist. Vnder whom are comprehended all faithfull teachers and preachers of the word, called *Saints* by an *Hebraisme*, as separated to some special work.



What it is  
to feare  
the name  
of God.

In the third place, they add the *fearers of Gods name*, that is, all other faithful ones (besides the two former companies) who from the beginning of the world unto the end thereof have worshipped the Lord in sinceritie. For to *feare the name of God*, is to worship him sincerely, to call upon him, and love him above all: because the feare of the Lord is the beginning of wisdom, & godlinesse.

The crown  
of righte-  
ousnes pro-  
pounded  
unto all the  
faithfull.

*Great and small* They shew that the reward is common unto all, without any difference of merit either of greater or lesser condition and state: to the end, that neyther the great ones should promise unto themselves a greater reward, or the others despaire of the same recompence. *Popish Sophisters* dispute much touching the degrees of glorie, which rather proceedeth out of their own braine, & from a false supposed foundation of humane merits, then from the Scriptures of God. But whither the Lord wil crown his servants with equal or unequal glorie, it shal not be according to their merit, but merely of his own grace. And this is all *Jeromian* (against whom *Jerom* wrote) pleaded for, except I be deceived, viz. that unto all who kept their baptism, there should be one recompence in the kingdome of God. For he seems not to disapprove of a degree of reward, but of merit. Paul the Apostle who was taken up into the third heaven, and inferiour to none of the Saintes, shewes us, that *for him was laid up a crown of righteousness*, which the Lord the righteous judge would give him at that day, and not unto him onely, but unto all that love his appearing. This same crown of righteousness the Elders doe promise unto the *Prophets, and Saintes, and all the fearers of the name of God*. This sufficeth for our faith and consolation. Let us leave disputing in this life touching the differences of the crowne, and rather indeavour, so to walke, as that we may be made partakers thereof in the life to come.

Mat. 5. 12.  
Es 20. 8.  
1 Cor. 3. 8.  
Rom. 4. 4.

Rom. 6. 23  
Ephes. 2. 9.

Eternal life  
is mercy not  
merit.

*That thou shouldest give reward* Here falls in a question. For a reward is given of merit and debt. Therefore say some, the reward of eternall life is given unto the Saintes, as a due debt: otherwise it would not be called a reward. Now it is not onely here so called, but in many other places: *Great is your reward in heaven. Give unto them their reward or hire. Every one shall receive his own reward according to his own labour. But to him that worketh the reward is not given of grace, but of debts.* Thus the mercenarie adversaries of grace dispute. But how eternal life is said to be a reward, appears by the words of the Apostle: *The wages of sin is death: but the gift of God is life eternal. It is the gift of God: not of workes least any man should glorie.* Now all gifts are gratis, (and not due debts.) Forasmuch therefore as eternal life is a gift, it is of mercy, and not of merit. And it is called a reward not due, but freely given, such a reward as a father gives to his son: not as a master unto his hired servant.

Thom. 1.  
Secundæ  
quæst. 114.  
ad 1.

Neither is it contradictorie that the Apostle denies, that a reward is given of grace. For he denies it of a reward of workes: *To him that worketh, saith he; the reward is not imputed of grace but of workes.* Now we denie that life eternal is said to bee such a reward. For not to workers but to beleevers is this reward given.

They insist out of *Thomas*: that it is not indeed given of debt in order of justice, but yet that it is given of debt by *divine ordination*, in as much as every promise becomes a debt. *I answer*: That the divine appointment is not, that we should by our merits obtaine eternal life: or that eternall life should be given to any of merit: but Gods appointment according unto the Gospell is this, that eternall life bee given, not to them that worke, but to them that beleeve: not of debt but of grace: *for the gift of God is life eternall.* Faith works indeed (because it is operative through Charitie) but it doth not therefore worke that it may merit, but to the end that due obedience may be performed to the Lord. For no debt can be said to be a merit.

How far a  
promise be-  
comes a  
debt.

But thou wilt say, every promise becomes a debt. This is true amongst men, with whom there is a natural and legal obligation. But that Gods promise should come under the nature of a debt, it is false: *Both* because there is no proportion between God who is infinite, and a finite creature, neyther any obligation

tion on Gods part: as also because as wel the promise, as the thing promised is of mere grace: For it is of grace (I say) that he promiseth to give, & whatsoever he doth give, he gives it of grace.

But they say, God by promise becomes indebted unto us. This *Aquinas* himself denies, saying, *It followes not that God simply becomes a debtor to us, but unto himself.* Se *Bellarmin.* castigat. lib. 5. in proem. & cap. 3. 14. 16. de iustif.

*And destroy them that destroy the earth*] The other sort to be judged, are such as shalbe destroyed with unquenecheable fire, and eternall torments. For *ἀφθίειν* signifying to corrupt, is not so to destroy them, as if they should cease to be; like as it is in naturall corruption, the which is *motus ab esse ad non esse*, a dissolution from a being to nothing: but to thrust them into punishment, so as they shal not be blessed, but miserable for ever.

*Who destroy the earth*] A paraphrase of such as are to be destroyed, among the number of whom chiefly are tyrants, hereticks and both *Antichrists*: who in a speciall manner destroyed the earth, that is, the inhabitants of the earth, by fire & sword, by destructive lawes and doctrines, by wicked manners and examples. This is a most proper note of Antichrist; who therefore is called the *sonn of perdition* & *ἀπώλυν*, because being lost himselfe and devoted to destruction, he destroyes the earth, like a robber killing soules and drawing men by all deceiveablenes of unrighteousnes and lying signes with himself into eternal destruction. So Chap. 19. 2. The whore is said, to corrupt the earth with her fornication: And therefore as Antichrist is a destroyer, so he shalbe rewarded with a final destruction.

Hitherto is the description of the last judgement, the which by no shew of reason can be applyed to any other thing: neyther is it here put by way of anticipation, but repeated in a right order; as beeing the last Act of the third Vision: the which order they who observe not in this book, doe vainly weary themselves with many subtilties.

19. *And the temple of God was opened in heaven*] Here some begin the following Vision. But these things cohere with that which went before: For *John* shewes allegorically the execution of the last judgement: viz. the reward of the Saintes, and punishment of the wicked.

*The temple of God in heaven*] That is the Church triumphant, in which God dwelleth as in a temple.

It shall then be opened when the heavenly glorie thereof shal fullie appeare: For now indeed it is inward and hid: and therefore the magnificence of the temple, beeing as it were shut, is not perspicuous. But then the temple of God shalbe opened, when the Church shall appear most glorious.

*And the Ark of the testament was seen*] He persists in the allegory of the ancient temple: In the inmost part whereof was kept the *Ark of the covenant* (a type of Christ) beeing not to be seen of any save once a yeere by the High priest: signifying that Christ of old was hid, and as through a lattice the people then had but a smal glimpse of him. Vnder the *New Testament* he appeared in the flesh, but in a lowly way, neither is his glory yet seen in the Gospel, but by faith. But after the judgment, the *Ark of the covenant* shall be seen in heaven, that is, Christ shall so appeare as he is in heavenly glory unto his elect.

Now we see through a glasse darkly, but then we shall see him face to face. This Vision shalbe the Saintes happines, viz. when Christ shall present himself to be perfectlie beheld & enjoyed, and fullie perfect the grace of his covenant.

*And there were lightnings*] Before Chap. 4. 5. in the preparation of the second Vision there proceeded out of the throne, lightnings & thundrings, & voyces: and Chap. 8. 5. in the preparation of the third Vision the Censer beeing cast into the earth, there were voyces and thunders and lightnings and an earthquake: but in sense far different, then it is in the catastrophe or change of this Vision. For now *John* in the description of the last judgement, as he shewed the felicity of the Saintes allegori-

The forme  
of perdition  
destroyes  
the earth.

The sight  
of God is  
the Saintes  
felicity.

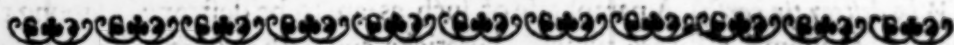
The wic-  
ked pun-  
ishment.



Psal. 11. 6.

allegorically: so he represents the punishments of the wicked metaphorically, by the lightnings, thunders, voyces, earthquakes, and great haile oppressing them. These things shalbe the terrible signes of the wrath to come, when the heaven, earth & all the elements shall conspire together to take vengeance on the wicked, according to that in the Psalmist: *he will raine upon the wicked, snares, fire and brimstone, & wind of burning storms shall be the portion of their cup.*

Our *Tossanus* to the same purpose, understands here the shaking of the whole frame of this world, & melting of the elements, of which *Peter* speaketh together with the destruction of the wicked. The like is spoken *Chap. 16. 18.* at the pouring forth of the seventh Viall, in *Vision the fifth*. Thus much touching the third Vision and seven trumpets. The fourth Vision followeth touching the Woman, & the Beasts.



### The fourth Vision.

Touching the Woman in travaile, and flying into the wilderness from the dragon, and of the two Beasts, &c.

### THE PREFACE.

**T**hey who thinke that in the prophesie of the Revelation, a continued historie of the Church is linked together, even from Christs first coming unto the second: begin the same from this Chapter, in which it seems the new birth of the Church is represented. But at the verie first they run into a great inconvenience. For they are forced to bring in such an hyperbaton, and confused order of the history, as cannot be defended: For, that which was first, ought not to have been omitted til now, but to have been described in the first place.

Wherefore their opinion is farr better, who observe that in this booke, the condition of the Church on earth is sundry times shewed unto Iohn in certaine distinct Visions, as in the beginning we noted. Neither is the iteration to be thought needlesse: for however in the nature and kinde of the events most of the visions are alike: yet in the species and individuals they represent unto us histories much different, in somuch that what is in the former was more darke & obscure, is in the later clearer & fuller set down. And hence by diligent comparing of the Visions each with other, a man shall have a singular helpe to remove that obscurity which appears in this prophesie.

After the three Visions therefore formerly expounded, The first whereof specially concernes Christs walking in the midst of the candellsticks, and his admonishing the teachers of the Churches in Asia touching their duty: The other two generally respect the booke sealed with seven seales, and opened by the Lambe, with the seven trumpets of the Angels: Now the fourth is exhibited to Iohn, touching the woman in travaile, & the dragon standing to devour her childe and persecuting her, and of the two Beasts warring against the Saintes: as also of the Lambe overcoming them, and of the Angels preaching at the last harvest and vintage: *Chap. 12. 13. 14.* In which types the future condition of the Church in this world is much more evidently

The summe  
of the  
fourth Vi-  
sion.

evidently shadowed out then before, even from the first beginning thereof under Christ and the ministerie of the Apostles, untill the end. For the Church shall have to doe with the Dragon & the Beasts, & be miserable afflicted and tryed by them, yet she sufficiently armed from heaven for so grievous combats, at last shall gloriously triumph over all her adversaries.

This Vision is also universal, manifestly consisting of four Acts, like the two former general visions.

The four  
Acts there-  
of.

The first Act containes the proposition of the Churches calamities at her birth and growth under the Jewish and Romane tyrants persecuting the woman: as also under hereticks labouring through the instinct of the Dragon to devoure her with the floodes of errours and heresies, Chap. 12. It answereth to the four former seales of the second Vision, and to the first four trumpets of the third Vision, representing the historie of the Church for the space of 606 yeeres, viz. from the birth of Christ untill the rising of Antichrist.

The second Act is opposed to the former, & containes comfort for the Church against the wrath of the Dragon, and floodes of heresies sent forth against her: because the childe of the Woman is caught up into heaven: and Michael the Archangel fighteth for her against the Dragon: The woman with Eagles wings is caried into the wildernes, biding herself from the sight of men: The earth swalloweth up the Dragons vomit. This Act is mingled with the former in the same Chapter: it answereth to the fift seale of the second Vision: and to the tenth chapter treating of the mighty Angel standing upon the earth and sea, Vision the third.

The third Act hath two parts.

The first part is of the Antichristian persecution, representing the amplification of the Churches calamities, or the new and more grievous conflicts which shee sustained during her abode in the wildernes against Antichrist: whose kingdom, power, crueltie and subtiltie is set forth under the image of Beasts Chap. 13. This part answereth to the sixt seale of Vision the second: and to the fift trumpet of Vision the third.

The latter part is opposed to the former in way of a parallel: beeing consolatory to the godly, prefiguring Christs presence in his deserted Church, and his preserving of the same against the Beasts: as also the reformation that should be in the latter times through the Angels, that is, new teachers of truth and godlinesse, who by their preaching should oppose the Babylonish Antichrist: and bring men back againe into the right way of salvation. chap. 14. unto ver. 14. This part answereth to the former part of chap. 7. touching the 144000 that were sealed by the Angel in Vision second, and to the former part of chap. 11. of the meting of the temple, and prophesie of the two witnesses in Vision third: And this whole Act appertaines unto the historie of the Church, which now from Antichrists rising hath continued 1035 yeeres, and shal perhaps remaine unto the end of the 1260 dayes, or yet for the space of 225 yeeres, but this is onely known unto the Lord.

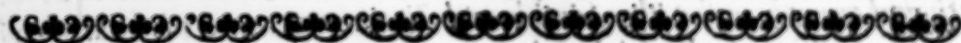
To be short; the fourth Act from v. 14. unto the end of chap. 14. under the type of an Angel gathering in the harvest, and vintage of the earth,

Kk

repre-



represents the last judgement, in which the Church at length being freed from all trouble shalbe blest with eternal glorie: But Antichrist with all his followers cast into the lake of Gods sternal wrath. This part answereth to the latter member of Chapter the seventh, touching the melody of the Church triumphant, in Vision second: as also to the latter part of Chapter 11: concerning the joyfull song of the Elders, in Vision third. Thus we have the whole distribution of this Vision.



### The Argument, Parts, and Analyfis of CHAPTER XII



*His Chapter, (in which as we have said is shadowed out the first and second Act of Vision fourth under the type of a woman in travel, and a Dragon opposing of her: and of Michael fighting for the woman against the Dragon) doth represent the state of the Church even from her infancy: with the changes of her after age: for at the very first she was cruelly set upon by Satan: yet powerfully defended from heaven by Christ, so as neither the devils cruelty, nor tyrants rage, nor the deceits of wicked hereticks could overcome her: although she were forced to flee into the wilderness, and to withdraw herself from the sight of men.*

*The parts of the Chapter are two.*

I. Two great signes are shewed unto Iohn in heaven: of a woman in travel, and a Dragon standing before her to devour her child v. 1. 2. 3. 4. II. The history and event of both these signes: unto the end.

In the former part is described the *first signe*; 1. From the adjunct of the magnitude: It was a *great signe*. 2. From the place: It was in *heaven*: 3. From the form: It was a *woman*; who is described by three external adjuncts. She was clothed with the Sun, she had the Moon under her feet, and a crown of stars on her head ver. 1. Three internall also: she was with childe, travailed in birth, and for paine cryed to be delivered ver. 2. The latter signe is described; 1. from the place, it was seen in heaven. 2. From the form, it was a Dragon. 3. From the quantitie, it was *great*. 4. From the colour, *red*. 5. From the monstrous shape; having seven heads, ten horns, & seven crownes, v. 3. 6. From a double cruelty: with his taile he cast the third part of the stars from heaven to the earth, & stood to devour the Womans childe v. 4.

- I. In the second part is set forth, 1: the *womans fruite* or child, by a threefold description. 1. His *sex*, a man child: 2. His *office*, a ruler of the nations: 3. The event, he was caught up to the throne of God ver. 5. The *Womans flight*, sustentation and abode in the desert, the which is interted by an anticipation, ver. 6. For the woman did not flie presently, but after the Dragon was cast out of heaven, and she received wings v. 14. The *war that was*: the place wherof is noted to be, in *heaven*: the Combatants, *Michael & the Dragon* with their Angels on both sides, v. 7. And the catastrophe or successe of the battel, Michaels victory, the Dragons overthrow: with a threefold description of the said Dragon: he is that old serpent: the calumniator, & seducer of the whole world, v. 8. 9. And the *effect*, a song of prayfes of some in heaven (not named) in which they celebrate three benefits
- II.
- III.

benefits of this victorie: viz. that the kingdom of God and Christ is vindicated: that the Church militant is freed from the accusation of the conquered Dragon, v. 10. and that the Church also herselfe was a conquerour of the Dragon, shewing three causes thereof: one principal & meritorious viz. the blood of the Lamb: *two ministeriall*: the word of their testimonie and constancy in the faith v. 11. 2. They gratulate the heavens & them that dwell in them for this victory, v. 12. They denounce woe to the inhabitants of the earth and sea, for three causes: *one efficient*: because the devil was come down unto them: *two moving causes*: because he was full of wrath: having but a little time. Ibid. A new attempt of the Dragon against the woman by persecution v. 13. The Womans flight. And 1. her help to it: *two wings of an Eagle were given her*. 2. The forme: *she flew out of the sight of the Dragon*. 3. The place: *into the wilderness*. 4. The end: *there to be nourished*. 5. The time: *for a time, times and half a time*, v. 14. Another attempt of the serpent against the woman: *He vomiteth out waters to drown her*: v. 15. The womans preservation not being hurt thereby: through the *earth swallowing up the waters*. ver. 16. The Dragons wrath: and war against the rest of the womans seed: the which seed is noted by two epithites: by their obedience to the Law, & faith in the Gospel. v. 17. And thus the history is ended by noting the place in which Iohn then stood, v. 18.

IV.

V.

VI.

VII.

VIII.

### The first part of the Chapter.

Two signes in heaven: of the woman in travell & the Dragon watching to devour her child.

1. *And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moone under her feet, and upon her head a crowne of twelve starres:*
2. *And she being with child, cryed, travailing in birth, & pained to be delivered.*
3. *And there appeared another wonder in heaven, and behold, a great red dragon having seven heads, & ten hornes, and seven crownes upon his head.*
4. *And his tayle drew the third part of the starres of heaven, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered for to devoure her childe as soone as it was borne.*

### THE COMMENTARIE.



*And there was seen*] This *Vision* goes up higher with the condition of the new Church then hitherto hath bin don in the other, viz. from the very birth of Christ, at which time the Church of the Gospel began to be born. For it is apparent that here is represented, the first birth, infancy, & youthful condition of the new Church, both how it was born, educated & accepted in the world. Therefore howsoever in this prophesie are represented unto Iohn not things that were already past, but to come: nevertheless the nienty six yeeres, which were from the birth of Christ until the time of this revelation, that is, from the 42 year of *Augustus* unto the 14 year of *Domitian*, are also included in this vision: and hence we see that it is more full and perfect then the others.

*and she was seen*] to mee, or by mee.

*signifying a signe or wonder*] An image represented either to the eyes, or understanding. It is more probable it was a mental vision, because of the circumstances, which could not well al of them have been corporally acted.



*Great]* In signification, that is, shadowing out great and wonderfull things. For what can be more wonderful, then that a *cruel dragon* should stand ready to deuoure the child of a weak woman in travaile, and yet not prevaile.

*In heaven]* Here I seek no mysterie, because these mental apparitions were exhibited to Iohn in heaven.

Ribera  
two questi-  
ons weigh-  
ed.

*A woman clothed with the sun]* Ribera here moves two great and difficult questions, as he calls them: One: what woman this was: *whither the Church? or the alwayes blessed virgin Marie?* because some things agree to *Marie*: as that it is a *woman clothed with the sun*: that she brought forth a man child ruling the nations with a rod of iron, &c. Some things agree not, that she cryed for pain in travaile: that she fled into the desert, &c. Again, it seems not to agree to the Church: to bring forth a man child ruling the nations with a rod of iron: because the Church did not beget Christ, but is begotten of him through his word: that also the dragon is said, leaving the woman, to fight with her seed, &c. At length he concludes out of *Methodius* with *Cesariensis*, that not the virgin Marie, but the Church is the woman here spoken of.

The other question, as he saith, is more difficult: *Whither this be spoken concerning the Church in her first state, that is, before Christ comming, or at his first comming, or of that state which she shalbe in, in the last age of the world.* Now rejecting the former opinion, he supposeth that all is to be referred unto the last time of the Church, and the four yeeres reigne of his Antichrist: and his reason is, because the womans flight, and her abode in the wilderness 1260 dayes, as also the fight of *Michael* with the *Dragon*, doe altogether belong to Antichrists time.

But I thinke I can move here a far more difficult question, that is, *whither this woman flying into the wilderness*, be not the same, whom Iohn saw in the wilderness sitting on the scarlet coloured Beast, or another: of all which questions I wil speak a few things.

A more  
difficult  
question  
about the  
woman.

The Monk-  
ish fable  
touching  
Maries as-  
sumption is  
not hence  
proved.

As for the first; This Vision makes nothing for the establishing of the *Monkish dreames* and pictures of the virgine Maries corporall assumption into heaven, and placing her on the Throne of the Trinitie, her beeing queen of heaven, and so clothed as the woman here appeared to Iohn. These are mere *apocriphal fictions*, and contradictorie to Christian relegion: Yea themselves also confesse that this type doth not in many things agree with their fables.

This woman is a type of the Churches birth under the New Testament, alluding to the history of Christ beeing borne of the virgin Mary: for the historie of Christs comming in the flesh, doth partly literally, & partly allegorically very well represent the future condition of the Church.

This woman brought forth a man childe: so in the fulnes of time God sent his son made of a woman Gal. 4. 4.

The Dragon layes wait for the womans child: so *Herod the tyrant* sought to kill Christ as soon as he was born.

The Woman with Eagles wings flies into the wilderness: so Mary being admonished of God, fled with the child into the deserts of *Agypt*.

The Woman was there sustained, and kept 1260 dayes: so Mary remained in *Agypt* neer four yeeres untill the death of *Herod*.

The Dragon cast forth a flood of waters after the Woman to devour her: So *Herod* after Maries flight, murdered all the infants of *Bethlehem* of two yeeres old and upward, that among them he might slay the womans child.

To be short, the childe of the woman was caught up into heaven, unto the throne of God, and made the feeder & ruler of all nations: so Christ having finished the worke of our redemption, ascended into heaven, & is set down on the throne of the Father, having all power in heaven and in earth.

These things are now represented unto *Iohn*, not as historical, seeing he was no way ignorant of them: neither as things to come to passe afterward, seeing they were

A histori-  
cal compa-  
ring of this  
type with  
Marie and  
Christ.  
Mat. 2. 13

were already don: but as types of future things, mystically setting forth the future condition of the Church in this life.

For as the virgine Marie once brought forth Christ corporally: so the Church continually (as it were) in travaile, brings him forth in his members spiritually. See Gal. 4. 19.

Herod persecuted Mary with her child: so that old Dragon by tyrants & other enemies shall persecute the Church with her members.

Mary flying from the tyrant, withdrew herself out of the sight of the adversaries, yet she still had a being, and was preserved and nourished in the deserts of Egypt untill her return: so the Church shunning Antichrist, withdrew herself out of the eyes of the world, yet had she a continuance still, and was nourished and preserved in the wilderness of the world, untill the measuring of the temple.

Christ the son of the woman being taken up into heaven, was set on the throne of God: so the faithfull at length shall be taken up into heaven, and reign with Christ.

So that this type doth excellently represent the historie both of the birth of Christ, and of the Church: *The woman*, represents Mary: *The child* taken up into heaven, Christ: *The Dragon* persecuting the woman, *Herod* the tyrant: *the taking up of the child unto Throne of God*, Christs ascension into heaven, & his sitting at the right hand of his Father. Notwithstanding in a mystical sense, which onely is intended in this propheticall Vision, the *woman*, is the Church: *the child of the woman*, & *her seed*, are the faithfull of all ages: *the Dragon* is the Devill and all other persecuting tyrants of the Church. Furthermore it is not unusuall in scripture to compare both the true and false Church unto a woman: as in *Isai. 54. 1.* it is said unto the true Church: *rejoyce O barren, thou which didst not bear, for more are the children of the desolate then of the married wife:* and *Mica 7. 8.* the true Church saith to the false: *rejoyce not against me O mine enemy because I fall, for I shall arise,* &c. Hence generally the Church is called the *spouse of Christ*, a *chast and undefiled virgin*: so *Chap. 19. 7.* she is called *the wife and spouse of the Lambe*. The reason she is so called, is both her spiritual marriage with Christ her bridegrome, as also the weaknes of that sex: for the Church being like unto a weak woman, hath no humane strength to subsist of herself. On the contrarie the Church of malignant men is compared to an *adulterous woman*, *Ierem. 3. 1.* to a *whore* and most *impure harlot* *Ezech. 16.* & *Reve. 17. 18.* Thus we see what this woman is, & I hope by this time *Riberas* first question is fully answered.

Now I come to his *second question*: he rightly denies that the Church is represented in the first state, or as it was before the coming of Christ: although some doe thinke that there is an allusion unto Eve our first mother, betwixt whose seed, and the serpents, God put enmity in the beginning: but this is without all ground. Neither was Iohn to be informed of the state of the ancient synagogue: but of the condition of the new Church.

Now the other two things which he affirmeth are not true. *One*: that the state of the Church at Christs coming is not here spoken of: for we have shewed the contrarie, because the woman in travaile of Christ corporally, was a type of the Church being in travaile with Christ spiritually. *The other*: that he refers the event of this type unto the last times of his feined Antichrist, who shall never come. As if the woman were not already long agoe fled into the wilderness, & persecuted by the *Dragon* in her flight, as shall appeare more evidently by that which followes.

Lastly unto the *third question*: viz. *whether this woman flying into the wilderness, be the same that sate on the Beast Chap. 17.* I say, that she is, and is not: the which I thus manifest: It is plaine that the woman represents the Church. Now the Church by a diverse signification is taken eyther for the Church of the *first begotten* *Heb. 12. 22.* which universally comprehends all the elect before, and under

The allegory of the Church & Christs birth of the virgine.

Why the Church is represented under the type of a woman.

In what state the Church is here represented.



Lib. 4.  
Epist. 38.

2 Tim. 2.

19.

Lib. 3. hist.  
cap. 32.

Phil. 3. 20.

Gal. 3. 17.

Ephes. 5. 27

Heca. lib.

4. c. 8.

Aug. Epist.  
48. ad Vin-  
cent.

In Psal. 10

The condi-  
tion of the  
Church is  
variable in  
this world.

the law, as also under the Gospel, as Gregory affirmeth, and this is the *Catholick Church* mentioned in the *Creed*: or, for the *Church of the called*, which in the New Testament is the multitude of them that professe the faith of Christ in every place. In the former sense the *Woman*, or Church is, and alwayes shalbe the onely spouse of Christ: and never so degenerate as to become *Antichrists strumpet*: neither did this Church appeare unto *John*, for *God knows who are his*: But she appeared in the latter sense, here indeed in this place, like unto a chaste matrone, but in Chapter 17, as a great whore. But how then is she the same? I answer, she is the same in name but not in deed, in profession, but not in faith: in appearance, but not in truth: In the same sense that Jerusalem is called a *holie city*, as in Psal. 122. 3. and a *harlot* as Isai: 1. 21. At the first in the Apostles time, & a while after, the whole Christianity of the East and West was as a chaste matrone clothed with faith & holinesse as with the starres: just so as she here appeared. But after the decease of the Apostles and Apostolical men, she kept not long the chastitie of an undefiled matron, as in *Eusebius* is testified by *Egesippus* a most ancient writer: untill at length possessing the mountaines of Rome, & changing her *starlike habit* into *scarlet*, she sate on the *Beast*, and degenerated into a common strumpet as she appeared Chap. 17.

Indeed the Romish parasites strongly cry out to the contrary; that the true Church of Christ, such as was *Rome* (according to the Apostles testimonie) cannot fall away: that the spouse of Christ cannot degenerate: The which is true of the Church of the first borne, the onely and true spouse of Christ: but of every Church of the called (or of every particular Church) it is false, as, besides very manie testimonies, the particular Churches of *Corinth*, *Galatia*, *Ephesus*, *Philippi*, &c. confirme: for howsoever every one of them of old was a true Apostolick Church and spouse of Christ: Yet at this day where are they, or what manner of Churches are they become? Now what wonder is it though the same hath happened to Rome, although in a different condition: but let us returne to the text.

The woman therefore or Church appeares as a chaste mother in heaven: although she warreth here on earth, yet her conversation (Gr. *ωλοσπουμα* administration) is through faith with Christ in heaven.

[Clothed with the sun] For by faith and baptism she puts on Christ the sun of righteousness as a wedding garment. The brightnes of the sun is now indeed darkned with the cloudes of the infirmities and calamities unto which the Church is subject during her warfare in this life: but at last this clothing of hers shall fullie shine: as it is in Matt. 13. 43. *The righteous shall shine forth as the sun in the kingdome of the Father*: and the Church shalbe presented to Christ her husband, glorious in the heavens, and purged from every spot and wrinkle.

[Having the moon under her feet] This denotes the variable state of the Church in this world: as also her high mindednesse. For the Church (saith AMBROSE) hath her often defects and risings like the moon: having not her own brightnes, but borrowes her light from Christ, as the moon doth from the sun. So AUSTIN: *The Church is sometimes darkned, and as it were clothed with the multitude of scandals: sometimes she appeares quiet and free by the tranquillity of the time: otherwhile shee is covered and troubled with the floods of tribulations and temptations. And againe: The moon increasing & decreasing signifies the Church: because so far as the Church is spirituall, she shineth: but so far as she is carnal, she is obscure.*

As therefore the moon appeares in diverse formes in the firmament: so is the Churches condition diverse in this life: sometimes shining in full light: otherwhile she is scarcely to be seen, and sometimes not at all, untill again her light break forth as out of darknes. This serves for the confutation of that Popish fiction, which is that the Church shall alwayes be as visible in the world, as is the kingdome of Naples, or the like.

Moreover in that the *Woman* hath the moon under her feet, what is it? but that she

the despiseth all sublunary & earthlie things as vaine and perishing: seekes after & possesseth in Christ the things that are above.

*And a crown of twelve stars on her head*] This denotes the faith of the Apostolicall Church, the profession whereof was as a crown unto her head. For the Apostles being *twelve* in number, did like bright shining stars spread forth the light of Gods truth over the world. For however *Paul* and *Barnabas* were afterward added unto them, yet the number of 12: remained even after *Judas* fell away. These by their ministry did set a crown upon the Church, by laying the foundation upon which she is builded: Or in the head, that is, in the beginning of the Church they did shine like stars and principal members thereof: And thus a certaine interpreter expounds it. Others make the *twelve stars* to be the heads of the Creed; because faith is the crown of the Church, and in them are contained the cheife points of Christian religion. Thus much of her clothing.

Hence we are to observe, while the woman did shine clothed with the Sun, had the Moon under her feet, and a crown of stars on her head, so long she remained the undefiled spouse of Christ: but after she put on, (in stead of the Sun) purple and scarlet: then she left off from trampling the moon under her feet, & begane to follow after earthly things, changed her crown of stars, into a crown of gold, pearls, & precious stones: In a word, then she played the harlot, sate on the Beast, and became the mother of fornications, which things are afterward described in Chap. 17. Let the reader diligently compare the description.

*And she being with child cryed*] Most Greek copies have it in the present tense *κραζει* cryeth, so also *Andreas* and the greater & lesser copies of *Robert Stephanus*. But *Montanus* and the old version have it *κραζουσα* cryed: and so *Beza* in his latter edition. The sense is one. But I rather take it in the present tense, because the proprietie of the stile denotes the Evangelist *John* to be author of this booke; unto whom this kind of Enallage or change of tenses, is verie familiar both in his Gospel and Epistles.

*For paine*] Our *Waser-worshippers* cannot tell how to applie this to the *Virgine mother*: for they hold, that *Marie* was delivered without paine, grounding this on another false opinion, viz. that she was free from the stain of original sin: but neither of these opinions can be of faith: because neither of them are grounded on the word of God. The virgins conceiving indeed was miraculous. But her bringing forth was natural, for by the opening of the wombe she brought forth her first born son, *Luk. 2. 23*. But whither a natural delivery can be without paine, I leave to naturalists: Neither is it needfull to define that with danger, the which without any danger, a man may bee ignorant of. The type represents the usuall order of nature; wherby women being in labour to be delivered are commonly pained: the which Christ confirms *John 16. 21*. And indeed the sorrow of child bearing at first was imposed on the woman by God, as a punishment of her sin: *I will multiply thy sorrowes*, &c. Hence the scripture compares vehement and inevitable anguishes unto the paine of a woman in travel, which the Greekes call by a peculiar word *ωδινος* *και* *ωδινος* sorrowes and to be in sorrow. If therefore the scripture hath defined childbearing to be with paine, then we cannot without danger bee ignorant thereof.

So then this type signifies, that the Woman, or Church shall not bring forth her fruite without labour, sorrow and much crying: The which is to be referred partly to the labour and care of the ministrie: and partly to the troubles and calamities of persecutions: hence the Apostle traveling in birth of the *Corinthians* cries out not without grieve: *Even unto this present hour we both hunger and thirst, and are naked, and are buffeted and have no certaine dwelling place: we are made the filth of this world, and are the offscouring of all things unto this day: In stripes, in imprisonments, in tumults, in labours and watchings: on every side we are troubled, without were fightings, within were feares.* So likewise he speakes of the declining *Galatians*: *My little children*, saith he, of whom againe I travel in birth (*ωδινος*) untill

The moon under the feet of the woman.

1 Cor. 5. 11  
Ephef. 2. 10.

The church hath changed her sun like clothing into purple.

August.  
Enchirid.  
cap. 59.

Gen. 3. 16.

1 Cor. 4. 11

2 Cor 6. 5.  
3 7. 5.

Gala. 4. 19

Christ



Ioh. 16. 20  
2 Tim. 3.  
12.

*Christ be formed in you.* So then we see, that the birth and propagation of the Church shall be with great troubles, cares, sorrowes and crying: the which thing Christ foretold us, saying: *The world shall rejoyce, but ye shall mourn:* And the Apostle: *All that will live godly in Christ Iesus shall suffer persecution.* Now by that which followeth it will appear, that by this sorrowfull travel of the woman, are chiefly prefigured the miseries, persecutions, punishments and martyrdomes which Christians should afterwards suffer under tyrants, yet not to terrify but to comfort them: for whereas the world thought by these things to suppress the Church; she should (though with paine) most fruitfully bring forth, and beyond all expectation increase far and nere.

3. *And there appeared another signe]* The first signe or wonder was a woman. The second followes, viz. a Dragon is seen by Iohn in heaven of a terrible shape: not in that starrie heaven, where Astronomers place the Dragon with the signe *Ophiuchus* or *Esculapius*: but in that heaven, which the Apostle speakes of, where principallities & powers, and spirituall wickednesse doe rule *ἐν τοῖς ἐνεργεῖσι* that is, in the regions of the aire above us: as the Apostle himself declares it Ephes. 2. 2. unlesse perhaps this signe appeared in the utmost heaven being opened.

*A great Dragon]* Of an huge bignesse and strength: for a Dragon is an old Serpent, who by devouring of many serpents at last becomes a Dragon, according to the saying: *ὅφις ἀντὶ φάγῃ ὄφις μὴ ποτὶ γυνώσκειται δράκων:* If a serpent doth not eat a serpent, he shall never be a Dragon: He is said to be a red Dragon, to denote his cruel & blood thirstie nature, as being wholie red with the blood of the Saints: Others thinke he is called *μυρρὶς* *fierie* (for it may either way be translated) to denote his fierie and hellish condition: but I rather approve the former.

Dan. 7. 8.

*Having seven heads]* Hence *Ribera* saith, it is manifest, that these things belong unto the time of his fained Antichrist: But he deceiveth and is deceived, as thinking, that these are the heads, and the *horne* of the fourth Beast mentioned in *Daniel*, whose little *horne* tipeth out Antichrist: As if the Beast with his heads & hornes there spoken of, were yet to be expected and not already come long agoe. The Dragon here, hath nothing common with the Beast in *Daniel*, besides the ten hornes: & yet it shal neither be this Dragon, nor the Beast in *Daniel*: but passing by this, let us more narrowly consider the monstre.

Hydra Lerneæ, vide Apollod. Bibl. lib. 2.

Poets have fained a terrible monstre called *Hydra Lerneæ* (not much unlike unto this Dragon in shape) having a huge body and nine heads, eight whereof were mortal, the middlemost immortal: the killing whereof they ascribe to the second labour of *Hercules*.

How the Dragon & Beast differ

Now the monstre here spoken off, differs from the following Beast, in that the Dragon hath crownes on his head; the Beast on his hornes: so that the heads and hornes in this place, doe not signifie the same thing there, as we shall see hereafter. Thus there is some difference betwixt the Dragon and the Beast, yet their likeness is great: for the Dragon begate the Beast, even as like begets its like. Who this Dragon should be, is very plain by the epithites: for he is called that *Old Serpent*, the Devil & Satan ver. 9. & Chap. 20. 2. who is known of all to be that enemy of mankind. He is represented in the form of a serpent, both because in likeness of a serpent he seduced our first parents, as also because of his rage & cruelty against the Church, and lastly because of his poyson wherewith he infecteth the world.

The heads and hornes of the Dragon, are the devils instruments, & ministers of his furie against the Woman.

In that the crownes are said to be on his heads, & not on his hornes, it argues, that the heads denote the chiefe instruments of the Dragon armed with regal authority: But the hornes inferiour and vulgar, yet armed. The crowned heads therefore of

of the *Dragon*, are kings and tyrants persecuting the woman: *The hornes*, are officers under them: as, governours, captaines, soldiours, hang-men and the like, by whom they exercise their crueltie, like as the head of a beast doth push with his hornes.

*Seven heads*] indefinitely for many, as before: *the seven spirits*, *seven lampes* &c. For a sevenfold number is allwayes indefinite, except it bee restrained, as afterward it is, where it is said, that the *seven heads of the beast*, are the *seven mountaines of the woman or Rome*. So the *TEN HORNES* indefinitely are verie many, because there are more inferiour executioners and murtherers, then kings.

Among the *heads* of the *Dragon* *Herod the Ascalonite* is worthelie reckoned in the first place, as first labouring to destroy the womans seed, for whose cause (almost as soon as he was borne) hee wickedlie caused all the infants of *Bethlehem* to be murthered. Next was *Herod Antipas* his son, the murtherer of *John*. The third *Herod Agrippa*, who killed *James*, and persecuted *Peter*.

After these, the *Romane* tyrants persecuting *Christians* are to be numbred among the *seven heads*, as *Nero*, *Domitian*, *Trajan*, *Hadrian*, *Antoninus Verus*, *Commodus*, *Severus*, *Decius*, *Diocletian* and other most cruell Serpents who wholly imbrued themselves in the blood of the faintes, & most miserable afflicted the Church until *Constantines* time.

Of the *Dragons hornes* *Pilate* the *Romane* Governour was chiefe, who with the *Scribes* and *Pharisees* crucified the Lord of life: also his successours, as *Felix*, *Lysias*, *Festus*, with all such as afterwards were assistants unto the *Romane heads* in persecuting the faintes. Thus of necessitie these things must bee interpreted, onlesse we would grope in darkenesse, for they altogether belong to demonstrate the calamities of the primitive Church.

4. *And his taile drew the third part of the stars*] Hitherto we have spoken of the *Dragons* form: now followes what he did viz. his twofould crueltie is here noted: the first against the *Stars*: the second against the woman. He drew the third part of the *stars* &c. This *Andreas* (but little to the purpose) interprets of *Lucifer* drawing with him verie many *Angels* into destruction: It is a Metaphoricall allusion unto that in *Dan. 8. 10.* touching *Epiphanes*, who (in the type of *Antichrist*) cast down the *stars* to the ground, and stamped upon them.

The *Stars* in *Chap. 1. 10.* signifie the teachers of Churches. Their casting down from heaven to the earth, signifies their falling away from the faith and heavenlie function, unto humane traditions and the cares of this life: as before we heard on *Chap. 6. 13. & 8. 10. & 9. 1.* This the *Dragon* did by his taile, signifying, as some thinke, his fraudulent subtiltie: for as dogs with their tailes faune upon their masters: so *Satan* drew by flaterie and lying promises many teachers from seeking after heavenlie things, and dashed them against the rocks of wordly honour. Now this indeed he hath don and yet dayly doth to the destruction of many: not withstanding this is not all, for the *Dragon* begane his battel by open violence.

I therefore rather interpret the *Dragons taile*, (in which his chiefe strength consists) of the crueltie and long continued persecutions, by which many professors of the name of *Christ*, who ought like *stars* to shine before others, partlie through torments and partlie through feare, have fallen from the faith and worshipped devils. This happened under the cruel stormes of former persecutions, as histories testifie, & principally under *Domitian*, *Diocletian*, & *Decius*. For *Diocletian* (to alledge the words of *Eusebius* concerning his time onely) by a tyrannicall edict commanded the meeting houses of *Christians* to be laid even with the ground: then to burne the holy Scriptures: that the leaders of *Christians* should be apprehended, fettered, and by torments constrained to sacrifice unto Idols. Then many indeed being constant, suffered *Martyrdom*, but an infinite number of others (saith he) being

Who are the heads and hornes of the Dragon.

Who are the heads of the Dragon.

Who are the Dragons hornes

The stars cast down to the earth.

The tail of the Dragon.

Lib. 8. hist. c. 3.



overcom by fear, soon after the first brunt gave over wholly the combat. But what way soever we take it, it is an anticipation, that is the things are before related, which the Dragon did afterward.

*Primasius* saith, that the taile are the false prophets, through whom the enemy fulfils his wickednes. As in *Isay. 9. 15.* The prophet that teacheth lies, is the taile: namely, because of their smooth and flattering sermons. Now the Dragon did both. And therefore we may take both the senses, making the summe to be thus: The Devil both by the lies of deceivers, as also by the cruelty of tyrants drew many away from the faith, &c. Of which seducement mention is made in *vers. 9.* So then he casts from heaven to the earth, because he seduceth from the faith unto perfidiousnes by the love of the earth, some by lies, others by torments.

Not withstanding when I compare the *Visions*, I see that here the spirit pointes at the *third, fourth & fift trumpet* of the foregoing *Vision*: to give us to understand that the *great Star* called *wormwood* *Cha. 8. 10.* with the third part of the stars: *Ibid. v. 12.* and that *great Star* fallen from heaven *Chap. 9. 1.* were drawn and cast to the earth by the fall of this Dragon: that is, fell away from the sinceritie of the faith and Christian pietie, to worldlie mindednes and Antichristianisme.

*And the Dragon stood*] Another enterprise of the Dragon against the woman: he stands before her to devoure her child: like as an hungrie wolfe stands before the fowld, to destroy the sheep that come forth. Satans ravenous appetite is insatiable, the which he desires to fill with our blood: therefore *Peter* describes him under the type of a hungrie and roaring Lyon. But this is generall. Let us therefore applie it more nerely to the purpose.

First the dragon endeavoured what he could to devoure Christ in his owne person, that is, when *Herod* the first head of the Dragon, beeing troubled at the hearing of Christ birth, most wickedlie murdered all the children of two yeers, that so he might not misse to devour the womans child: Also when *Pilate* the first horn of the Dragon condemned and crucified the son of God.

Afterward he mightelie laboured to destroy him in his members: when *Herod Antipas* beheaded the *Baptist*: *Herod Agrippa* tooke away the life of *James*: Againe when the other heades, as *Nero*, *Domitian* and the following tyrants by cruel edicts, punishments, rackings and persecutions throughout the whole empire indeavoured by all meanes, to swallow up what ever the Church brought forth, that so they might destroy all Christians and utterly blot out the faith of Christ.

Neither is *Brightmans* note to be disapproved, viz. that the Dragon by tyrants did diligentlie watch, that there might not be born any defender of the Christian religion. And if any Emperour or Governour seemed but to favour Christians, he was soon devoured by the Serpent. The enterprise we have heard: now let see the event.

### *The Second part of the Chapter.*

The historie and event of both signes.

5. *And shee brought forth a man childe, who was to rule all the nations with a rod of iron: and her childe was caught up unto God, and to his throne.*
6. *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore dayes.*

7. *And there was warre in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his Angels,*
8. *And prevailed not, neither was their place found any more in heaven.*
9. *And the great dragon was cast out, that old serpent called the devill and Satan, which deceiveth the whole world: hee was cast out into the earth, and his angels were cast out with him.*
10. *And I heard a loud voyce, saying in heaven, Now is come salvation, and strength, and the kingdome of our God; and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.*
11. *And they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their lives unto the death.*
12. *Therefore rejoyce yee heavens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devill is come downe unto you, having great wrath, because he knoweth that he hath but a short time.*
13. *And when the dragon saw that he was cast unto the earth, hee persecuted the woman which brought forth the man childe.*
14. *And to the woman were given two wings of a great eagle, that shee might flee into the wilderness into her place, where she is nourished for a time, and times, and halfe a time, from the face of the Serpent.*
15. *And the Serpent cast out of his mouth water as a flood after the woman, that hee might cause her to be carried away of the flood.*
16. *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*
17. *And the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keepe the commandments of God, and have the Testimony of Iesus Christ.*
18. *And I stood upon the sand of the Sea.*

## THE COMMENTARIE.



*And she brought forth a man child*] The woman brings forth, and a *man child* is born: he is set upon by the dragon, but caught up to the throne of God: so the Dragon is frustrated of his prey. This whole type may bee applyed to Christ literallie. For in the head the lot or portion of the members is represented.

*A man child is born*] which notes his sex, strength and power: This is meant of Christ who is the mightie God: and the following attribute is also proper to him.

*Hee shall feed (or rule) all nations with a rod of iron*] out of Psal. 2. for hee is appointed by the father to be the feeder or ruler of all nations, ruling them with an *iron rod*, that is, a most powerfull scepter (for iron is not fraile) yet in a diverse or different way: some he quickneth by the *scepter* of his word and spirit, and directeth them, as his sheep, into his sheep fowld of glorie: Others by the same *scepter* hee breakes in pieces as a potters vessel, and casts them, (as goates) into hel fire: Christ therefore doth nothing feare the Dragons open mouth, because he is a *man child*: he cares not for his diadems, nor feareth his hornes: because he can beate down all things with *his rod of iron*.



Why the  
Dragon did  
not devour  
the man-  
child.

And here it is closely answered to what might be objected, viz: Why did the Dragon cease? & wherefore did he not devour the child so soon as he was born? two, or three reasons are shewed how his endeavours were frustrated. The magnanimity, that is, the divine power of the *manchild* did terrify him: his *iron scepter* made him afraid, wherewith he bruise his *heads* and *horns*. But did he not swallow him up beeing dead? not in the least: for though he bruised his heele, yet he could not hurt him, because, beeing delivered from the power of death & satan, he was taken up into heaven, & sate down at the right of God. For this also which is added, *and he was caught up*, &c. may bee literallie applied to Christ. However the propheticall sense of this type is here chieflie to be considered.

The *Woman*, that is, the Church brought forth a Son *collective*, for, many children of God, by the seed of the word. For even in the beginning by the Apostolicall preaching many thousands of Christians were begotten to Christ: and the elect of God dispersed throughout the whole earth were gathered by little & little.

Jo. 11, 52.  
Act. 2. 39.

This generation is sayd to be *male-children*, because the elect beeing strong in faith doe manfully resist Satan: They also in Christ their head *shall rule the nations with a rod of iron*. Revel. 2. 17. seeing the head communicates what is his, unto his members: hence *the Saints shall judge the world and Angels*, 1 Cor. 6. 2. *They shall be caught up to God also on his throne*: because beeing supported by the power of God they shall not fall under their temptations, but finishing their warfare with courage, shall obtain, (as conquerours) a crown of glorie with Christ: *For to him that overcometh he will grant to sit with him in his throne, even as he also overcame, and was set with his Father on his throne*, Chap. 3. 21. This consolation did chiefly belong to the times of the martyrs, while Christ rode on the *red horse*, even from *Neroes* persecution unto that of *Diocletian*, as may plainly be gathered from v. 11. Now this allegoricall sense by me expounded would have been the more obscure as touching the members, but that the historicall sense before was very plaine and cleare in Christ the head: and therefore it was necessarilie to be set down in the first place.

*Brightman* takes this *man child* to be *Constantine the great*, who at length was brought forth by the Church as a patron and defender of the faith against *Maxentius*, *Licinius*, and other enemies: But I know not, whither with more shew of reason, then *Lyra* who understands it as meant of *Heraclius*, who reigned (*Phocas* beeing taken away) very unprosperously. For here the womans seed doth certainly denote the ryle, and first state of the primitive Church.

The anti-  
cipation of  
the wo-  
mans flight  
& reason  
thereof.

6. *And the woman fled into the wilderness*] Vnlesse here we take notice of the *anticipation*, mentioned in the *Analysis*, and which our *Tossanus* hath rightly observed, many intricate questions will arise: as, how in this verse the woman is said to flie into the wilderness, and again in v. 14? whither she once returned? fled twise? fled thither before the battel? how she flue before she received wings? &c. Therefore her flight is put by an *anticipation*, but came to passe afterward when the Dragon was cast into the earth: and after a new persecution was raised against her v. 13. For she fled not so soon as she was delivered (& indeed how could she flie having newly brought forth) but some while after. First *Michael* thrust the Dragon out of heaven: Hereupon the heavenly inhabitants sang their triumphant song: The Dragon then to revenge the losse of his prey, and his own ruin, began to follow after the woman. She then hath wings given her, & so flies into the wilderness. And this is the order of the Vision. Thus her flight is here brought in by an *anticipation*: because the spirit having shewed how the child was delivered from the Dragons fury, would also adde something touching the womans preservation from the same: Hee, by beeing caught into heaven; The woman by flight into the wilderness: howbeit not together at one time: for betwixt these things there happened a cruel battel in heaven betwixt *Michael* and

and the Dragon: as also the Dragons new enterprise against the woman on earth: upon this *John* returns unto the flight and persecution of the woman. Therefore we will reserve the interpretation of this verse, till we come to v. 14. Now onely let us take notice of the summe and drift.

First, the flight of the woman into the wilderness, signifies the invisibility of the Apostolical Church; after she had fought many battels with tyrants, hereticks and hypocrites. For as the Moon coming so low as the shadow of the earth, gives noe light, neither for the present is more seen, then if it were not in the skie: so the Church that chaste mother, through the shadow of worldly ambition, covetousnes, luxurie & power of prelates and carnal priests, lost her light by little and little, and at length vanished away, inso much as she never appeared any where in the world in her primitive beauty. The Papists affirme that their Church never fled or vanished away: & contend that she allwayes shined in her full light: by which they deny that their Church is this chaste mother. Histories indeed shew, that Rome of old was a chaste mother, but ceased so to be by changing the government of Christ instituted by his Apostles, into the Ecclesiastical and secular kingdom of the Pope: the which when and how it came to passe hath already been shewed severall times, & shall further be spoken of afterward.

The Church  
vanished as  
the moon.

Secondly, in that there is a place prepared for her in the wilderness, where she is nourished, it signifies that however the puritie of the Church shall then fade away, and the outward face thereof appear wholly discrepant from the primitive state: yet God will reserve and feed some remnants. Of the rest in verse 14.

7. And there was warre in heaven. Which happened not after the womans flight into the wilderness, but after the manchild was caught up into heaven. For the Dragon beeing disappointed of one prey, he thirsted after the other: that is, seeing he could not destroy the child, he attempts to devoure the mother. But Michael is present in her behalfe, provoking the Dragon to combat: and thrusting him, beeing overcome, with his followers out of heaven: whence arose a shout among the heavenly spirits.

What is meant by this battel, and when it was, is not easie to be expounded.

There are some who refer it to the first fall of the devill, when Lucifer with his Angels was cast down out of heaven.

This Ribera rightly rejects: yet puts in the place thereof a strange fiction of his own: viz. of a battel that shalbe betwixt Antichrist and the Saintes about the last four yeers before the end of the world. But without all doubt this battel is already fought, and the Dragon cast into the earth: because the woman long agoe is fled into the wilderness.

What the  
war was  
between  
Michael  
and the  
Dragon.  
Ribera's fi-  
ction.

Others take it as an allusion to the battel of Michael with Satan about the bodie of Moses, mentioned in Jude vers. 9. But the cause of the war there, is other then here.

Brighman thinks that Constantines victory over Maxentius, Maximinus and Licinius heads of the Dragon, is here set forth. But the effects of the victorie (celebrated with songs by them in heaven, vers. 10. 11.) Seem to be more glorious, then can possiblie be restrained to Constantines temporall victorie.

As therefore in the signe of the woman, her deliverie, and the child, there was a double sence: One Historicall fulfilled in the person of Marie, and Christ. The other Allegoricall in the Church and members of Christ: so we may rightlie interpret this combat in a twofold sence: first spiritually of the conflict of Christ and Satan, the which went before in order of time. Secondly Historicallie of Constantines and the enemies battles, which happened afterward. For as Christ caught up into the throne of God: thrust Satan out of his kingdome, and brought eternal peace and saviour unto the Saintes by his intercession. So Constantine beeing advanced on the throne of the empire, did manfullie suppress all enemies of Christianitie, and brought in a breathing time unto the Church, after her former & long continued afflictions. This is the summe. Now let us consider the battell:



of which : 1. the place : 2. the Captaines and armies : 3. the event : lastly the effect and benefit thereof is explained.

The war in  
heaven is  
visional not  
reall.

The place of the war was heaven. But heaven is a place of peace, not of war : of quietnesse not of dissention. It is so indeed. This is therefore to bee attributed onelie unto the Vision, the which Iohn saw in the heaven above. The Captaine, and armie fighting on the one side were Michael and his Angels. On the other side the Dragon with his Angels. As the Dragon is Satan : So Michael is Christ the Manchild caught up into heaven. MICHAEL beeing interpreted is, Who is like God? Now who is like God save Christ his onely begotten son? So Daniel also brings in Christ under the name of Michael : Chap. 11. and 12. Prophetically pointing at this battel. *At that time Michael the great prince shal stand up for the children of his people, viz. having finished the worke of our redemption in the flesh.* But what manner of battel is it?

The first  
conflict of  
this war.

The first conflict consisted in Satans temptations, the which Christ did often most stronglie sustaine and suppress.

The soorest conflict, was his bloodie sweating in the garden ; that which hee suffered in the high priests hall, and on the crosse at his death.

Col. 2 15

Then Michael indeed seemed to have bin overthrown : but a while after the adversaries power was broken : for by death Michael overcame : and rising again he bruised the Dragons heades : and beeing lift up unto the throne of his father he triumphed over all principallities and powers. Then as a conquerour hee ascended with his bodie, (on which he had born and by his blood purged the sins of men) into heaven, and by the efficacie of his eternall intercession representing the accusations of the adversarie, hath made up our everlasting peace with God. This mysterie of our salvation is shadowed out under the type of this battel, as plainlie appeares from vers. 10. 11. The which typicall representation did verie much serve for the consolation of the Church, seeing she should be shaken with most cruell stormes of persecutions for the space of three hundred years : least the faithfull beeing unmindful both of this fight & victorie, might faint under the long continuance of the crosse.

Why the  
Angels are  
joynd  
with Christ  
and who  
they are.

But how are the Angels joynd with Michael in the fight, seeing Christ alone hath trodden the Wine-presse of Gods wrath, and overcome the Dragon? This is to be referred to the decencie of the Vision. For a captain doth not use to fight without an armie : And although Christ alone hath fought the battell hand to hand (as it were) with Satan, yet hath he also left occasion of combatting unto his Angels : that so they might not stand still, and onely behold their captaine fighting, but couragiously imitate him in the same. The Angels of Michael were the Apostles, who next unto the captaine, suffered the adversaries rage : Together with all other faithfull and elect ones, standing continually in battel aray under Christ their leader. So also the Dragon hath his Angels joynd with him, the which are his heades and hornes, viz. all instruments of the devill whither high or low, by whom he exerciseth his violence against Christ and the Church. This is the spirituall combat betwixt Christ and Satan.

Math. 12.  
29.  
Luk. XI.  
21.  
Heb. 2. 14.

8. *And prevailed not* ] The event of the war is, that the Dragon with his followers stood not in battell, but fleeing were cast downe to the earth. Great indeed and cruel is the Dragon : but Michael is greater and more powerfull. Satan is that strong armed man, possessing his house in peace, and vexing the Church : but Christ stronger then hee, beeing come, takes away his palace, overcomes him and divides his spoiles. For by death he destroyed him that had the power of death, that is, the devill, and delivered them who through the feare of death, were all their life time subject to bondage. Now as Christ sits triumphing at the right hand of God : so there was no place found for Satan in heaven : but hee was cast to the earth like a champion broken and overcome : whom then

we

we clearely judge to be conquered when we see him lie groveling on the ground. This thrusting down of Satan out of heaven was mysticall, not historical, of which also Christ speakes in the Gospel: *I beheld satan as lightning fall from heaven*: And again: *Now is the judgement of this world: now shall the prince of this world be cast out*: For the spreading of the Gospel through the world was Satans overthrow & the destruction of his kingdom. So Christ beeing neere his death, saith, *The Prince of this world is judged*. That is beeing shortlie to be judged, he saith, *he is judged*: like as a dying man, is said to be dead, or the like. For in his death he threw down Satan by merit: In his resurrection and ascension by efficacie: viz sending down the holy Ghost from heaven, throw whose grace Satan is thrust forth out of the hearts of the faithfull.

*Andreas* also gives a touch of the mysticall sense of this war and victorie of *Michael*: applying the casting down of the *Dragon* here, Vnto the second fall of Satan, by which he was overcome and thrown down through the crosse of Christ: Namelie, when the Prince of this world was judged, and thrust from that tyrannie which he before exercised.

9. *That old Serpent* ] Now, that we might not imagine this to be a naturall *Dragon*, he sets him forth by his proper names or surnames, whence we may know both his naturall disposition, and who he is.

He calls him, *that old Serpent* ] as afterward in Chap. 20: vers. 2. 10. To wit, who of old by infusing into our first parents the venome of pride, was the cause of their and our fall and ruin. This *Dragon* therefore is the same who in Gen. 3. Is that subtil serpent, and may be called that old deceiver. He is therefore that proper adversary the Devill, saith *Cyprian*, and the old enemy with whom we wage war, who almost for the space of six thousand yeeres, hath fought against mankind: And therefore through length of time hath fullie learned all kindes of temptations, and how to lie in wait for to destroy the soule. If he find a soldour of Christ unprepared, unskilful, careless, and not vigilant with his whole hart, he circumvents him before he knowes it, he beguiles him unawares, and deceiveth him as beeing not skilfull. But if any one keeping the commandments of the Lord, and stronglie cleaving to Christ, resist him, he must needs be overcome, because Christ (whom we confesse) is invincible.

He calls him *Διςκολον*, the Devill, that is, a slanderour or false accuser. For *Διςκολη* or a calummie is whe a thing wel spokē is wrested unto a malicious sense: and this is the proper worke of the Devill, beeing the first most impious calumniatour. There seem to be two causes why hee is so called: First he slanderously perverted Gods prohibition to our first parents concerning the forbidden fruit: by accusing God of falsehood and envie, as though man should not die by eating of the forbidden fruit, but become like unto God. Secondly, because he ceaseth not to cry out against Christ who died & was raised up for our sakes, denying his satisfaction, scoffing at our redemption, and not ceasing to accuse the saintes before the judgment of God as guiltie of death for their sinnes.

He calls him also, *Satan* ] that is, *adversarie*, for the Hebrue *Satan* signifies to resist. Because from the beginning he was a rebell to God and Christ, and yet ceaseth not to oppugne the children of God, who are Christs members.

Lastlie he calleth him *the seducer of the whole earth*, or a most vile impostor through long and continued wickednesse. For at the beginning with his lies he seduced our Mother *Eve*: through his impostures he caused the old world to be drowned by the flood: and soon after again he drew aside the sonnes of men from the true worship of God unto idolatrie: and alwayes hath bin the first inventer and deviser of heresies and deceits by most wicked instruments.

*Brightman*, as I said, expounds it historicallie, making *Michael* with his Angels to be *Constantine* with his legions: The *Dragon* with his Angels *Maxentius*, *Maximinus* and *Licinius*, by whose tyrannie Satan did vomit out his last hatred against Christians, against whom *Constantine* warred.

*Maxentius* fleeing over a certaine bridge was drowned in tyber. *Maximinus* perished

Iob. 12. 31.

*Andreas*  
opinion.

1. The old  
serpent.

De exhort:  
marr: in  
poem:

2. The De-  
vill.

3. Satan.

4. Seducer.



perished in miserable exile. And *Licinius* at last was also put to death. So the *Dragon* was then cast down from heaven to the earth, these tyrants being driven out of the borders of the Church. Now whither this be the meaning of the type, I dare not affirme, seeing the proper and expresse description of the Dragon seems verie much to contradict the same as here, so also afterward Chap. 20. 2. Where the same apprehending of Satan is figured out in another type and to another end.

10. *And I heard a great voyce*] The warre and victorie of *Michael*, and the overthrow of the *Dragon* have bin spoken of. Now followeth the *Song* of the Church triumphant, in which two fruites of the victorie are celebrated: viz. The joy of the Church: and the mourning of the adversaries, with the causes of both.

The great voyce that Iohn heard signifies the multitude of rejoycers, and the greatness of their joy because of the victorie. From vers. 11. it may be gathered that they were the saintes in heaven, who acknowledge the Church militant for their brethren. Therefore all the heavenlie companies sing together, excepting the third companie of Angels, and the fourth of other creatures.

The proposition of their song is in vers. 12. *rejoyce yee heavens, and yee that dwell in them.* In calling upon the heavens themselves to rejoyce, they amplifie the excellencie of the benefit: for great joy is caused by great mercies. This *Prosopopæja* is often used, as afterward in Chap. 19. 20. so in Isa. 1. 2. *heare ye heavens.*

*And yee that dwell in them*] that is, the Angels of heaven, whom they invite to rejoyce with them. The arguments of their joy are the worthie benefits of the victorie, which are three in number, as we shewed in the analysis. The first is, that by this victorie comes *salvation, and strength, and the kingdom of our God, and the power of his Christ.* The like benefits were set forth in the foregoing vision, at the sounding of the seventh Angel: but arising from a different cause. There the dwellers in heaven rejoyced for the finall judgement, and destruction of Antichrist and other adversaries: here they exult for the first victorie of *Michael* against the *Dragon*, by which is come *salvation, and strength &c.* Now howsoever God and Christ had this evermore before: yet the same appeared not so fullie, because of the wickeds rage and tumult, the which they seemed to winke at: But then they openlie declared their power, &c. When *Michael*, that is, Christ by his death, resurrection and exaltation brake the power of the Dragon, and cast him to the earth. Besides they had it not alwayes for us, that is, for our help and consolation. But at last it came to bee *ours* and for us through the victorie of *Michael*. For it is to be observed, that they say not, these things came to God and to Christ, but that now the *salvation and power of God and of Christ was come*, that is, was gotten, given and communicated to us. For through Christs victorie the *salvation of our God is come*, viz. unto us from our God. Then the power of our God did manifest it self, when it drew us as a lost prey out of the Dragons jawes. Then Gods kingdom became ours, when we being delivered out of the power of darkenesse, were translated into the kingdome of his beloved Son. Then Christs power became ours, when he, having overcome death and Satan, was declared to be the son of God powerfullie according to the spirit of sanctification by the resurrection from the dead. This is the first argument of joy to the heavenlie spirits and to us: in regard that our salvation is founded in the victorie of *Michael*, and that the power and kingdome of our God is vindicated from the violence of the Dragon.

*Our God*] so they call him, that we might confidentlie trust, that by this victorie God is reconciled unto us, for so Christ bids us, saying, *bee of good cheere I have overcome the world.*

To this spiritual joy may also be added that outward rejoycing of Christians, when

Cha. II. 15

Colos. I. 13

Rom. I. 4

Ioh. 16. 33

when *Constantine* the Emperour had driven the foresaid *Dragons* out of heaven to the earth. Thus (I say) *salvation, strength, kingdome and power of God and Christ* did seeme to come, when a Christian Emperour was set on the throne, glorified God, publickly maintained Christs power, and freed the Church from tyrannie: *For the kingdome of God is visiblie seen, as it were* (saith Brightman) *when godlie princes are placed at the stern.* The which indeed is true: But here it is a secundarie sense.

*For the accuser of our bretheren is cast down*] The second benefit of the victorie, and argument of joy, is the immunitie of the Godly from satans accusations. Whom before he called a *slamderer, adversarie, and deceiver*: he now calls him *our accuser*. It is an allusion to the court, where the judge sitteth on the tribunal: before whom is brought a guilty person, with his accuser demanding his life. This judge is God: *For he will judge the world in righteousness: and shall minister judgment to the people in uprightness.* Before his tribunal we all stood guiltie of eternal death through sin: Gods revenging justice stood against us, requiring, that we should suffer temporal and eternal punishments, For what was committed by us against his infinite majesty: *For it is the judgement of God that they who commit such things are worthe of death.* Against us stood the law of God pronouncing curlings, against the transgressours thereof: Our own evill conscience also, arguing and convincing us of eternall guiltinesse. But Christ our Michael pleaded our cause before God, and by suffering death for our sakes, most fullie satisfied his justice, and healed our wounded consciences from the sting of sin, purging and sanctifying our harts through faith by his spirit: and therefore *there is no condemnation to us who are in Christ.* Notwithstanding satan left not off to prolecutie his action, to accuse and blame us, to stirre up God against us, and to rage against the faithfull.

In that he is said to *accuse us day and night before God*, it doth emphaticallie set forth satans malice: he knowes *God is ours*, that is, reconciled unto us in Christ: yet he impudently blameth us, to make him, if he could, not to be ours. But thanks be to God: Michael hath cast this impudent railer out of heaven, that hence forward he might no more molest the Lord with his lying accusations.

If this great benefit gave occasion of so great joy to the heavenly inhabitants, then much more to us: For the Dragon was not an accuser of them in heaven, but of us, who as yet walk in the slipperie pathes of this world. Therefore they say: *The accuser of our bretheren*, to wit, they who as yet have their warfare here on earth.

This is a worthie thing, that the Church triumphant acknowledgeth us to be bretheren. And indeed the Catholick or universall Church is a communion of all the Saintes both in heaven and in earth. So Chap. 6. 11.

Hence first the doctrine of the Gospel touching free justification by faith is here confirmed. For if our *accuser* bee cast out, then certainlie, no man accusing us, God the judge will not condemn, but acquit and justifie them, who by faith are in Christ Iesus.

It confirmes also the doctrine of the full assurance of our faith and salvation. For if Christ hath satisfied Gods judgement for us, and silenced our accuser: then verely henceforward we may fullie perswade our selves of the clemencie & Philantropie of God the judge, who wils not the death of a sinner, but that he be converted and live: for *who shall lay any thing to the charge of Gods elect? it is God that justifieth: who is hee that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distresse, or persecution, may in all these things wee are more then conquerours through him, who hath loved us in Christ Iesus.*

Satans Iudiciall action against sinners.

Rom. 1. 32.

Act. 15. 9.  
Rom. 8. 1.

Free justification by faith here established

The full assurance of faith touching our salvation.  
Rom. 8. 33.



Secondly, it serves to exhort us, considering the spirit saith that our *accuser* is cast out, not troden under foot. It is true he can doe nothing against us before Gods judgement seat: Nevertheless he cealeth not to prosecute the suit against us amongst worldly men, whome he stirrs up exceedingly to wrath and rage therefore we must not give our selves to carnall security: but watch and pray having alwayes our loines girt, that we enter not into temptation.

*Brighman* also interprets these accusations historicallie, applying them to the reproaches of pagans against Christians, who objected to them that they had their suppers like that of *Oedipus*, that they were incestuous persons, and adulterers, satisfying their lust in common, that they were manslayers and conspiratours against princes, & cause of all publick calamities, as *Tertullian* in his *Apologie* witnesseth: the which calumnies of whom learnt they them, but of the devill that *old serpent* and father of lies. Now howsoever this be true, yet is it to be taken in a secundarie sence.

II. *And they overcame him*] They, to wit our brethren. The third benefit of the victorie and argument of joy, is the victorie of the Church militant over the *Dragon*, as if they should say: Christ hath overcome him: & we the inhabitants of heaven rejoyce at the victorie: Besides our brethren also have overcome: therefore let them likewise rejoyce: But how have they overcome?

*By the blood of the Lamb*] Hence it is apparent in the first place, that the *Lamb* & *Michael* is one and the same, viz. Christ Iesus. Secondly that the war with the *Dragon* and the victorie over him was chiefly in the blood of Christ, his death, resurrection and exaltation: in regard therefore the *Lamb* hath overcome the *Dragon*: the godly also have overcome him, because they have washed and made their garments white in the blood of the Lamb: that is, they are justified and sanctified in the blood of Christ: so that the merit and victorie of the *Lamb's blood*, is ours: He overcoming, we overcome: He dying for us, we are all dead with him: To which purpose is that of the Apostle: *but thanks be to God, which giveth us the victory, through Iesus Christ*. So *Iohn* in his Epistles: *This is the victorie that overcometh the world, even our faith*.

*By the blood*] Gr. *διὰ τὸ αἷμα* for, or, by reason of the blood: and it seems to be put for *διὰ τὴν αἰμαίναν* by the blood as Chap. 4. 11. *διὰ τὸ θέλημα σου*, is put for *διὰ τὴν θέλησιν σου* by the will or pleasure: And Chap. 13. 14. *διὰ τὰ σημεῖα*, for *διὰ τὰν σημείων* by the miracles. But whither we read it one way or other, the efficient cause of our victory and joy is signified, viz. the blood of the Lamb, that is, the death of Christ, by which God is pacified, the devill overcome: neither doth it unfitly cohere, that it be rendred, for, or because of the blood, in regard it sheweth us the meritorious cause, for which the victorie becomes ours.

*And by, or, for the word of thy testimony*] Vnto the efficient meritorious cause, he addes two instrumental causes, by which the Lambes victorie becomes ours.

ONE is the word of the testimonie, that is, the Gospel, not written, or set forth in tables, but beleaved and hidden in the hart: neither beleaved in the hart onely, but also professed with the mouth before the world: *For with the heart man beleeveeth unto righteousness, and with the mouth confession is made unto salvation*. Therefore he saith not, for the testimonie, but, for the word of the testimonie, that is, for the ingenuous profession of the Gospel of Christ: which *Iohn* familiarly sets forth by the word *μαρτυρία* testimonie. And thus again *διὰ λόγον* for the word is put for *διὰ λόγον* by the word.

The other cause, is the constancie of martyrdom, not fearing to shed their blood for the faith of the Gospel: And this is meant by the expression: *They loved not their soules unto the death*, that is, their life more then death, being willing to lay down the same for the glorie of Christ: So that *οὐκ ἠγάπησαν* they loved not is put for *ἐλιγνόησαν* they neglected, or, contemned their life, as *Brighman* hath well observed. It is a paraphrase of the constancie of their faith even unto martyrdom: for

The Lamb  
& Michael  
is Christ.

2 Cor. 5.

14.

1 Cor. 15.

57.

1 Ioh. 5. 4.

Rom. 10.

10.

for the name of Christ: without which constancy, the Dragon is not conquered in respect of us: not that all are to lay down their lives, but all, being called therunto by Christ, are to be prepared for it. For he which looseth his life for Christs cause, doth finde it: but he looseth it, who layes it not down for Christ. Now it appeareth that this song of triumph is to bee extended unto the times of the martyrs under the Roman tyrants before Constantine, who then indeed put an end to the martyrdoms of Christians. Thus much of the Saintes rejoycing, containing the first part of the song, and first effect of the victory.

12. *Wo unto the inhabitants*] The other part of the song denounceth wo unto the inhabitants of the earth and sea: the particle *Wo*, doth denote deadly calamities, as before: *The third wo shall come quickly*. This shall be the other effect of the Dragons downfall: for seeing he could not effect any thing against Michael and his Angels, that is, against the constant martyrs of Christ, who by shedding of their blood (a wonder to bee spoken) overcame the Dragon: therefore he will now poure forth his choller on the children of the earth and sea.

*Inhabitants of the earth*] Alwayes in this booke the inhabitants of the earth are taken in an evill sense for the enemies of the Church, Antichrists associates, worldly men and idolaters: as we noted on Chap. 3. 10. The inhabitants of the earth.

To these therefore the Saintes in heaven threaten woes, because of the Dragon: to whom also are joyned the inhabitants of the sea] Not fishes or Whales swimming in the sea, but men living in Ilands, and mariners who generally are very profane. Thus Satans universal rage both by sea and land is here set forth.

They adde the cause of the danger: *For the devil is come downe unto you*] It is true, satan did never cease from raging in the world, after he was once thrust out of heaven. But this is a propheticall threatning of other plots at hand, by which, not long after this revelation, he should bring to destruction all the inhabitants of the earth, and sea through out the Christian world, as wholly given to all manner of superstition by Antichrists meanes. Seeing therefore, by what hath been spoken, and hereafter more shall be, it appeareth that the darknesse and calamities of Antichrist came into the world about the yeere of our Lord 606. this *Wo* is altogether to be referred unto that time.

*Brightman* consents that the inhabitants of the earth, are all sorts of wicked men hypocritically professing Christianitie, viz. all the inhabters of Antichrists kingdome. But by the inhabitants of the sea, he understands the clergie men, who broach grosse, troubled and saltish doctrine, to their counterfaite Christians, which indeed produceth hypocrisie in them, but at last gnawes their entralls, and bereaves them of understanding.

*Full of great wrath*] They foretell Satans furie, by which he should introduce Antichrists spiritual and secular power into the Christian world, establishing his kingdome to the destruction of infinite sowles.

*Because he knoweth*] The cause of this his great furie, is the shortnes of time allotted him to rage in, or, immunitie from the eternall torments of hell, to which he knowes himself to be ordained. And therefore he will make up the the brevitie of the time with unwearied indeavour of doing mischief, not letting passe a moment without satisfying his poysoned lust on the miserable inhabitants of the earth. But thou wilt say whence doth he know that his time is short: seeing no man knowes the day of judgement but God? Vndoubtedlie he knowes it by the signes foreshewing the same to be at hand, and by conjectures which are secret to us, seeing he is a spirit of quick and deepe apprehension.

But how is the time short, it having continued more then a thousand yeeres? *Ribera* restraines it to the last four yeeres of his supposed Antichrist; But



1 Iob. 2. 18  
1 Cor. 10.  
11.

if it were so not onely the devil, but men of the weakest capacitie might know the day of judgement aforehand. But this is manifestly false: for the *Beast* was not as yet ascended out of the sea and earth: The *Dragon* had not as yet seduced the world by the *Beast* and *fals Prophet*, when he should be cast down to the earth. So then the time of Antichristian persecution, which was to continue more then a thousand yeeres, is said to be short, for the consolation of the godly: that they might know that the *Dragons* rage should have an end: short also in respect of the time that was past before Antichrist was revealed: like as the time of the new Testament, though long in it self, yet is called *the last houre*, and the ends of the world.

13. *And when the Dragon saw*] The things we heard before, touching the delivrie of the woman, the warre of *Michael*, and the ruin of the *Dragon* represented the state of the Church from the first birth thereof, unto *Constantines* time: and were the first part of the *first* and *second Act*. Now followes the latter member of both the said *Acts*, containing new combats, and comforts of the Church, belonging unto the three hundred yeeres from *Constantine* untill the rising of Antichrist. Then the Church seemed to be in a safe haven, beeing freed of outward persecutors, and having obtained Christian Emperours. But as histories witnes, no lesse stormes befell her then before. For she falling to hypocrisie, and abounding in securitie, idlenesse, wealth, luxuriousnes and ambition, soon begane by hom-bred diffentions to consume herself, and to hold forth the faith, not in the heart, but in *Creeeds* and papers, depraving the doctrine of grace by philosophical subtilties, and to heap up without measure humane traditions, bringing in the rites and idols of Pagans, in a word, under the name of Christ to follow heathenisme and deny Christ. Then sincerity betooke it self to *Eagles wings*, and fled into the desert, out of the sight of men: but whatever was hypocritical and Antichristian gott the upper hand.

The second  
assault of  
the warre.

*And he persecuted the woman*] Here followes a new assault of the *Dragon* against the woman, now what it was, and when, is to be considered. The time will declare the persecution: which is signified two manner of wayes: First on the *Dragons* part: secondly on the *womans* part. The *Dragon* is said to assault the woman after he saw that he was cast unto the earth. Now we have shewed that spiritually he was thrust out of heaven soon after the death and exaltation of Christ: but allegoricallie when *Constantine* came to the Empire who overthrew *Maxentius*, *Maximinus*, and *Licinius* beeing the heads of the *Dragon*: Then the *Dragon* begane to plot new mischief against the woman. The adjunct also of the woman shewes the time: who brought forth the man-child. The persecution therefore begane after the woman was delivered. Her bringing forth, was the time of sorrowes and persecutions under the tyrannical Iewes & Romanes, For a woman (saith Christ) when she is in travell hath sorrow, because her houre is come.

Iob. 16. 11.

The occa-  
sion of a  
new perse-  
cution.

In vita  
Silvestri.

To retaine therefore the sense of the prophesie, it is thus: after that the Church had brought forth a man-child, that is, had gotten *Constantine* to defend her, a new calamity more pernicious then the former befell her. The occasion whereof was partly the overmuch bounty of *Constantine* towards the Bishops and Churches: Partly also his and some of his successeurs their inconstancie. For by the perswasion of ambitious Bishops, he built at *Rome* to his great cost, statelie and sumptuous palaces: he gifted the Churches with revenues, lands and princelike treasures: he honoured the Bishops as gods, and such as none might judge, enriching them with excessive gifts, which made them insolent: ἡ πλεονεξία γὰρ ὕβριν τίκτει: for fulnes breeds pride: especiallie he was lavish towards the Bishop of *Rome*, on whose head (if *Platina* lie not) he set a mitre beset with gold and precious stones: he built a royal Temple, named first *Equitium* of the *Knighthood*: then *Lateranensis*: afterwards *Peters*: at last *Pauls* and *Agnets*: two also at *Constantinople*: One called the temple of *Peace*: the other of the *Apostles*, furnished rather with Persian then Christian ornaments, bestowing on them vessels of silver, gold,

gold, and large rents: inſomuch for his immoderate prodigality he was commonly called *Nepos* which ſignifies a ſpendthrift or a riotous perſon. In the firſt tenne yeeres of his reigne he was called **CONSTANTINVS THE GREAT**, becauſe of his victories: The ten yeeres after *Lure* a robber, becauſe of his cruelty to his children and friends: The laſt ten yeeres of his reign (for he reigned 30 yeeres in all) *Pupillus* a pupil, becauſe of his prodigality: as *Bapt. Egnatius* recorderh.

Theſe things miniſtred an occaſion to the Dragon of a new perſecution. Firſt he breathed the venome of pride into the mindes of ſecure & ambitious Biſhops, inſomuch as unmindfull of their former calamities they liſted themſelves above each other, baſely ſtriving in their *Synods* about the uppermoſt ſittings, primacie and the like. Witneſſe the bundels of ſuch books, which *Conſtantine* cauſed to be burnt. Touching Chriſtian doctrine, they thought it ſufficient to hold faſt the truth of the *Trinitie*, although in this very thing they much trifled in their councils, making yeerly, yea monthly confeſſions of faith: All their other matters tended to pompe and vaine glory. It is true, *Arius* was condemned by the *Nicene Council*, and the *Arians* thruſt out of their places: But not long after *Conſtantine* leaning to *Arianisme*, *Athanaſius* was baniſhed, and *Arius* called back: Him againe the Council of *Sardica* condemned: and reſtored *Athanaſius*: who was againe caſt off by the Synod of *Millane*, and *Arianisme* was againe eſta bliſhed by the Council held at *Ariminum* & *Seleucia*, where all otherdoxe teachers were compelled to ſubſcribe, inſomuch as at that time were hardly to be found two or three Biſhops in the whole Chriſtian world that were ſound in the faith: Yea *Liberius* alſo Biſhop of Rome fell to the *Arians*: Of which peſtilent corruption *Mantuan* thus writeth:

*Arius humani generis lethale venenum  
Lapis in excidium natuſ fideique ruinam  
Polluerat gentem, totumque infecerat orbem.*

Arius was borne that heretick,  
The deadly bane of men to be:  
Of Law and faith he was the ruin,  
And all the world corrupt did he.

But theſe things were but the beginning of ſorrowes. For the Biſhops being uſed to Synods, therby having opportunity to eſta bliſh their ambition and power, did upon the lighteſt occaſion require or force the Emperours to call a Synod, the latter councils ſtill condemning the former: having little or no care to ſet forth the puritie of faith and further godlineſſe: But for the moſt part their decrees were concerning *Patriarchal ſeats*, of the primacie of *Old* and *New Rome*, of the orders of clergy men, their priviledges, immunities and rents: of conſecrating the holy Chriſme: of coverings of altars, adorning & worſhipping of images: of Maſſeprieſts, their ordination, anointing and clothing: about the ſhaving of virgines and monkes haire: of mitres, ſurpliſſes, robes, copes, embroidered and fine linnen garments, holy veſtiments, ſacrifices, places of refuge, extreem un-ctions, and ſuch like fooleries. Thus we ſee what was the cauſe of the ſpiritual calamitie of the woman: touching which Ierom ſaith truly, though little to what might have been ſpoken: *That the Chriſtian Church, after ſhe had princes to be members, was made greater indeed in wealth and power, but leſſe in vertue and pietie.*

Befides we read that the woman or Church ſuffered ſuch ſore trialls by the emperours themſelves, and other tyrants, as haſtened her flight. For ſuch generally was the ſtate of the Church, as was the emperours pleaſure, and affection to have it, and he for the moſt part was ſwayed by the Biſhops: ſo likewise the iſſue and event of Synods, was uſually according to the faction of ſuch Biſhops as were ſtronger then the reſt, by reaſon of the ſecular power. *Conſtantine* himſelf wavering in the faith towards his latter end, and favouring the hereſie of *Arius*, while he thought (ſaith *Sulpitius*) to fulfill his duty in religion, he exerciſed THE POWER OF PERSECUTION; for Biſhops were baniſhed, the clergy perſecuted, and the laitie puniſhed, who had ſeparated themſelves from the communion of the *Arians*. The perſe-

Why Con-  
ſtantine  
was called  
Nepos.

A new per-  
ſecution by  
Biſhops  
ambition  
& luxuri-  
ouſneſſe.  
See Mat.  
23.6.

The conflict  
of councils.



cution being then at the hottest, when *Constantine*, *Julian the Apostate*, & *Valens* raging with hostile cruelty against orthodox Christians, differed in nothing, but in name from the cruellest tyrants. These calamities were seconded by the horrible incursions of the barbarians, *Goths*, *Vandals*, the *Hunni*, &c. who brought a horrible destruction on the Christian world. And thus the *Dragon* did long and most cruelly afflict, and put the woman to flight, after she had breathed a while.

By these things we may understand what was this new ecclesiasticall and civil persecution, with the occasion thereof. Of which *Macarius* writeth to this purpose: That however peace is delighfull and much desired, yet it occasioned to the Church more miserable slaughters, opprobries, losses, disgraces and miseries, than the open force of tyrants: For by means thereof Christians did degenerate from their ancient vertues, voluptuousnes made them effeminate, and weake both in body and mind: hence Christ and true faith was forgotten, and set at nought, but all manner of wickednesse increased: and men became worse then beasts, of whome Rome was the receptacle: which caused, (saith he) the Lord for these abominable evils to punish Christians with plagues from heaven, and to let loose upon them nations of terrible and fierce countenance, regarding neither the lawes of God or man, as the people of *Sarmatia* and *Scythia*, the *Hunni*, *Saracens* and *Turkes*: yea such as professed one faith, like made dogges devoured each others, by mortal warre, sparing in the mean while the *Turkes* and *Saracens*, &c.

14. And to the woman were given two wings. Here we see how the woman escaped the new assault of the *Dragon*: having wings given her she flees into the desert. Of which thing *John* spake somewhat before in v. 6. by way of anticipation: save onely that there it is said, the woman fled *ἐφύγε*: here *αἶψα πτήσας* is *ἐν ἔργον* that she might flee into the wilderness: there, that they should feed her: here, that she might there be nourished: There, 1260 dayes; here, for a time, times & halfe a time. The sense is one and the same. Touching all which we will speake something, especially of the flight and time.

The Woman (I say) was eyther to flie or to fall under the *Dragons* assault. For how should an unarmed woman stand against a cruel monster? neither was she to trust unto her feet: therefore wings are given her of God. Concerning these wings, we need not dispute subtilly thereof. Some will have them to be the two Testaments, the old and the new, with which the Church defendeth herselfe. Others, hope & faith: Others, prayer and desire of good workes: *Ribera* understands it to bee the desire of Gods glory, and an indeavour to lead a spotlesse life: *ALCASAR*, the contempt of worldly, and esteem of heavenly things. But we need not seek for a myserie: for it is a plaine metaphor taken from birds that fly: so the woman being to fly had need of wings, and indeed no lesse then two: for one would not serve to fly withal. A man is said to fly, who doth suddenly shunn the sight of men: as the Poet speakes of one fleeing swiftly:

Timor addidit alas:

*Fear was in stead of wings.*

Wings therefore are given to the woman, not of a dove, which are to weake for to fly long: although David wisheth saying, O that I had wings of a dove, that he might have a little rest from trouble: neither the wings of a kite, or of a houe, or Storke, as *Zacha. 5. 9.* These are unclean birds: but the wings of a generous and Great Eagle, able to fly a long time: For the woman was to fly a great while even till she came into the wilderness. A great Eagle flies strongly, lifts her selfe up on high, and is carried above the cloudes: hence the flying of an Eagle is commended in scripture: and hereby is signified that the Church was divinely inabled to this flight, that she might not be a prey unto the *Dragon*, according to the promise: they that hope in *Jehovah* shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be wearie, they shall walk and not faint. Now touching the FLIGHT, let us see how, and when it was.

There are diverse opinions of expositours about it, the which I list not to rehearse.

Two Eagles  
wings give  
to the wo-  
man.

Deut. 32.

11.

Isa. 40. 31

hearse. They spake according to their module. I also will shew myne opinion: yea I have already not obscurely shewed the same.

Let us call to memorie what hath bin said before of the place and clothing of the woman, and of the Dragons persecution, the woman before was clothed with the Sun, shined as the moon, and glittering stars openly in heaven: signifying that the Christian Church untill Constantine (who brought peace, and quietnes unto her,) should under the crosse shine in brightnesse of faith godlinesse: And indeed all that while by how much persecution encreased, and Christians were hated, and and afflicted, by so much the more they were eminent and perspicuous: But peace (I say) beeing obtained by Constantine, Christians then began to disperse themselves over the whole Romane Empire, & the Church seemed to be againe past al danger: but the thing fell out otherwise: for suddenly new stormes of persecution overwhelmed her, causing her to flee by little and little, till at length she was forced altogether to hide herselfe in the wilderness.

The wilderness is opposed to heaven: her flight to the ornaments wherewith formerly she was adorned. For the Church fled from heaven into the wilderness, not by change of place, but by losse of her graces, changing her ancient sinceritie of doctrine, faith, pietie, humilitie, and Christs government, into luxurioulnesse, ambition, superstition and pagan worship: when, I say, in stead of pure and virgines attire, she put on whorish habit, altering her visage, insomuch as now she was not the same, but altogether another woman, save in name onely. Thus she fled into the wilderness, that is, she vanished out of mans sight, so that what formerlie she had been, the same now appeared not: as things are hid and appeare not in a wilderness. It is true in all ages there remained still many godly people: but these were of no account and suppressed: there being verie few (if any) congregations, who worshipped the Lord in the purity of his ordinances: But superstition, idolatrie and tyrannie altogether prevailed.

But thou wilt say, such a flight suites not with the historie. For after Constantines time for the space of three hundred yeeres even untill Gregorie the Woman remained in heaven, that is, the Church did flourish both in the East and West: yea the Church hath ever since remained, and at this day the Church at Rome is more magnificent then of old. I answer: we are to distinguish the true Church from the false. The true, sincere and chaste woman was forced through the Dragons assaults to flee into the wilderness, and vanished out of sight, having lost her former clothing and ornament, so as that chaste mother the Church never appeared any where in the world: In her place succeeded a new Church, being a gaudish & whorish woman: so that the flight of the woman signifies the departure of the true Church in the world.

The summe is this. The true Church fled into the wilderness, not by changing her place but loosing her former state: not by goeing forth of Rome, but in loosing her ornaments.

This wilderness therefore may not be imagined to bee any remote place in Arabia, Lybia, or Iapponia: Or a certain place unto which the true Church was limited (as the Donatists dreamt concerning their Africa,) but is that desolate & apostatical state brought in by Antichrist, in which indeed there was a true Church, but not apparent to the view of men: like as of old in Israels apostacie, there was indeed a Church of seven thousand, but unknown to Elias and others: It is, I say, the spirituall confusion of the Papacie: like as the Prophet Isaiahs calls the spiritual desolation of the Iewish kingdom a wilderness. In this wilderness or spirituall confusion of the Romish Church, Iohn sees a woman riding on a scarlet colored Beast. Chap. 17.

It is verie memorable, that here, so in v. 6. it is said, The woman had a place prepared of God in the wilderness: that they should feed her there] who? the Angels, as they did Elias (unto whose historie it seemes to allude) 1 King 19. Or some secret nursing fathers, whom the Lord would raise up during the womans exile. For

we

Nota.  
What it is  
to flee into  
the wilderness.

The wilderness is  
the Popish  
desolation.

Isay. 40. 3.



we are to consider, that Christs spouse (howsoever during her banishment, it could not be said, that she was visible either *here or there*) nevertheless was not extinguished, and no where to be found, but was secretlie kept and nourished by God, even as in the time of *Elias*, the Lord reserved to himself seven thousand worshippers of his name, although so much did not publickly appeare, but a generall corruption and depravation of religion had spread it self over both kingdoms of Iudah and Israel.

Hilar. Cont  
Auxen.

The Papists therefore asking us where the Church was a thousand yeeres past, if the Papacie were not it? may here receive an answer, that it was in the wilderness, where not long after Constantines time she was forced to flee: which made *Hilarie* to complaine that in his time, *the Church was rather hid in caves and dens of the earth, then to be found in the chief seats.*

Chap. 12.

14.

Ch. 13. 7.

Time and  
mes.

But how long shall the woman remaine banished in the wilderness? *A time, and times, and halfe a time.* This threefold distinction of time, is taken out of Dan. 7. 25, and 12. 7. where *Antiochus* (a type of Antichrist) should tread the Saintes under foot for *a time, times, and halfe a time.* What is here meant by it, appears from y. 6. they shall feed her there 1260 dayes: Of these dayes hath been spoken Chap. 11. 2. There it signified the time of the prophesie of the two witnesses: here it is the time of the womans exile in the wilderness. The same time of 42 moneths there is taken for the space, that the holy citie should be troden down: and Chap. 13. 5. it is the time the Beast shall rage against the Saintes. Whence I gather, that the Churches abide in the wilderness: The treading downe of the holy city: The prophesying of the two witnesses: And the Beasts persecution of the Saintes, shall be at one and the same time: and goe together (as it were) with equal steps: The which observation will much illustrate the prophesie: for that which is obscure in one place, is opened by another beeing more cleare.

Now it may be demaunded, what this *time* is? I have formely shewed diverse opinions about it.

The Papists understand by *Time* a yeere: by *times* two yeeres: and *halfe a time*, a halfe yeere: so making, *the twelve hundred and sixty dayes, the forty two months, the time, times, and halfe a time* to be three yeeres and an halfe: and so long they imagine their Antichrist shall reign in the end of the world, and thrust the Woman the Church out of Rome into the wilderness, &c. the which (however it be ancient yet) is a manifest error, as before I have proved.

We added some expositions of our own divines: and at length followed that which seemed the most safe: viz. that a definite time was put for an indefinite, of which also the most learned BIBLIANDER thus writes in his Chronologie: *The time, times, and halfe a time doth not signifie three yeeres and an halfe: but according to the propriety of the Hebrew language, a time not certaine and definite, whether long, or short, or betwixt both, in which God will permit Antichrist, to rage according to his pleasure against Christs servants, the holy law and true religion.* This *time* (I say) touching the Churches banishment is defined in the eternal counsell of God, but so far as concerns the terme can not possible be found out by mans reckoning.

What is  
meant by  
this three-  
fold distin-  
ction of  
time.

A worthy  
observation  
of the  
Author.

1. th. 20. d.  
C. D. c. 23

Now this distribution of time is opposed unto a twofold error. For least we should imagine that the afflictions of the Church under Antichrist would bee short, it is said they shall remaine *a time, and times*, not one and two, but one and many: For neither the Hebrew nor the Greek text hath it in the duall number *mojadaim*, or, *καιρος two times*, although *Austin* following the common opinion tooke it so: but both have it in the plural number *mojadaim* & *καιρος times* to wit many: the which notablie confutes the common error about the time of Antichrists reign: and it seems that *Iustine Martyr* tooke notice of this verie thing against *Typho* confuting the Iewes, who understood a plural word duall, of two hundred yeeres. And least also we should thinke that Antichristian calamities should bee perpetuall, they are said to remain but *halfe* or part of *time*.

Not-

Notwithstanding if this shalbe understood of a definite time in respect of us, because the number of the *dayes* and *moneths* is again & again definitely repeated, for my part then I should thinke that a propheticall number of dayes is put for the yeeres, in which Antichrist should reigne and rage in full vigor, viz. 1260 yeeres, which begane (as before I shewed) with his first rising: for then *this woman fled into the wilderness*: and the harlot succeeded in her roome.

If thou demand, seeing the Church begane soon to flee after *Constantines* time, wherefore then are not the 1260 yeeres reckoned from thence? I answer, her flight, & the time of her exile is not altogether one thing. For her flight begane from *Constantine*, and dured untill *Phocas*, almost 300 yeeres, after which time the woman begane to bee in the wilderness. For neither are we to imagine, that the Church was caried by flight in one day, moneth or yeer into the wilderness: but by little & little, as she lost her heavenly endowments, changed her clothing and corrupted her chastity: by degrees therefore (I say) the Apostolical sinceritie of faith & order did wear out: and the corruptions, superstitions and heathenish abominations & idols were brought in: together with that *Pagan-Jewish hierarchie*, which to this day Rome with so great pompe & luxurioulnes boasteth of: for Antichrists apostacy was not at the highest all of a sudden, but encreased by slow paces: till the pride and tyrannie of the *Romane Bishops* was lifted up and established. For as the Poet saith:

*Nemo repente fuit turpissimus:*

Untill *Sylvestre I.* all the *Romane Bishops* were martyrs for the space of 310 yeeres: from that time to *John I.* they were all Archbishops, for the space of 200 yeeres, untill the yeer 520. at which time the *Romane Prelates* were created Patriarchs by *Justine Caesar*. Then the woman almost by flying was come to the wilderness. Notwithstanding the time of banishment began 86 yeeres after, when from *Patriarchs* they became to be open & very *Antichrists*: when, I say, *Phocas* the parricide, contrarie to the mindes both of the *Grecian* & *Latine Bishops*, raised up *Boniface the III.* with a mighty tumult of men into the throne of UNIVERSAL PESTILENCE, causing him to be worshipped, & proclaimed prince & Lord of all Bishops. Hitherto the flight still dured. After this was her exile in the wilderness. The long time of her flight is signified by the two wings, not of a dove, but a great Eagle, that is, able to cary her a long while, as I before noted. For the woman was not to fly a little time, but her flight into the wilderness was to be through groves & great woods, through fields & seas, till she came in a certain place of the wilderness prepared by God: therefore *Eagles wings* were required: because the Eagle holds out longest in flying.

15. And the serpent cast out] Here the Church hath a new trouble & comfort againe; The Dragon indeavours to destroy the woman while she flies through persecution: casting out a flood of waters after her, for to swallow her up: but his vomiting is in vain. The woman flies on high: and before she lets herself down into the wilderness the earth opening her mouth swallows up the flood which the Dragon cast forth. These things are the summe of the two verses: The general doctrine or meaning wherof, I confesse, is not obscure: for it signifies, that the Church having stood out one danger, is involved again with new calamities by that old serpent, who seeks by all means to destroy her: but that God is never wanting for her safety, but when she is neere to oppression, then is he neere suddenly & unexpectedly to provide away for her escape: as here al outward means failing, the earth openeth her mouth, that the woman might not be swallowed up. For al the creatures are ready at Gods appointment for the safety of the elect.

But the special sense of this prophesie seems to bee very obscure: namely what these waters and flood should bee? And when the Dragon cast out the same after the woman? What earth swallowed it up, and how? The particle *as* shewes that the waters and flood are allegorically to be understood. Most understand this flood of waters, to be the manifold and grievous afflictions and persecutions, by which satan seekes in all times to oppresse the Church, taking it to be

*Iuv. Sat. 2*  
When the  
flight be-  
gane &  
how long it  
dured.

What is  
meant by  
this flood  
of waters.



Psal. 124.  
1. 3.

Fox his  
opinion.

Bullinger  
interpreta-  
tion.

Bright-  
mans opi-  
nion.

The waters  
cast out by  
the Dragon  
are here-  
sies.  
Ioh. 7. 38.

an allusion to that complaint of the Church of old: *unlesse Jehovah had bin on our side: now may Israel say: Then the waters had overwhelmed us, the stream had gon over our soul, &c.* This I confesse is not amisse: But it must bee more specially expounded; how the Dragon persecuted the woman in her flight, by a flood of waters: and that also before the Beast ascended out of the sea: of which it followeth Chap. 13.

Foxe makes the flood to be those horrible edicts, proscriptions, and commands of Emperours, (especially of *Maxentius* and *Maximinus*) which were every where published for the taking away of Christians from the earth. But these things fell out before the former persecution: neither did the woman take her flight under the persecutions of the *Romanie Dragons*.

Bullinger comprehends under it, all the Churches afflictions: This flood (saith he) signifies that the Divell poured forth a sea of evils on the Church, as *schisms, dissensions, tumults, seditions and persecutions*, by which almost the whole earth was overflowen. And he applies these things to the verie time of the Apostles: when satan stirred up every where the magistrates and priests against the Apostles and Apostolical trueth: this is true indeed: yet in my judgement but little agreeing to the sense of the present prophesie.

Brightman understanding by these waters, peoples or nations, as afterward in Chap. 17. 15. interprets this other persecution of the irruptions of the *Franci*, the *Alemanni*, *Burgonions*, *Goths*, *Vandals*, *Hunni*, *Treballi*, the *Hernuli*, the *Lumbards*, and such other Northern nations, who about the yeere 400. and thence forward rushed in (the fluces being as it were taken away) upon all *Europe* and *Asia*, for to swallow up, as with deepe gulfes the Christian Church: Yet the earth, that is, the counterfaite and earthlie religion swallowed up the force of this flood; because these barbarous nations, by whom the Dragon thought to blot out the very name of Christ, after they came into these countries more full of humanity, they embraced the Christian religion which they saw amongst them, though indeed it was most corrupt: For all of them were either *Arians*, or *Nestorians*, or *Eutychinians*: but yet changed not their life and Barbarous manners. So the earth deluded the Dragons indeavour: The which exposition seemes not in the least to be contrarie to histories, and the order of this Vision.

Notwithstanding I should rather consent to them, who applie this to the foul heresies, scismes, blasphemies, and monstrous doctrines, by which the Dragon attempted to drown the Woman while she fled, even under Christian Emperours. For as the doctrine of the Gospell proceeding out of the mouth of God is compared to *streames of waters*, which none are able to resist, as Christ saith: *be that beleeveeth on me, out of his belly shall flow rivers of living water*: So the heresies coming out of the Dragons mouth, what are they but as a violent vomit or floods, to swallow up the Church? For even in Constantines time, the Arian heresie and blasphemie against Christ violently burst forth like to a most swift stream, and overflowed all the East, and soon after the West also, whereby the Church was almost swallowed up in her flight. After the *Arian heresie* against the son of God, followed the *Macedonian* against the holy Ghost: soon after that the *Pelagian* against the whole Gospell: That also of *Nestorius* and *Eutyches*, & the *Monothelists* against the truth of Christs person: the which mightily shooke the Church almost for the space of 300 yeeres, as the histories of *Eusebius*, *Socrates*, *Theodoretus*, *Zozomennus*, and *Evagrius* witnesse: The Dragon by these floods thought to drown the woman in her flight: but in vain, as it followeth.

16. *But the earth helped the woman*] Some here by earth understand Christ in regard of his stabilitie; and because the waters of the Dragon were swallowed up, the darts and plots of the adversaries suppressed, and the afflicted Church not utterly overthrown.

Others of *earthly men*, by whom the Lord often wonderfully protects (though they aime at other ends) his Church and people: as of old by the *Philistines* he delivered

livered David, from the hands of *Sand*: by *Lyfias* he preserved *Paul* from the fury of the Jewes.

*Brightman*, (as I said before) understands this of those Barbarous nations, who comming on furiously to root out Christian religion, yet preserved the same by embracing it, though much corrupted. There are som who interpret it of *Councils*, which being gathered together out of all nations swallowed up the blasphemous floods of heresies, by refuting them: Thus the generall Council of *Nice* condemned the *Arian* heresie, the Synod of *Constantinople* the *Macedonian*, and *Ennomian*; that of *Ephesus* the *Nestorian*; that of *Chalcedon* the *Eurychinian*. But this sense seemes to be forced. It is an allusion to the historie of *Corah*, *Dathan*, and *Abram*, whom the earth swallowed up a'w, Numb. 16. 22. As therefore the earth did then help *Moses* & *Aaron* against the seditious rebels, miraculously opening her mouth, and devouring them: So the Lord no lesse miraculously helped the woman flying from the floods of most dangerous heresies, so as she was not drowned by them, that is, he wonderfully swallowed up those false doctrines with the authors thereof, as if the earth had opened her mouth & utterly devoured them: we need not therefore subtilly dispute about the earth: considering how the Lord continually dissipated all the heresies, which during the space of 300 yeeres overflowed the Christian world: caused the same, I say to vanish away like smoak by the power of the holy scriptures, and zeal of Orthodox teachers.

17. *And the Dragon was wroth*] The third assault of the *Dragon*, not against the woman herself (for her he lost, as being out of his sight in the wilderness) but the rest of her seed, whom he purposed to set upon by open warre. This therefore is a preparation to the following third Act of the *Beast's* war with the *Saints*. And so this third assault belongs to the Antichristian times, which begane in the raigne of *Phocas*, & *Boniface III.* the first universal high-priest, when the Church was now fled into the wilderness, and so none appeared any where but as a whorish woman.

The meaning of the verse we take to be thus: The *Dragon* being angry that he could not by the flood of heresies drown the woman in her flight, & now despairing of further effecting any thing against her, he stirres up a new warre against the rest of her seed by the meanes of the *Beast*, as it followeth. For that which here the *Dragon* is said to doe, in the following Chapter is attributed to the *Beast*, to whom it was given to make warre with the *Saints*. They who there are called *Saints*, here are named the rest of the seed of the woman. Now these are the faithfull, who seeing all the publick congregations in the Papacy corrupted, withdrew themselves, and privately worshipped the Lord according to his institution in their owne families, of whom also some openly opposed the *Beast* even from the first rising of the Papacy until this day: against these what manner of warr the *Dragon* hath made by the *Romane Beast*, the books of *Martyrs* plentifully declare, as also the *Spanish* and *Popish* inquisition, which hath drawn many thousands of *Saintes* unto the gibbet, fire, and other exquisite torments: besides the wares of *Popes* against diverse Emperours & Kings, for the upholding of their tyranny, the which for the present I wil not speak off. At that time indeed the *Dragon* could not warr against the woman, that is, against whole congregations of the *Saintes*, because such were not visible: therefore he strives by all means possible to extirpate the rest of her seed, which was scattered here & there. But more of this war in the following Chapter.

By two Epithites the *womans* seed is set forth: that they keep the commandments of God, & have the testimony of *Iesus* Christ. The former notes the life & piety of the *Saints* conformable to the word of God: The latter the sincerity of their faith according to the tenour of the Gospel. So that these should not pollute themselves with the superstitions, idols & abominations of Popery; but holily & unblamably passe the time of their dwelling here, according to the rule of Gods law: neither should they receive the traditions, lawes & decrees of the Pope for articles of faith, but constantly maintain the sincerity of Christian belief: for the sake whereof they were to undergoe the contradictions & war of the *Dragon* through the *Beast*.

Who are  
the rest of  
the wo-  
mans seed.



18. *And I stood upon the sea.* A transition to the following *All touching the Beasts.* All Greek copies have it in the first person *ἐγὼ ἵστημι*. *I stood, that is, I John,* noting the opportunity of the place where then he stood to behold the Beast that *arose out of the sea.* Notwithstanding the vulgar reads it in the third person: *And he stood:* as if the Dragon had stood on the land of the sea: that is, as some interpret it, on a weake foundation, for a sandie station is not to be trusted too: Or, as others, *on the multitude of wicked men.* But in this there is no use of a myserie. Neyther is there gold under everie stone. The former reading is proper and natural: the which *Andreas* also followes, and from this transition doth rightly begin the following Chapter touching the Beasts.

*Rupertus* also, *I stood upon the sand of the sea, and I saw:* to denote (saith he) the difficult doubtfull and dangerous state of that time, when the elect standing shall waver, and wavering shall stand: the which allegorie I leave to its own strength.

*Ribera* approves not the *Latine* but the *Greek* reading: though *Alcasar* doth mightelie labour to defend the *Latine* version against all opposers.

### CHAPTER XIII.

#### The Argument, Parts, Analyfis.



*His Chapter is a declaration or an exposition of the 14 verse of the foregoing Chapter. For it describeth the warre of the Dragon with the seed of the woman, that is, with the Saints and faithfull worshippers of Christ, managed through Antichrist: whose rising, nature, kingdome, power, deeds, successe, character, and lastly his name and number or numeral name the Prophet sets forth as by lively colours under the type of a double beast. For he saw Antichrist comming forth on the theater, first under the figure of a Beast having seven heads, presently after under the figure of a Beast having two hornes, in which is signified the twofold person of Antichrist, viz. as he is a secular Monarch, and a spiritual seducer or false prophet, of which is spoken Chap. 16. 13. and Chap. 19. 20. Here therefore begins the Third Act of the fourth Vision, touching the last and most grievous Antichristian persecution, which shall endure unto the end of the world.*

**T**He parts of the Chapter are two, according to the number of the Beasts treated of in the same.

The description of the first Beast is contained in 10 verses: And it is diverse: I. The Beasts rising is noted to be out of the sea, v. 1.

II. His monstrous figure or shape: seven blasphemous heads: ten crowned hornes, *ibid*: with the skin of a Leopard, feet of a Bear, and mouth of a Lion, verse 2.

III. His state: he hath a throne and kingly power: of which is noted 1. The efficient cause, the Dragon gives him his seat and power, *ibid*. 2. The degree and variation of the power, it is great v. 2. One of his heads beeing deadly wounded is againe healed ver. 3. 3. His divine authority: the whole earth admires and adores him, in prayes making him equal with God, yea lifts him above God, ver. 3. 4.

IV. His deeds: both with his mouth: he speaketh great things and blasphemies: the outragiousnesse whereof is figured out by the time it dured, viz. forty two moneths, v. 5. and by the objects, which he blasphemeth. 1. God. 2. His taber-

nacle. 3. The inhabitants of heaven, v. 6. then with weapons: hee makes warre with the Saintes: the event of which is twofold. 1. The victory over the Saints. 2. an encrease of universal power, v. 7. and of worship, v. 8.

V. It is shut up with an exclamatorie and hortatorie conclusion unto the godly, that they should attend v. 9. comminatory against the Beast, that he should suffer like for like, v. 10. But consolatory to the Saintes: shewing them what was done, was for the exercise of their faith and patience, *ibid.*

The description of the latter Beast is from v. 11. unto the end of the Chapter: and it containes diverse particulars: I. His originall is noted to be from the earth, v. 11. II. A threefold similitude or likenesse: 1. With the Lambe, having hornes like his. 2. With the Dragon, speaking as he did, *ibid.* 3. With the former Beast, whose whole power he exerciseth, ver. 12. III. Six effects of his power: 1. He establisheth the worship of the former beast, v. 12. 2. He doth great wonders, v. 13. 3. By miracles he seduceth the inhabitants of the earth, v. 13. 14. 4. He commands an image to be made to the former Beast, *ibid.* 5. He gives life to the image, makes it to speak, causing all them that will not worship the image to bee slaine, ver. 15. 6. He imprints the character, name and the number of the Beast on the right hands and foreheads of the worshippers thereof, giving them a priviledge to buy and sell, the which is prohibited all others, ver. 16. 17.

IIII. It is ended with an exclamatorie conclusion amplifying the mystery of the Beast: and stirring us up to the searching out the mysterie thereof: both from the possibilitie of it: because it is the number of a man, also from the facility: because it may be expressed in three numeral letters  $\chi \xi \varsigma$  which make six hundred threescore and six.

### The former part of the Chapter.

#### Of the Beast arising out of the sea.

1. And I saw a beast rise up out of the Sea, having seven heads and ten hornes, and upon his hornes ten crowns, and upon his heads the name of blasphemy.
2. And the beast which I saw was like unto a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion: & the Dragon gave him his power, and his seat, and great authority.
3. And I saw one of his heads as it were wounded to death, & his deadly wound was healed, and all the world wondred after the beast.
4. And they worshipped the Dragon, which gave power unto the beast, & they worshipped the beast, saying, Who is like unto the beast? Who is able to make warre with him?
5. And there was given unto him a mouth, speaking great things, and blasphemies, and power was given unto him to continue forty and two moneths.
6. And he opened his mouth in blasphemy against God to blaspheme his Name, and his Tabernacle, and them that dwell in heaven.
7. And it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kinreds, and tongues, and nations.
8. And all that dwell upon the earth, shall worship him, whose names are



not written in the booke of life, of the Lambe slaine from the foundation of the world.

9. If any man have an eare, let him heare:

10. He that leadeth into captivity shall goe into captivity: He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the Saints.

## THE COMMENTARIE.



And I saw a Beast rise up out of the sea. In this part of the vision there seems to all interpreters some barr to lie in the way touching this prophesie, as what should be meant by these Beasts, of both which Iohn at length cryes out, as if they were but one, here is wisdom, let him that hath understanding count the number of the Beast: intimating, that here something is figured out, passing the reach of man. And indeed the thing is so. Notwithstanding from the manner of the method formerlie laid down by us, we may undoubtedly gather that the Third Asse of this 4. Vision, that is, Antichristian persecution is here represented.

Beside I scarcely find any whether ancient or moderne interpreters (*Lyra* and *Alcasar* excepted) but expound either the former, or the latter, or els both the Beasts, of Antichrist. Now, whatsoever is meant by the latter, let us first consider the former.

Touching this I finde diverse opinions.

Opinions  
about this  
sea-beast.

Some will have it to be the divell. Others some certain and special persons abounding in all manner of wickednesse, such as *Gensericus*, or *Cosroes*, or his son *Syroes*, or *Mahumet*: or *Luther* as *Lindanus* foolishly feigneth.

Others by the Beast understand the universality of wicked men.

But these opinions are not at all to bee esteemed, because indeed they manifestly contradict the text. For the Dragon who is the devill shall give his throne unto the Beast. Therefore he is not the Beast himself. But in a propheticall style, a Beast in scripture usually signifies not a special man, but a monarchical kingdome with the head thereof. Lastly all the wicked shall follow and worship the Beast: therefore they themselves are not the Beast. So that this Beast can neither bee restrained to one certain wicked man, nor confounded with all the wicked in generall.

Three opi-  
nions more  
probable.

But there are three other opinions more probable, which I wil briefly set down and examine.

The first is, that this Beast denotes the old *Romane Empire* with its idolatrie & cruelty against Christians. Of this mind are many of the ancients, as *Tertullian*, *Hierome*, *Orosius*, *Eusebius*, with many also of our latter divines, as *Bullinger*, *Foxe*, *Osiander* in his conjectures, *Junius*, *Arelius*, *Whitaker*: wherein *Alcasar* the Iesuite agrees with them.

1. sentence  
touching  
the Romane  
empire ex-  
amined.

This opinion howsoever I doe not altogether disapprove: considering, that in Chap. 17. (where this Beast againe comes forth) it is manifest that Antichrist clothed with the spoiles of the *Romane Empire*, is represented by the same: nevertheless in this place I take it otherwise.

For first Iohn here sees the beast arising out of the sea. So that he saw its original: but the original of the *Romane Empire* he did not see. For it had now already continued from *Julius* unto the fourteenth yeere of *Domitian* (when this prophesie was revealed unto him) *CXLII* yeeres. Therefore it is said afterward in Chap. 17. 8. of the *Romane Empire*: The Beast was, to wit, before this vision, and before his rising out of the sea.

Secondly, this Beast rose not out of the sea, til the *Womans flight into the wilderness*, as the order of the Vision both here, and in the foregoing Chapter doth plainly manifest

manifest. Now the flight of the woman was not under the *Romane tyrants*, but began under Christian Emperours and hereticks, as we have shewed in the foregoing Chapter.

Add hereunto that the *Beast* is said to rage *fourty two moneths*: the which is the time of the womans abode in the wilderness, and the time of the prophesie of the two witnesses, as appears by what hath before bin spoken. Now this time by the consent of all shall be the last, in which Antichrist shall rage. And therefore it cannot possibly belong to the old or Pagan Empire of the *Romans*.

To be short, this seems to be a demonstrative reason, that this *Beast* is often mentioned throughout this prophesie, as being to remain in a continuall persecution of the Saintes unto the end of the world: and not to be abolished but by the brightness of Christs coming, who will cast him into the lake of fire and brimstone, Chap. 19. 10. Whereas the old *Romane Empire* scarcely dured three hundred and fifty four yeeres, and now hath bin in the hand of Christians, thirteen hundred yeeres and more. Therefore this *Beast* cannot simply be applied to the ancient *Romane Empire*.

The reasons most probable alledged for it (though of little solidity) are three: First, that this *Beast* seems to be like to the fourth *beast* in Daniel Chap. 7. 7. by which, according to the common opinion, is denoted the *Romane Monarchie*.

Secondly, because the *Romane Emperours* from *Tiberius* unto *Constantine* have most cruelly warred against the Saintes, the which also the *Beast* is here said to doe, ver. 7.

Lastly, because power is given to this *Beast* over every tribe and tongue & nation, in the same verse. The which most properly may be applied to the *Romane Emperours*, Lords of the world.

To the first, I answer: if we compare the *Beast* in Daniel with this here, we shall see indeed that both of them have ten horns, but their likeness in all other things is very obscure: besides the fourth *Beast* in Daniel is diverse from all the other beasts: but this here is as it were compounded of the three former *Beasts* in Daniel. Add to this, that the Ancient Hebrewes with great shew of reason interpret the fourth *Beast* in Daniel, not of the *Romane Empire*, but of the kingdome of the *Seleucides*, of which *Antiochus Epiphane* that little blasphemous and cruell horne was chief: notwithstanding I will not now dispute what solidity there may be in it.

As for their second reason, we have shewed that the persecutions of the *Romane Dragons* are represented in Chap. 12. But this war of the *Beast* (farre more cruel) shall endure unto the end of the world, and not against the woman (which afterward he sees riding on the scarlet coloured *Beast*) but with the seed of the woman, that is, with them who are truly faithfull.

To be short, that the whole earth is said to wonder, and follow after the *Beast*, v. 3. and to have power over all kinreds and tongues, &c. v. 7. this is restrained to the dwellers on the earth & reprobate worshippers of the *Beast*, in v. 8. Now not onely the reprobate gentiles were subject to the heathenish *Romane Empire*, but the believing Christians also, who (as *Tertullian* recordeth) worshipped not the *Romane Emperours* but God alone: And *Paul* to escape the fury of the Jewes appealed to *Cæsar*: Our Lord himself also paid tribute to the *Romane Empire*: And the Apostles taught Christians to be obedient unto the Magistrates thereof. In a word the worshipping of the *Beast* imports not onely civil subjection, but religious worship, as we shall see hereafter. By all which it appears that this *Beast* cannot be absolutely restrained to the *Romane Empire*: howsoever we may perceive that the monarchicall power of the *Romane Empire* is in some sence taken up by the *Beast*, as may be gathered from Chap. 17.

The other opinion (principally urged by *Vuerbiensis*) is of those, who understand this *Beast* of the *Mahumetane* or *Turkish Empire*.

These

Apolog. c.  
30 and ad  
Scapul.  
Mat. 17.  
27.

The second  
opinion  
touching  
Mahumet  
weighed.



These *first* consider his rising out of the sea, that is, the gathering and joyning together of diverse nations, as *Arabians, Saracens, Turkes, Tartars, &c.*

*Secondly* his figure. For hee is like a *Leopard*, because he violently tooke into his hands the seat and power of the *Græcian Monarchie*, which *Daniel* likens unto a *Leopard*. He hath also the feet of a *Beare*: in regard he holds the pillars or props of the *Persian Monarchy*, the which is also there compared unto a *Beare*: he hath moreover the mouth of a *Lion*: because he possesseth the spoiles of the first *Assyrian Monarchie*.

For the *Mahumetan Empire* is extended in religion and worship over all these peoples: in regard both *Persians* and *Babylonians* are at this day *Mahumetans*, though under diverse kings. It is also full of blasphemies against the God of *Israel*, and against the Son of God. The *Mahumetans power* is terrible and invincible: and hath more then nine hundred yeeres most cruelly warred against the *Saintes* and worshippers of *Christ*: and so overcome, as that all *Asia*, and almost *Africa* with a great part of *Europe* (beeing wrung out of the hands of *Christians*) is brought under the religion and power of *Mahumet*: and *Christian religion* forced into the outmost corners of *Europe*.

*Lastly*, the time of the forty two moneths designed to the reigne and rage of the *Beast*, may wel and fitly be applied to the violent rage of the *Mahumetans*.

But now however indeed these things have a great shew of seeming truth: yet they are not solid.

For first this rising out of the sea, is rather to be understood of a coming forth out of the bottomlesse pit, then of a gathering of Barbarous nations, as by and by it shall appear.

*Secondly*, the figure taken from the members of diverse Beasts doth also admit of a more fit interpretation. So also the blasphemies, and the large and terrible power are more rightly to be applied to the *Romane Antichrist* then to the *Turke*: although he also doth in a verie hostile manner act the parts of the *Easterne Antichrist* against the *Christian Church*, as appeared in the sixth trumpet, Chap. 9.

*Lastly*, the time of the forty two moneths, doth altogether agree to the warre of the *Romane Beast* against the two witnesses, as hath bin shewed on Chap. 11. Thus wee see that the foresaid reasons doe not sufficiently confirme this second opinion.

Moreover there are two things which doe plainly disprove the same: One is, in that it is often said: this *Beast* was wondred at, and worshipped by the inhabitants of the earth, the which (as I have shewed) signifies not simply a subjection, but a religious worship given unto the *Beast*: now this doth not so wel agree to the *Turkish Empire*: for although the *Turkes* worship *Mahumet* as the greatest prophet: yet they attribute no religious worship unto their Emperours: neither doe they subject themselves unto their Empire so much thorow admiration, as for feare. The other is taken from Chap. 17. where it is manifest that this same *Beast* appears againe unto John a woman sitting thereon. Now there the seven heads of the *Beast*, are the seven mountaines of *Rome*, and the woman herself denotes *Rome*, the which is so evident as it cannot be denied, no not by some of the *Iesuites* themselves. Therefore this *Beast* hath his seat at *Rome*: But the *Turke* never had his seat there: hence then it seemes that this *Beast* doth not belong unto the *Turkish Empire*: unlesse perhaps it yet come to passe that *Italie* and *Rome* fall into the hands of the *Turke*: the which thing God knoweth. Indeed the horrible *Idol-worship* of *Rome* may justly procure such a judgement: notwithstanding the holy Ghost threatens in Chap. 17. 16. that the *Romish harlot* shall be destroyed and burnt with fire, not by the *Turke*, but by ten kings, sometimes her lovers and frindes.

The third opinion.

I come unto the third opinion, which is that this *Beast* is *Antichrist*. The which not onely many ancient writers as *Irenæus*, *Ambrose*, *Prosper*, *Methodius*, *Arethas*, *Andreas*, &c. But also sundrie moderne both *Papists* and *protestants* have

have followed: as *Gagnens*, *Bellarmin*, *Ribera*: and of ours, *Alphonſus*, *Morellus*, *Toſſanus*: with whom my *Anonymus* alſo conſents.

*Alcaſar* indeed likes it not, becauſe he ſees that it cannot conſiſt with the common fable touching Antichriſt his three yeares reigne: And becauſe he ſeineth that after the deſtruction of the beaſt, there ſhall be thouſand yeares of peace: and hence therefore he doth juſtly reprove and reprehend as well the old as latter Authours and maintainers of the ſaid fable. But he is deceived touching the thouſand yeares of peace to follow after the deſtruction of the Beaſt, as I ſhall manifeſt on chap. 20. But his caveat is good: *that it is not enough for the approving of an expoſition as certaine and not to be doubted of, becauſe many ſubſcribe unto it.* Whoſoever therefore the authours be, their reaſons are to be examined. Firſt, this Beaſt doth very well agree with the little horne in *Daniel*, cha. 7. 8. which ſignifies either Antichriſt himſelf, or at leaſt is a type of him, as the moſt learned Chriſtian interpreters do acknowledge: for what *Daniel* ſpeaks of the little horne, *Iohn* doth almoſt in ſo many words alcribe unto this Beaſt: that he hath a mouth ſpeaking great things and blaſphemies: that he makes warre with the Saints, and overcomes them, and that for the ſpace of forty two moneths, or for a time, times, and halfe a time, &c.

The third  
opinion ex-  
pounded  
and proved.

Secondly, this Beaſt riſing out of the Sea, and that in chap. 11, *ascending out of the bottomleſſe pit*, are undoubtedly one: becauſe the figure and time of wrath and warre doth agree: and that it is one, not onely *Arethas* and *Andreas*, but alſo *Anonymus*, *Ribera*, and *Gagnens* do acknowledge, viz. that Antichriſt. Furthermore this ſevenheaded Beaſt, and the Beaſt on which the woman ſits, chap. 17. is one and the ſame altogether, as the deſcription ſhews, and ſhall more plainly appeare afterward. Now the Beaſt there v. 11. without all doubt (though in a great myſtery) denotes Antichriſt with his kingdom and ſeat: and therefore the Beaſt here is to be underſtood of him alſo.

Laſtly, the attributes of this Beaſt agree to none more evidently, the to Antichriſt, Firſt in this, that the whole earth with admiration followed the Beaſt, the which thing is moſt true, for the whole Chriſtian world readily indeed honoureth Antichriſt, as ſitting in the temple of God, *boasting himſelfe that he is God*, and holineſſe it ſelf. Now the *Romanes* heretofore did hardly with great force of armes ſubject the world under their power. And as for the *Mahumetanes* hitherto they have enlarged their Empire onely by ſlaughters and effuſion of much blood.

Moreover it accords in this, that on his heads he had a name of blaſphemy, and with his mouth he ſpeaketh great and blaſphemous things. Now howbeit it is true, the *Romiſh* and *Turkiſh* Empire ever hath been, and ſtill is very blaſphemous: yet the *Romanes* were, and the *Turks* ſtill are blaſphemers without the Church, and ignorant of God and Chriſt; as the Apoſtle ſpeaketh of himſelfe what he did when he was a Pharifee: But Antichriſt ſitting in the Church of God, under the name of Chriſt, grievouſly blaſphemeth the ſame: and will be accounted by his followers a god, yea moſt proudly liſts himſelfe up above all that is called god. It is true the Emperours *Nero* and *Domitian* were ſometime ſo athiſtically mad, as that they would be divinely worſhipped. But that was nothing in compariſon of Antichriſts arrogancy, *whoſe footſteps are adored by Kings and Emperours*. Again in this likewise the agreement ſtands, that he makes warre with the Saints: the which thing I grant that the *Romanes* and *Turks* have alſo done: But Antichriſts warre with the Saints by the confeſſion of all men ſhall be far more curſed and cruell: for it ſhall not be a civill warre onely, as in killing the body, and conſiſcating the eſtates of men: but a ſpirituall likewise, ſelling, ſormenting, and killing of ſoules.

Laſtly, it agrees, that he hath power over every nation, kindred and tongues: it is true the *Romanes* did very farre enlarge the bounds of their Empire, that ſo they might be the Lords of the world: The *Mahumetanes* alſo Lord it far and neare, yet without the limits of the Church: But Antichriſt ſitting in the temple of God, ſo far forth as the temple of God, or Chriſtian Church did viſibly appeare, ſhould under the pretence of religion uſurpe the Empire as Monarch, and Head of all. All which



things considered, I suppose that the third opinion touching the *Beast-Antichrist* is sufficiently confirmed. Notwithstanding, if these things are not fully satisfactory to any: such then I only desire that they will rest in the reasons laid down, untill they heare *Iohn* himselfe in Chap. 17. give the interpretation of this mystrie. For from that fountain the fence of this place is to be drawn, howsoever those interpreters seem to me inconsiderate, who apply all the mysteries of that place to this here, for they ought to observe, that the spirit doth purposely and in great wisdom produce this monstre in foure distinct visions, (*viz.* the third, fourth, fifth, and sixth) acting or suffering diverse and different things, that the former things may the more clearly be known by the latter.

And hitherto indeed such of the Papists agree with our interpreters, who acknowledge *Antichrist* to be noted by this *Beast* whither wholly considered, or in one of his heads.

But we disagree in judgement about the question, *who is that Antichrist figured out by this Beast.*

The Papists (that the Pope might not be suspected to be he) feign such an *Antichrist* (as we have more then once before spoken of: to wit) a certaine Jew begot by an evil spirit, and to be borne of a Iewish woman near the end of the world: whom the Jews shall acknowledge for their *Messias*, and who (as they say) in the space of *three years and six moneths* shall subdue all the kingdoms of the world, yea the *Romane Empire* also (but yet not take up the title of a *Romane Emperor*) seduce the whole earth, rebuild the temple of *Ierusalem*, sit and reign there: he shall restore *Rome*, which ten Kings (having thrust out the Pope) had burnt with fire, there he shall reign and literally fulfill all things which here are recorded of both *Beasts*. Touching the vanity of which fabulous opinion (which al may see was forged for the destruction of the Christian world) we have spoken enough before on Chap. 9. and 11.

Our Divines on the contrary affirme, that no man is more evidently represented by this most monstrous *Beast* then the Papall Empire or Pope of *Rome*: of whom *Alphonſus Mantuanus* thus writeth: *Iohn* (saith he) being to describe *Antichrist's* ravenous extortion, & venomous rage against the godly, types him out under the monstrous image of a horrible *Beast*, which neither could be termed a *Lion*, or a *Beare*, or any such like creature, but one in whom was contained the fiercenesse of all wilde beasts. By this *Beast* therefore *Antichrist* is undoubtedly to be understood: whensoever then *Antichrist* is mentioned, we need not seek him in *Babylon*, but in the head of the fourth *Monarchie*, to wit, at *Rome*, &c. Furthermore, I see not who he should be, save the Pope, whose kingdom and tyranny if we compare with the things spoken in *Daniel* of the little horn, it will abundantly appeare, that it is he who fully acts all the parts of *Antichrist*, &c.

This opinion seems indeed to *Alcasar* to be foolish and vain: but not so unto us in the least, but rather he himself is ridiculous in deceiving both himself and others by his idle and foolish reasons. It is apparent (saith he) that the Popes authority, is founded, established, and erected by *Christ our Lord*. As if forsooth whatsoever seemes right and apparent to them, must needs be true & certain. What I pray you is more apparent, then that the Priesthood of *Aaron* was appointed of God? And yet was not *Cayphas* the high Priest his Successour a wicked murderer of *Christ*? Besides the ancient Bishops of *Rome* were not guilty of that filthinesse and corruption, with which afterward the succeeding Popes having invaded the *Chaire of universall pestilence*, defiled the sea of *Rome*.

Further, he feigneth, that if the Popes of *Rome* be this *Beast*, then the Diuel made war against the Church by the ministry of the *Romish Popes* immediately when (the Jews ceasing) the Gentiles became the Church. But the consequence which he supposeth, is false, *viz.* that the transferring of the Church unto the Gentiles is not described till in Ch. 12. for what was the treading down of the holy city by the Gentiles, before treated of in Ch. 11? Wherefore it certainly follows, that the *Romane Popes* by the instigation of the *Dragon* made war against the Church trodden down by the Gentiles,

Who *Antichrist* should be, questioned betwixt us and the Papists. The Papists description of *Antichrist*.

*Antichrist* described by the Protestants.

*Alcasars* reasons answered.

Geniles, that is, as *Ribera* interprets it, by Antichrist and his ministers.

But saith he, it is altogether improbable that the *Revelation* should omit to mention that most cruel war, by which the idolatrous *Romane Emperors* oppressed the *Christian Church*, together with that most glorious victory, wherein the *Church* obtained, notwithstanding the persecution of the *Romane Empire*. I confesse it is improbable. But *Alcasar* might have learned from the foregoing war of *Michael* with the *Dragon*, that neither this war was omitted, nor the victory passed by in silence, if he would wipe off from his eyes the discolre occasioned by his own foolish consequence.

Fourthly, he objects, that the fourth *Beast* in *Daniel* figures out, not the Pope, but the heathen *Romane Empire*. But this hath been answered in what we spake unto the first opinion.

Lastly, he saith that the description of the *Sea beast* cannot but with contradiction be applyed unto the Pope. But the reason thereof is, because he disdaines out of a *Spanish pride*, to read what hath been published hereabout by the authours of the said opinion: for this subtle man acknowledgeth, that he knows nothing but by hearsay, and refuses the bereticks by the reports he hath heard. But he should have learned rather to believe his eyes then eares, and so doing, he would have made the better application. Thus I have expounded the most probable opinions of others touching this *Sea Beast*.

Alcasar  
strongly re-  
futes the  
bereticks by  
hear-say.

Now for my own part, I conceive that neither the first touching the *Romane Empire*, nor the third concerning the *Romane Antichrist* is simply to be approved or disproved, but that in a certain sence, both are to be joyned together.

The authors  
opinion.

First therefore I take it undoubtedly (seeing it is usuall to the Prophets under the type of a *Beast* enigmatically to figure out Empires and Monarchicall kingdoms, because of their violence, cruelty, and other horrible excesse) that by this *Beast* is also noted some certain Monarchicall Empire.

Secondly, I suppose the thing it self makes it clear, as in its place shall be shewed, that this and the seven headed *beast* mentioned *Cha. 17.* is one and the same, and that the seven mountaines, signifie *Rome*.

Thirdly, I affirme with the foresaid interpreters, that this *Beast*, as hath been even now proved, signifies Antichrist.

Fourthly, (with *Rupertus* & *Bellarmin*) I judge that the same *Antichrist* in a diverse regard is figured out by both *Beasts*. The *Beast* (saith *Rupertus*) is said to be twofold, because of his double, viz. warlike, or Kingly and magicall force. Or as *Bellarmin*: By the one, *Antichrist* is expressed, in regard of his kingly power and tyranny: But by the other, in regard of his magicall art, by which he subtilly seduceth men. More rightly according to *Revel. cha. 13.* by one is meant his tyranny: by the other his deceit and seducing: for which cause afterward he is often called a false prophet: And so *ch. 17.* he is again represented by this *Beast* as a Monarch: and by the woman riding thereon, as a Queen, or seducing Church. Fifthly, I conclude, that Antichrist is figured out by a double *beast*, and by his twofold rising out of the sea & earth, as it were living on the land & sea, having two bodies, two shapes, & a twofold nature, in a certain likenes to Christ: here indeed as a secular Monarch and ecclesiasticall seducer: but afterward as the *Romane Monarch* and adulterous Church. Sixthly, I conclude, that neither the old nor the new *Romane Empire* simply, nor the *Romish prelateship* is absolutely represented by this *beast* (for absolutely neither the one nor other is Antichrist) but that *Romane Pontificall Empire* and authority, which the Popes of *Rome* have exercised these many ages. Lastly, I conclude, that this double bodied and faced Antichrist living both on the land and sea, signified by both the beasts is none other but the *Romish Pope*, clothed with the spoiles of the *Romane Monarchie*, and pretended *Vicarship* of Christ, and armed with the sword of *Paul*, and key of *Peter*, that is, with both powers: The Temporall to let up and put downe Emperours and Kings, &c. The Spirituall to give Lawes both to them in heaven, on earth, and under the earth: that Antichrist, I say, who first under the figure of a *Sea-beast*, presently after under the figure of a *land-beast* doth

Lib 8 in  
Apoc.  
Bel. lib. de  
R.P.C. 25



here come forth on the theatre, who one while is cloathed in his pontificals, an other while comes armed into the councell with imperiall ensignes, saying *I am Caesar*.

This is my opinion of *Antichrist*, who is here so evidently figured out by the *seven-headed beast*, and fained likenesse to the Lamb: and afterward Chap. 17. by the *seven-headed beast and woman riding thereon*: that no man, unlesse he willingly shut his eyes against the light, cannot but perceive the same. This light our method brings to al (who without it are in darknes) the which henceforward we will labour to illustrate by our interpretation unto Gods glory.

See Ver. 18

But thou wilt say, wherefore then doth not John expressly name the Pope or Antichrist? because here he stands not in the place of a teacher, but of a Prophet. Teachers indeed are to expresse things plainly: but Prophets foretelling things to come especially of dangerous consequence, (set them forth under dark and obscure types:) hereby to stir men up to the more diligent searching out of the events: and to shun unnecessary displeasure. John in his Epistles, where he onely teacheth and exhorteth the Church, often names *Antichrist*, and bids us avoid him. But here as a Prophet he paints out his person and kingdome, under the type of a *Beast*: and thence would have us to judge of the mystery thereof. So Paul Prophesying of Antichrist, purposely abstains from naming him, yet sets him forth in such lively colours, that whosoever looks but on the *Romish Prelacie*, may plainly see, who, and what manner of person he is.

*And I saw a beast rising out of the sea*] We have heard who this beast is. It followeth now touching his rising; he *ascends out of the sea*. Before in Chap. 11. 7. and afterward Chap. 17. 8. he *ascends out of the bottomlesse pit*: the sense is all one; for the *sea* also in Scripture is called *abyssus*, because of its deepnesse; See Chap. 9. 1. The preposition *OF*, may as well note the place, as the beginning, whence the *beast* derived his originall, and received his power.

The sea out of which the beast ariseth.

Vnderstanding it originally of the place: by the *sea* then is meant, the *infernall bottomlesse pit*, or the throne and kingdome of Satan; Whence also the *Locusts* came forth, Chap. 9. 13. for Antichrist is the *Angel of the bottomlesse pit*, whose coming is after the working of Satan, with all deceitfulness of unrighteousnesse, lying signes and wonders. So that these places do excellently expound themselves. For the *Beast* in this place rising out of the sea: and out of the bottomlesse pit, Chap. 11. 8. and 17. 8. is the *Angel of the bottomlesse pit*, Chap. 9. 11. Whose coming is after the power of Satan, 2. Thess. 2. 9. and to whom here, vers. 2. the *Dragone* gave his throne and power: All which things shew, that *Antichrist* is raised up by Satan and armed with his power.

But if we understand it of the matter from whence he took his originall or beginning (like as a living creature is begotten of seed, or as trees grow from the root) in this sence the *sea* is nothing else but that *flood* which the *Dragon* cast forth out of his mouth after the woman, Chap. 12. 16. that is, the sinke of Heresies, errors, traditions, superstitions, and all other abominations which increasing in the Church, the sincerity of faith, and purity of Christian religion was corrupted and depraved, the Church forced to flee into the wilderness, Christ thrust out of his possession, and Antichrist set up in his stead.

How the beast arose out of the sea.

But here some may say, how could Antichrist arise out of the dregs of the heresies of *Arius*, *Macedonius*, *Nestorius*, *Eutyches*, *Pelagius*, *Caelestius*, *Julian*, &c. Seing it is certain that those heresies were chiefly condemned by the *Romane Bishops*?

It was so indeed: neverthelesse Satan through *Synods* condemning heresies, did subtilly and secretly work the *mysterie of iniquity*. For under pretence of rooting out heresies, almost yearly, yea monethly these councils like seas flowing together, continually devised new laws, rites, forms, creeds, &c. insomuch as it came to be a proverb that Christians had a *monthly faith*. Now with the new forms of faith, were forged new canons of erecting & purifying temples, consecrating altars, of seats &c

chief

chief places, of orders, garments, immunities, powers, priviledges, and rents of prelates and priests, of establishing and encreasing of the clergie, &c. Who though they were all alike ambitious and covetous, in affecting power over each other, as the *Romane* over the *Constantinopolitane*, he over the *Alexandrine*, the *Alexandrine* againe over the *Antiochian*; and this later over him of *Ierusalem*: yet at length the *Romane* prelates under the favour of the emperours and primacie of their citie, together with the pretence of the *Peters chair*, *keys*; and *vicarship of Christ* overcame aliother in ambition and power.

In the *Nicene Council*, the power of the bishops of *Rome*, *Alexandria* and *Antiochia* was limited within certain bounds: that of *Rome* extended no farther then the confines of *Hetruria*, *Pidentum* and *Latium*, as *IACOBVS*, *GOTHOFRIDVS* the son of *Dionysius* the great, a diligent searcher into antiquities, hath brought to light. But the *Romane* *Prelate* not contented with his jurisdiction, invaded the empire over all the *Christian world*; first by spirituall, and afterward by temporall deceit: although for a long time he wanted not his corrivals, viz. the Bishops of *New Rome*; as also those of *Alexandria*, as may be seen in the register of *Gregorie*: *Socrates* complained that in his time the Bishops of *Rome* and *Alexandria* were promoted beyond the priest-hood unto a temporall lordship and principalltie.

By the decree also of the *III. Council of Carthage* Chap. 26. it appeares: that the *Romane* Bishops under pretence of the *first seat*, which they held for honours sake, desired to be accounted *Princes of Priests*, *Chief and universall Priests*: but this title was denyed them, and a decree passed that no man should so be called.

Yea the craft of Satan was more openlie manifested in the *sixt Council of Carthage*, at which *Augustine* was then present: where first *Zosimus*, afterward *Boniface* and at last *Celestinus* Popes of *Rome* (for these three succeeded each other in the *Chair*, while this councill continued) by their Legates, (falslie pretending a decree of the *Nicene Council*) contended, that the *Africanes* ought to appeal to *Rome* as to the chief court of justice: but their fraud beeing discovered, they were frustrated and derided.

That also is memorable which *Bright-man* observes out of *Bellarmin*, that the *Romane* Popes would never be present at the *Eastern Councils*, but by their Legates, for two causes: First because it seemed not convenient that the head should follow the members, (as if it were inconvenient, that a sound head, should follow an infirm body:) Secondlie least the Emperours beeing present, and taking the Chief places, they should be forced to give way thereunto. By which thou mayest see that the *Romane* Bishops did long agoe with an inveterate ambition plot and strive for the Monarchie over Emperours and their fellow Bishops: untill at length they obtained it by, and after many councils, where they themselves beeing Presidents by their legats, did authorise the same, not regarding whether they did right or wrong.

The *Beast* therefore rose out of the sea, not suddenlie, nor in one day, moneth or yeere: but by certaine steps continuing almost three hundred yeeres, viz. from *Constantine* unto *Phocas*: or from *Julius I.* untill *Boniface III.* In this tract of time, *Antichrist* was formed in the *Bosome* of the *Church*, as it were in the wombe of a mother: And when the woman fled into the wilderness (into which she came in the yeere 606.) Then also the *Beast* (as it were) was fullie hatched, and risen out of the sea: The which rising happened at the opening of the *sixt seal*, and the sounding of the *fift trumpet*. Now he is described here, not what he was in his youth, or presentlie upon his first rising, but as he was at length in the vigor of his full age. For no man is at the highest or worst on a sudden: Thus much for the rising now followes the figure.

Having seven heads and ten hornes ] The beast is verie monstrous and terrible, not much unlike unto the *Dragon*.

He hath seven heads ] Therefore he is a monster and not unlike to the Poets *Hydra Lerneæ*. A naturall beast hath but one head. *Antichrists* kingdom there-

Can. 5.  
mōt anti-  
quus.

The limits  
of the Ro-  
mane  
Church.

Lib. 7. hist.  
Chap. 11.

Dist. 99.  
C. prima  
sedn.

Lib. 3. de  
Concil. cap.  
19.



Wherein  
the beast  
differeth  
from the  
Dragon.

fore is monstrous and unnatural, having Emperors and Kings lying under its feet. It hath also *ten horns* like to the *Dragon*: yet differing from the *Dragon*: for the *Dragon* had *seven crowns* upon his heads: but the *Beast* wears his *ten crowns* on his horns: and on his heads the name of blasphemie: being in his spotted skin like to a *Leopard*: in his feet to a *Beare*, in mouth to a *Lion*: all which the *Dragon* had not.

What is meant by the *heads* and *horns*, we need not here labour to expound. *Horns* by an Hebraisme very usually signifie strength, because the strength of horned Beasts is in their head: and hence are called *Cornupie*, strikers with the horns. The Angel, *Rev. 17. 19.* teacheth us, that the *seven heads* are *seven Kings*, and the *seven mountaines of Rome*: and the *ten horns* so many *Kings*: and therefore for the present I purpose to speak no more about them. But let us carefully take notice of the gradation which the Spirit useth: first he named the *Beast*, Chap. 11. 7. Here he disciphers him out: and in Chap. 17. gives the interpretation thereof.

Antichrists  
kingdome  
holly in ti-  
tle, but re-  
ally worldly.

And upon his heads the name of blasphemie. The Kings Edition of *Adrianus* for *ὄνομα* name, hath *ὀνόματα* names. Afterward in Chap. 17. 5. the woman sitting on the *Beast*, hath on her forehead a name written, *Mysterie*: by both signes noting the same thing: because there shall be a *mystery* in her secret blasphemies: and the kingdom of the *Beast* being indeed secular, shall mystically be called *Sacred*. Therefore the *Beast* himselfe shall not wear his crownes on his heads, but set them on his horns, to wit, the *Kings* being his vassals: but in stead of them he shall have on his head written *mystery*, that is, his mysticall or spirituall kingdom shall be in shew employed about holy things, as doctrines, lawes, traditions, religions, sacrifices and worship.

What bla-  
sphemie is.

*Blasphemie* is rayling against God: from *βλα'ε*, babling or dissolue and *Φημὴν* fame, or name and reputation: or as others will have it from *βλαπτω τὴν Φημὴν* as it were, a hurting of the reputation and name. This he shall have in his forehead, not by open profession (for he would not be accounted a blasphemer) but in works and in very deed, as bringing in and defending blasphemous doctrines, religion and worship. Yet he will cloak the same with the name of *Mysterie*, as being divine and holy worship instituted by the fulnesse of his power, as if he could not erre. Therefore his pretended title shall be *mystery*: but his true title *blasphemie*.

2 And the *Beast* which I saw here follows the rest of his description, being monstrously compounded of a *Leopard*, *Beare*, and a *Lion*, three most cruell wilde Beasts. It is a manifest allusion unto the *Beasts* in *Daniel*, the first wheteof being a *Lion* represented the *Babylonish Empire*, the second a *Beare* the *Persian*, the third a *Leopard* the *Macedonian*: the fourth having no name was more terrible then the rest: to whom this *Beast* seems to answer, as having something of the nature and property of the three former: The which mixture denotes the monstrous disposition of *Antichrist*: because he shall be as mercilesse to the servants of *Christ*, as *Bears*, *Lions* and *Leopards* are to flocks of sheep.

Like to a *Leopard*. The Gr. *παρδαλῖς* signifies a *she Leopard*. For this beast is called a *Woman*: although it hath the outward forme of a man. The *she-Leopard* hath a skin speckled: giving forth an odoriferous smell, being swift, subtile, and most hurtful to man: It signifies first that *Antichrists* kingdom is spotted and garnished with diverse colours: And indeed his policie & state is as it were a mangle-mangle of diverse heresies, superstitions, idols, & traditions patched together of the spots of *Judaisme*, *Paganisme* & *Christianisme*: hence their whole hierarchie consists of diverse and different colours of religions, sects, Monks, Clergiemen, even from their *Arch-flammens* unto the *Porter* or *Sexton*: yea the whole hide is spotted with heresies, errors, superstitions, and blasphemies.

Secondly, it is very odoriferous: for by the sweet smelling enticement of dignities, superfluities, honour, wealth and pleasure, it hath so allured the *Christian* world, as no man but would desire the voluptuous life of Clergiemen, as if they were gods.

Further-

Furthermore it is most *craffy* for through subtilty and under a shew of piety, by feined wonders, lying signes, superstitious impostures, or seeming pious deceits, he hath gotten the dominion and riches of the world.

It is also most *swifi*, for after that the Christian world was once perswaded that Rome was the seat of Peter the Prince of Apostles, the Pope Christs Vicar and Apostolical heire of Peter, and universall Bishop, &c. it cannot be spoken with what swiftnesse this Apostolical sea not onely subjected unto it all the Bishops and Churches of the west, but also Emperours themselves, Kings, Princes, Common-wealths, and communities were brought under that yoke.

To be short, it is most *hurifull* to the eyes of men, to their purses, I say, estates and soules, which hitherto Rome hath with no lesse perill ravished, devoured and destroyed, then if a Leopard had fixt his nayles into the eyes of a man.

And his feet as the feet of a Beare.] the Beares feet denotes the stability of his kingdom, for the feet of a Beare are flat, large, and having sharp nayles, which he fixeth in the ground: and therefore goes and stands the firmer: so Antichrists kingdom hath large feet: insomuch as it cannot easily be shaken. The feet are Grants of Emperours, the Canons of Councils, and Decrees of Popes, against which, whosoever doth but mutter, he is presently crushed with the Beares feet: witnesse the Histories of the Ottoes, Henries, and Fredericks Emperours, who if at any time they assayed to bridle the insolencie of the Beast, were soon smitten with the Capitoline thunder, and deposed from the Empire. Not to speak of others of lower rank: thus then the Beast stood with the feet of a Beare.

And his mouth as the mouth of a Lion.] A Lyon is a generous creature: but the Beast hath nothing of a Lion, save the mouth, being terrible and roaring, and of a horrible devouring nature: and what I pray you, is more outrageous then the Papacie: For

*Quicquid non possidet armis, religione tenet.*

What he by armes cannot get,  
Doth by religion hold fast it.

What is more terrible then the Pope, whose footsteps are adored by Kings and Emperours? What is more devouring then Rome? Into whose Courts there are brought great summes of money for all flagitious facts and vile wickednesse committed wheresoever: where no Priesthood is given to any but the first revenues must be brought into their treasury? What is more ravenous then the Clergie, who suffer none either to be borne, live or die freely? Hereupon Frederick the Emperour writing to Pope Hadrian touching the prohibition of Cardinals: his Churches (saith he) were shorn: neither are his Cities open: for we see them to be not preachers, but robbers, not peace-makers, but money-takers: not repairers of the world, but insatiable heapers up of gold.

Baleus in  
vita. Hadr.  
14.

Lastly, what is more horrible then the Popish Edicts, Bulls, Writs, written at Rome, not with inke, but in blood. If the Lyon doth roare, who will not feare? The Roman Beast roaring against Emperours, Kings, Electours, Princes, Bishops, Vassals, who will not tremble? Thus we see how the prodigious disposition of Antichrist is lively represented by this monstrous Beast.

Amos. 3. 8.

And the Dragon gave him his power.] Here follows the Beasts power. But from whom hath he it? The Dragon gave it to him. Now there is no power but from God. And therefore the Beasts power is not lawfull: but a corruption of power and tyranny, having for its author him, who said: All these things will I give thee, if falling down thou wilt worship me. viz. the Devil that lying Serpent.

His power.] Gr. *divinitas*: some render it *virtue*: but I rather allow the former, least there might be an ambiguity in understanding it of a naturall or morall vertue: The power of the Dragon is his malice, fraudulency and strength to hurt: so that the Dragon did fill the Beast (God so permitting the same, as Ribera well observeth) with all deceiveablenesse, of unrighteousnesse and wickednesse, to seduce

and



and destroy. *And his seat*] Or *Throne*, as all Greeke copies have it : But the *Vulgar* omits it. The *Throne of the Dragon* is his kingdome and rule which he hath in the children of disobedience, in regard whereof he is said to be *the god of this world*. This kingdome he gave to Antichrist by making him the *god of this world*, who by a pretended power gives the kingdomes of this world to whom he will, according to that of the *Lateran Fathers*, crying out to *Julius II.* *Thou art all in all and above all, so thee is given all power in heaven and in earth.* According to that of the Poet:

By oracle of thine own voyce, the world thou governeest all,  
And worthily a god on earth men thinke and do thee call.

*And great authoritie*] The which will appeare in ver. 5. 6. 7. And by it we understand who is Antichrists benefactor: here then we may see what before was obscurely spoken : viz. *He ascended out of the sea*, that is, came forth out of the bottomlesse pit of hell, unto the height of the *Universall* (*haire* : is here more clearly expresse in these words: *The Dragon gave him his power, and his throne, and great authority.* And most plainly by the Apostle : *Whose comming is after the working of Satan with all power, and signes, and lying wonders, with all deceivablenesse of unrighteousnesse, &c.*

2 Thes. 2. 9.

3. *And I saw one of his heads*] The *Kings* edition omits *ειδον* I saw : but the sense and consent of copies requires it. It signifies the weakning and restitution of the Beasts power, of which some say one thing, some another.

It is a weak fiction of the *Glosse* (displeasing also to *Rabera*) viz. that Antichrist should feine himself to be dead, and afterward rise againe in imitation of Christ and by this deceit gaine to himself that admiration here spoken of. But *John* saw not the Beast dead, or as it were dead, but one of his heads wounded as it were unto death, that is, so mortally wounded, as that he was not farre from being dead. But if the words *ὡς ἐσφαγμένον* as it were slain, be understood really of the slaughter and death of the head, as in Chap. 5. 6. the Lamb appeared *ὡς ἐσφαγμένον*, as it were slain, that is, truly slain and dead : yet it no way helps the fiction : for howsoever by the killing of one head, the Beast indeed was hurt, yet not wholly dead. But the former sense is hereby confirmed, that this stroke is twice called a deadly wound : and againe *ἡ πληγή τῆς μαχαίρας*, a wound inflicted by the sword.

Our Interpreters, who understand this *Beast* of the old Romane Empire, do all agree that here is noted some remarkable weakning thereof : but others apply it otherwise.

Some understand the one head of *Julius Cesar* the first Emperour, who being slain, the Empire received a deadly wound : but was healed again by *Augustus*.

Others referre it to the death of *Nero*, in whom the family of *Cesars* ceased : and then the Empire seemed to be near a dissipation, when in a few moneths after were slain three Emperours, viz. *Galba*, *Otho*, and *Vitellius* : yet this wound was healed by *Vespasian*, whom the Common-wealth of Rome (as *Aurelius Victor* reports) being almost spent by the cruelty of tyrants, obtained by a providence for their Emperour after LVI. yeares, that it might not utterly be ruined. But these wounds were before *Johns* time, whereas here he prophesieth of the Beasts wounded afterward.

Others understand it of the scisme of the Romane Monarchie under *Heraclius*, occasioned by *Mahomet* in the East, and the *Pope* in the West, by which division the Romane Empire was so shaken, as it had much ado to subsist : the which wound they conceive was againe healed by *Charles the great*. But we have shewed before, that the Beast or Antichrist doth not here absolutely denote the Romane Empire.

Now whatsoever this be (we may wel referre it till we come to Ch. 17. v. 11.) yet here we must consider, what is meant by the Beasts deadly wound, and what by the

by the healing thereof. Concerning which, although our Interpreters (who interpret the Beast to be Antichrist) doe not precisely agree in every thing: yet hence the Papists have no cause to insult. For the verity of our tenet, viz. that the Pope is Antichrist, may firmly stand, although it be not so easie to define all the particulars of this mystery, (for Histories testifie that the Beasts head hath already been diversly wounded) or know to what mortall wound of Antichrist the holy Ghost here properly points at. Beside the Iesuites are no lesse differently minded about it: Bellarmine approves of the fable touching the feined death and resurrection of Antichrist. This Ribera refutes, and imagineth that not Antichrists head, but a head of one of the ten Kings (a member and fore-runner of Antichrist) was wounded. Alcasar rejecting both, contendeth that Nero being this Head mortally wounded, did live againe in Domitian, I forbear to rehearse more. Three of them we see disagree each from other: And why may not ours also holding to the main dissent in some thing without a manifest note of error?

Brightman a most learned Interpreter, is of opinion, that this wound is to be referred to the sacking of Rome by the Barbarians: of which see Sabellicus. For who doubts but that the seventh head of the Beast was then wounded unto death, when Rome being forsaken of her Emperours (who retired to Bizantium in the East, or to Ravenna in Italie) was overwhelmed under the new government of Popes with that great tempest or irruption of the Gothes, Vandals, and the Hunni, &c. By which the whole West was most miserable afflicted, and Rome well nigh wholly brought to nothing. For within the space of XLII. yeares, it was five times besieged, taken and spoiled by the Barbarians, insomuch as sometime for fourty dayes there was found in the City neither man nor woman. Adolphus King of the Gothes also determined to alter the name thereof, and instead of Rome to call it Gothia. Who would not have thought that then there had been an end of the Popes seat and kingdom in Italie: notwithstanding this wound was healed by little and little, first by Iustinian the Emperour, who sending Belisarius and afterward Narses with an armie, rooted the Gothes out of Italy, restored the Pope to his former place, and enlarged his dignity and power. For when the Constantinopolitane and he of Alexandria affected the Primacie, as thinking that Rome was now wholly brought under, the Emperour gave forth a new constitution, saying, We decree, and will according to the Decrees of the holy Synods, that the most holy Bishop of ancient Rome be the chiefe of all Priestis. Afterward Phocas fully healed the wound, attributing to Boniface III. not onely to be accounted the chief, but Univerfall.

This interpretation of Brightman I should follow, but that he doth too much anticipate the wound and the healing thereof. For he makes the Beast to be wounded before he was fully manifested, for he was not as yet ascended out of the sea into the Chaire of Univerfall pestilence, untill Boniface III. and therefore could not be wounded and healed before his rising.

Leaving therefore the opinions of others, I will here propound two things.

First, there is in this stroke and healing, an *usqueque*, as we observed in the womans flight, namely, how that is first related, which hapned after. For the Beast was not presently wounded and healed so soon as he rose, or was set on his throne, but some while after: Neither did the whole earth then begin to admire and worship the Beast upon his wounding and healing: and when he blasphemed God and made war with the Saints: but immediately, or so soone as he received his throne and power from the Dragon: which indeed evidently proves the anticipation.

Secondly, seeing it is not expessed by whom the mortall wound was inflicted, neither by whom healed, we are therefore to conceive that it was inflicted and againe healed, either by the Dragon, as not being able (as it were) to indure the pride of the Beast: Or else by the Lord, provoked to wrath, but healed again by the second Beast. For the wound of the sword, as it is called, ver. 14. signifies not a wound willingly made, but inflicted by some other. Now it could not be inflicted on the Beast, unless either the Dragon did it (as being more powerfull then he)

Lib 3. de  
P.R.C. 15.  
In Apocal.  
13.

Ennead. 7.  
l. 7 sub fin.

The Authors  
opinion of the  
wound of  
the Beast.



or the Lord. For touching all others his admirers cry out v.4. *Who is able to fight with the beast.*

The capital  
scisme of  
Popes.

If we take it in the former sence, I finde not when the *head of the beast sitting on his throne*, was more grievously wounded then by that deadlie scisme of Popes, wherewith the Papacie was afflicted more then forty yeeres, viz. from the yeere 1378. unto the *Council of Constance*, when almost *Antichrists* kingdom was wholie ruinated by the discords of the Antipopes, occasioned by the *Dragon*.

Chro pag.  
690.

Petrarch.  
Epist. 19.

For when *Clement V.* a *Gascon*, removed the *Romane court* to *Avinion in France*, where it remained *Eightie three yeeres*, *Gregorie XI.* indeed recalled the Papal seat from thence to *Rome*: but beeing dead, the *Romans* chose *Vrbane VI.* for their Pope, whom the *Italians, Germanes, and English* followed, and he sate at *Rome*. On the contrary, the *French and Spaniards* created *Clement VII.* for their Antipope, and he remained at *Avinion*: who being dead the scisme was continued by new *Antipopes*, viz. *Boniface IX.* and *Benedict XIII.* (before called *Petrus de Luna*.) The first approved as Pope by the *Italians*, the latter by the *French*. *Boniface IX.* being dead, *Innocent VII.* succeeded, and after him *Gregory XI.* against whom the said *Benedict XIII.* late *Antipope at Avinion*. This scisme (as *Genebrad* witnesseth) when two and three Popes together strove for the *Popedom* did mightily afflict the *Popish Church* for 40 yeeres together: of which wound also *Franciscus Petrarcha*, who scarcely notwithstanding had seen the beginnings of the wicked scisme thus writeth: *Our two Clements* (saith he) *have in a few yeeres more wasted the Church, then seven of your Gregories will be able to repaire in many ages.*

These things considered, who will deny, but that the *Beasts head* was then deadly wounded. And now who inflicted the same but the *Dragon*, by setting those *Antipopes* full of *Diabolicall pride*, one against the other, to the scorne as it were, of the *Beast and his throne*. But thou wilt demand how this wound was healed? Divers remedies were indeed sought for by many: and sundry plaisters in vaine applied to the sore. Sometimes a reconciliation was laboured after by parties on both sides, betwixt *Gregory XII.* and *Benedict XIII.* and so far forth effected, that *Gregory* promised to lay downe his *Popedom*, if his *Corrivall* would do the like. The which the other assented to: and an oath passed betwixt them: But when they should come to the doing of it, their pride hindered the same: for soon after both of them repented of their promise.

*Qui vellet Cathedra cedere nullus erat.*

Afterward a Council is gathered at *Pise in Hetruria*, Anno 1410. for to heale this deadly wound. but the same availed not: But rather it increased the sore: for as the foresaid *Genebrad* reports, *The scisme was not only not repressed, but made greater*: for the two *Antipopes* being in vaine deposed, a third was chosen, viz. *Petrus Cretenfis*, a *Franciscane*, named *Alexander the fift*. Thus we see the others refusing to resigne, the Council was so far from healing the wound, as that on the contrary it made the *Papacy* before a two headed monster, now to be three-headed. *Alexander the fift*, that proud hypocrite being taken away in the eight moneth of his *Popedom*, *John XXIII.* was placed in his room by the *Italians*: so the *Papacy* remained three-headed, and the wound made greater and greater.

At length therefore the *Dragon* fearing the utter overthrow of the *Beast*, (and the rather because the preaching of *John Husse* in *Bohemia* now added a deadly symptome unto that old wound) prepared a medicine by the *Council of Constance*, Anno 1414. for in the third yeare it was celebrated, it wickedly condemned *John Husse*, and *Jerome of Prage* the two witnesses of the Gospel to be burnt, and displacing the three *Antipopes Gregory, Benedict, and John*, it substituted *Martin V.* and to the deadly wound of the *Beast*, was at length as it were healed by a divine *Aesculapius* or *Chirurgion*, one onely Pope being againe set on the *Romish Chaire*.

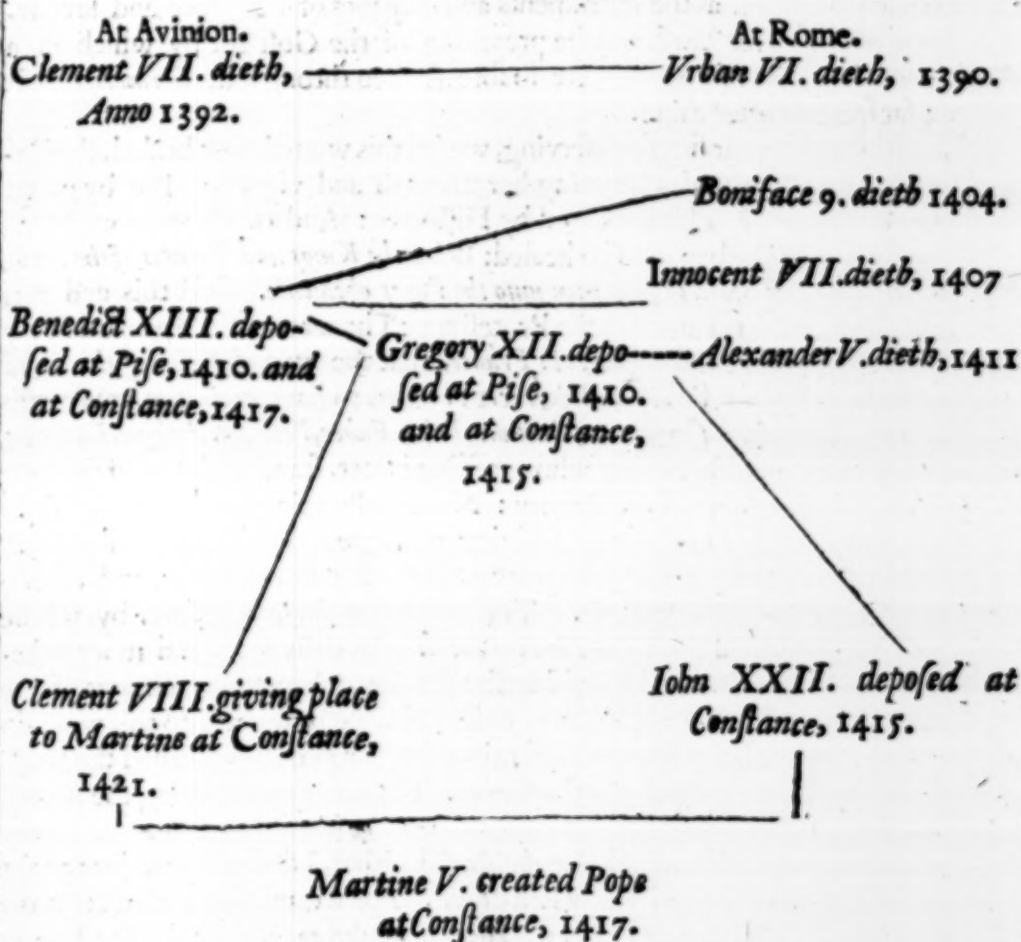
Notwithstanding the ulcer burst forth in divers places, first in *Spaine* and *France*: for *Benedict XIII.* dying, Anno 1424. the Cardinals by his commandment, and authority of King *Alphonfus* created *Egidius Munyos* a Canonist, and

med

med Pope Clement VIII. Afterward in Bohemia, where in the Hussian warres it is wonderfull to consider how much Christian blood was shed for the wound of the Beast: untill at last Pope Martin regaining the favour of Alphonso, Egidius was forced at the commandement of the King to lay down his Popedom: And to the Bohemians the Council of Basil permitted marriage to their Priests, to have the Liturgie in the vulgar tongue, the use of the Cup in the Eucharisti, and some other things (which they called *Compactata*) on this condition that they should acknowledge the *Romane beast* to be head of the Church. Now I suppose there is no man but sees that these things do very well suite with this prophesie touching the deadly wound and healing of the Beast. Notwithstanding I leave it to the judgement of the Reader, for whose sake I here briefly set down a type of the Antipopes during the wound of that scisme.

# ANTIPOPE

*During the schismaticall wound of the Romane Beasts.*





Alphonsus  
his opinion  
touching  
the deadly  
wound of  
the Beast.

But if so be we are to understand the wound and the healing thereof in the latter sence: then I should altogether embrace the opinion of *Alphonsus Mannanus*, a learned Italian Interpreter. One of the Beasts heads (saith he) as it were wounded to death, seemes to me to denote that age of impiety, in which the Gospell began to be preached, and the Popish kingdom opposed through the ministry of the Gospell, and the abomination thereof so manifested, as it is even known to the ignorant themselves, that the Pope who hath on his heads written names of blasphemy, is the Beast, and a most wretched man, who presumes to be esteemed a god. For then the Beast was seen to have received a deadly wound, when those impious doctrines; by which hitherto the Popes kingdom hath remained in its strength, were reprov'd as meere lyes, and Diabolicall deceits, by the free preaching of the Gospell of Christ. Thus far he.

By the mortall wound of the Beast therefore he understands the separation of the Professours of the Gospell from Popery, whence first a deadly disease befell the Papists in Germany, and soon after in the neighbouring Kingdoms of France, Poland, Hungary, and England: Like as the ach of a wound ordinarily is irksome to the parts adjoining. This wound could not be inflicted on this powerfull Beast, but by God himself, who at last taking compassion on Germanie, confounded the deceits of Rome, by raising up Anno 1516. Luther, Melancthon, and other excellent Divines, as the instruments and organes of his grace and favour. The sword wounding the Beast, was the preaching of the Gospell, by which in a short space the props of Popery were so sore shaken throughout Germany, as it was not far from an utter ruine.

Notwithstanding our sins so deserving, we see this wound now healed, the Papacie again prevailing, and reassuming her strength and vigour. But by what medicines or potions? This is cleared by Histories: And as *Alphonsus* well writeth, this deadly stroke began to be healed: When the Kings and Princes of the earth, began through fire and sword to force men unto the Popes obedience. To this end was raised the Smalcaldick war against the Protestants: The wars of the Spaniard in the Low-countries, and the Massacres in France, that the mortall stroke of the Beast might be healed: But the false prophet, ver. 11. seems to have made the true medicine, by his Chyrurgians, *Campegius, Caietane, Polus, Faber, Prierides, Eckius, Latomus, Staphylus*, and the like Physicians, who excelling in art, fraud and sophistrie, have held up the tottering state of the Papacy: Notwithstanding the Council of Trent acted the part of chiefe Physicians, as applying with great skill wonderfull potions for to heal this wound. To these we may adde the Popish Academies, and especially that of the Sorbonnists at Paris. The last are the juggling Iesuites, by whose industrie, boldnesse and craft, the Head of the Beast is daily more and more restored to its former health. And I could wish that the unhappy contentions of the Professours of the Gospell were not as oyle and wine powred into this wound: for I verily believe, that our own dissensions have more strengthened the Beast, then all his own force and policy whatsoever. Thus much concerning the wound, and the healing thereof.

And all the whole earth wondred after the Beast] First, I desire the reader to take notice of the anticipation even now laid down. For we are not to think that the world admired not the Beast till he was wounded and healed again: for the Beast never was without his followers, and people wondering at his throne, and great power: and therefore by way of a parenthesis, the stroke and cure was spoken of before, which came to passe afterward. Now the authority of the Beast, and the belottted stupidity of men to worship him, doth immediately cohere with his seat and great power: for although this be not so plaine in the verse, yet is it clear by the following: For wherefore is the Beast so much wondred at? was it because he was healed? certainly it is a matter of no great admiration that a wound should be cured by a Chyrurgian: and therefore this cure could not be the cause of so great an admiration, as the Glosse imagineth, in applying it to the feined death and resurrection of Antichrist: the which thing even the chiefe of the Iesuites are ashamed of.

The

The Beasts  
Chyrurgians.

The true cause of the worlds wondring, is the *sear* and great power given to the Beast by the Dragon: as we shall see in the following verse: for as the Philosopher saith, admiration begets Philosophie, so here the worlds admiring the Beast, begets Antichristianisme.

Aristot:  
lib. 1.  
Metap.c.2.

At first men admiring the *Keyes*, and pretended *sear* of Peter, together with the majestie of ancient Rome, did easily attribute to the *Romane* bishop primacie of honour, and agreed, that every Church should bring their cases to the Church of Rome, because of her power and principallity. This admiration encreasing by little and little, and turned into superstition, by giving unto the Pope right of Universall jurisdiction, with divine honour, they made him to be the Antichrist. And so much is signified by the phrase *ἠδυνάστην ἐν ὧν τῷ ἰσχυρί*, wondred after the Beast, that is, men being bewitched with the admiration of his power, they worshipped him as god, and subjected themselves by willing reverence under his foet, adoring all his decrees and commandements as divine oracles: for thus the Scripture usually speaks of divine worship: *Walke after the Lord your God*, for Worship God: *All the house of Israel rested after the Lord*, for, persevered in his true worship. So also of the false: *They committed fornication after strange gods*, for, they worshipped idols: *Walk not after strange gods*, for, serve not the idols of the heathens: with many the like places in *Jeremie*: so that not a civill or forced, but a religious and willing subjection is here signified.

Deut. 10.4.  
1 Sam. 7.2  
Judg. 1.17.  
1er. 8.6.9.

Whence first, we see that neither the old *Romane* Empire, nor the *Mahumetane* kingdom is properly this Beast: for they required and forced men to a civill obedience onely. And hence *Alcasars* Glosse is frivolous and fabulous, that persecution being renewed, the nations of their own accord subjected themselves unto the Beast: for no nation but by force of armes subjected its selfe unto the Romanes. Secondly, it appears that the throne which the Dragon gave to the Beast, is not onely a secular Kingdome, but also a sacred Monarchie, and grounded on religion: Thirdly, it is cleare that this Beast is no other then the person whom the Apostle speaks of, *2 Thess. 2.4. Who opposeth and exalteth himselfe above all that is called God, or that is worshipped*: that is, the *Romane* Antichrist, after whom the world hath wondred these thousand years: ascribing unto him these verses of triumph:

By oracles of thine own voyce the world thou govern'st all,  
And worshiply a god on earth men think and do thee call.

And lately dedicated to: PAVLO V. VICE DEO, To Paul the fift being in Gods stead (which letters in Latine doe expressly containe the number of the Beast 666.) THE INVINCIBLE MONARCH OF THE CHRISTIAN COMMON-WEALTH, AND MOST ZEALOUS PRESERVER OF THE PAPAL OMNIPOTENCIE: And againe: *Thou art all in all, and above all, and to thee is given all power in heaven and in earth*: who saith: *My peace I give unto you: my peace I leave with you*. And lastly, who usurps all things unto himselfe, which belong to God and to Christ: *he takes away the sins of the world: rules from sea to sea: is the Lion of the tribe of Judah, the root of David, the Saviour and light of the world, &c.* Thus much touching the admiration.

But now who are these admirers? *ὅλη ἡ γῆ the whole earth* in which we may observe two things: first, that this admiration is Catholike and universall: Secondly, that these CATHOLIKE ADMIRERS, are said to be the earth, that is, all both great and smal, bond and free, given to earthly worship, pomp, wealth, dignity and pleasure, as it follows in ver. 16. And therefore we must take heed not to be taken up with admiration of these admirers, or follow them: but rather mourn in regard of their stupidity and destruction.

4 And they worshipped the Dragon] this declares the former: for whereas before he said, they wondred after the Beast, he now shews it to be the worshipping of the Dragon, and attributing titles of divine majestie and power unto the Beast. Religious admiration (as the Scripture witnesseth) is onely proper to God and



Deut. 6. 13  
Mar. 4. 10  
Psal. 97. 7.  
Phil. 2. 10.  
Psal. 72. 9.

Isa. 40. 18.  
Psal. 113. 7

1. Cor. 10.  
20.

2. Thes. 2. 9

Christ: Thou shalt worship the Lord thy God, and him only shalt thou serve. All the Angels of God adore him. In the name of Jesus every knee shall bow: before him the inhabitants of the deserts shall fall down. But these admirers adore the Dragon and the Beast: and therefore attribute divine worship unto them. And that we may not imagine it to be a civill worship: the words and exclamations of these wondrous are added: *Who is like the beast? Who is able to make warre with him?* as making the Beast equal with God. For by the first they extoll his majesty: and by the latter the divine power of the Beast: In imitation of the Scripture, saying: *To whom will ye liken God? What likeness will ye make to him? Who is like to me saith God?* As therefore the Saints and worshippers of God cry out, *Who is like the Lord our God? O Lord who is like thee?* so the admirers of the Beast cry out, *Who is as the Beast? Who is like him?* And as the Saints cry out to God: *Lord, who shall resist thee? Who shall withstand thy will?* so these idolaters cry out: *Who can fight with him?* So that by these expressions, they liken the Beast to God and Christ: yea if thou well observe it, they make him greater: for these exclamations are absolute negatives: *Who is like thee? Who is able to fight with him?* as if they should say, no man; no not God nor Christ: whereby they openly professe the Beast to be *ἀντίχριστος καὶ ἀντίθεος* adversary to God & Christ, lifting himself above al that is called God: This is one of the clearest argumets proving the Beast to be Antichrist.

But how are they said to worship the Dragon? Not by profession but in works. For they religiously worship Saints and Angels in heaven who are not God: They worship images of wood, stone, and brasle: but all religious worship attributed to the creature, is an honouring, not of God, but of the devill, whatsoever the intention and profession of the worshippers be: according to that of the Apostle, *That which the Gentiles sacrifice, they sacrifice to devils, and not to God.* And yet we know that the Gentiles (as the Indians and Brasilians to this day) did intentionally sacrifice to God. As therefore they that worship Christ, worship God, so they that worship Antichrist, worship the devil, of whom he received his seat and power.

[*And to him was give a mouth speaking great things*] Thus much of the figure, power & worship of the Beast. Now follows the declaration & usurpation of that power received from the Dragon. The which will be the lesse obscure, because in part we have heard formerly the like in chap. 11. The declaration of the power is in this verse: *The usurpation* in the two following. This great power is two fold: 1. to blaspheme: 2. to do. Now this is said to be give to the Beast: But by who? by the Dragon the devil, v. 2. for the coming of Antichrist is after the efficacy of satan. His mouth in figure is like a Lyons v. 2. but speaks like a man who is a blasphemer; for metonymically the mouth is put for boldnes in evil speaking: as a hard mouth is an ill speaking mouth. Great things & blasphemies, is put for great blasphemies: which are rehearsed v. 6. Here observe, that the little horn also Dan. 7. v. 8. 20. hath a mouth speaking great things: whence it is conjectured that by it Antichrist is shadowed out: specially seeing the three following things are also attributed to him: as blasphemies against the highst: warre with the saints: and the time of his rage to be XLII moneths, verl. 25. Historically indeed that horn seemes to be Antiochus the scourge of the Iewes: but Mystically it figured Antichrist. For as Antiochus afflicted the Iewish Church: so doth Antichrist the Christian. Thus we see that the old & this new prophesie excellentlie agree both in phrases & deeds, and illustrate one the other.

*And power was given him to do*] The first part of his power we have heard: now follows the other *ἐξουσία ποιῆσαι* power of doing: The OLD VERSION TO DO OR MAKE: some copies adde *πύλεμον* warre: which seems to be taken from v. 7. The sense is all one, yet it is better to take it absolutely of making, but is not making here put for sacrificing? I wonder our Sophisters have not observed this, that so they might make the beast a sacrificer or masse-priest. But to do here is put for to rage and destroy according to his pleasure. This is given him by the Dragon, (God permitting the same,) yet holding the bridle in the midst of the beasts rage. And that we might not imagine the beasts fury to be absolute, a term is prefixed unto him for the comfort of the godly.

*Fourty two moneths*] his rage shall continue long, but not alwaies. What is meant by these *moneths*, I have shewed on Chap. 11. ver. 2. *The Gentiles shall tread down the holy city XLII. moneths.* The time is the same, because the History both there and here is all one, so that the *treading down of the city by the Gentiles*, is this very rage of the *Beast* here, being to endure *XLII. moneths*, and it will clearly appeare by the *sixt Vision* (treating of the destruction of the *Whore and Beast*) that these *moneths* took their beginning at the *Beasts ascension out of the bottomlesse pit*, and are now for the most part expired.

6 *And he opened his mouth in blasphemie*] The usurpation of his power followeth, both by his *mouth*, in this verse, as also in action, in the following. *He opened his mouth in blasphemie*, that is, he began to blaspheme in a horrible manner. These are the *great things* which were given to the *Beast* to vomit out with open mouth, that is, publicly, and in the very height of pride and malapertnesse. Now what are these? but those great priviledges, the *Romish Beast* boasteth of, as that he is in *Gods stead*, yea a god, and *Christs Vicar on earth*, *Peters successor*, having alone the *Keyes of Heaven*: that he is the invincible *Monarch of the Christian world*, the *Prince of Bishops*, the head and spouse of the *Church*, the *King of Kings*, the *Lord of heaven, earth, and hell*, the alone interpreter of the holy *Scriptures*, chiefe judge of all religion, having all *laws and mysteries* lockt up in his breast, the chiefe decider of the *Catholike faith*, judging all men, but to be judged of none: to whom none may say, though he lead thousands of soules with him into hell, *My Lord the Pope why dost thou so?* to whom is given all power in heaven and in earth: who opens, and no man shuts, shuts & no man opens, who loosing no man binds, and binding no man looseth: forgiving iniquities, taking away the sins of the world: with many other blasphemies which proceed out of his lascivious mouth.

But distinctly or in particular, the bent of his blasphemies are against *God*, his name, his *tabernacle*, and *them that dwell in heaven*.

Now to shew again how he blasphemeth *God and his name*. It is by doing that which the Apostle foretold of *Antichrist*: and which we see the *Pope of Rome* to do even at this day: viz. he opposeth and exalteth himselfe against all that is called *God*, or that is worshipped, so that he as *God* sitteth in the temple of *God*, shewing himself that he is *God*: for he arrogates to himselfe the name and honour of *God*: suffereth his *Clawbacks* to cry out, *Who is like unto the Beast? who is able to make war with him?* he challengeth to himselfe all the rights and works of *God*: that he can create *God*: make some thing of nothing, make the word of *God*: that he cannot erre, that his decrees are of like certainty and authority with the divine *Scriptures*: that it is of necessity to salvation to be subject unto him: that it belongs to him to give the kingdoms of the world, to set up & depose *Kings* as he listeth, &c. All which things if the *Pope* doth, what is left for *God*? Is not this blasphemie against *God & his name*? The *tabernacle of God*, is the *Church* in which *God* dwelleth: this he also blasphemeth: for he falsly affirms himself to be the *Head, Bridegroom, and Lord* thereof: tyrannically oppresseth and infects her, by the poison of wicked doctrine, seduceth and as much as in him lies, thrusteth her into eternall destruction by his lying signes and horrible idolatry.

*Andreas* understands this *Tabernacle* *οικουμένη* *Ιερου* to be the flesh of *Christ*, in which the word *εμψυχον* dwelt with us, *Ioh. 1. 14.* This *tabernacle of God* he also blasphemeth divers waies: for what blasphemie is more horrid against the Son of *God*, then that the *Pope* should boast daily by his *Locusts* to create *Christ* of a piece of bread in the Masse, to sacrifice and to destroy him. What blasphemie more odious against the office of *Christ*, then that the *Pope* boasting himselfe to be the greatest high Priest, proudly should exalt himselfe as above *Christ* the great high Priest? he denies that the alone sacrifice of *Christ* is sufficient for the expiation of the sins of the *Church*, unlesse it be again and againe iterated by his Masse-priests, he denieth that the merits of *Christ* alone suffice to take away sins, & the punishment thereof, unlesse through his indulgences be adde a supply from the treasure of the *Church*, which is the merits of the *Saints*. Other things I passe by.

And



*And them which dwell in heaven*] I see not why we may not understand these heavenly inhabitants, properly of the Angels & blessed souls triumphing with the Lamb in heaven; for against these the Pope also poures forth his blasphemies more waies then one: for will they, nill they, for his own gain sake he obtrudes false honour upon them, makes them gods, and builds temples, altars and images unto them: and by this worship exerciseth a most filthy trade: and the most of them he forceth to succeed in the places of Heathenish idols, and doth weary them as if they were household and tutelar gods, with diverse troublesome and sordid services, setting one over Hogs, another Horses, another Asses: one over this City or Town, another over that, for the preservation thereof, and to prosper Handicrafts, to heale diseases, and drive away calamities: but of them all no one is more unhappy, or put to a greater task then the blessed *Virgin Mary*, unto whom are sent, as unto a sure anchor, all kinde of people, women with child, such as are baren; old and young, boyes and girles, the whole, the sick, Merchants, Fishers, Sailers, Horsekeepers, Horse-riders, &c. There is no favour so great, but is obtained of her: no necessity so pressing which she takes not away, yea she is far more liberall in curing then God himself and to her chiefly they run: She continually is saluted as the *Queen of Heaven*, the *Lady* and onely hope, salvation and Patronesse of men. To her they sing this song of praise

*Tu spes certa miserorum,  
Vere mater orphanorum,  
Tu levamen oppressorum,  
Medicamen infirmorum,  
Omnibus es omnia.*

Thou art the hope of comfortlesse,  
True mother of the fatherlesse,  
A comfort to the poor in thrall,  
The sick a sure salve have thee shall,  
To all things thou art all in all.

*Apul. l. ii.  
Metamor.*

*Papists  
prayers like  
to the Pa-  
gans.*

God and Christ are nothing with the Beast: But *Mary* is *Alpha* and *Omega*, the haven and helper of all men unto salvation, she alone supplies the place of *Isis*, (the *Pagans Queen of heaven*) of *Ceres*, *Venus*, *Proserpina*, &c. And in very deed the Beast seems to be educated in the same schoole and religion of *L. Apuleius* the *Platonick*, who thus prayes to the gods for a *Metamorphosis* or change of an asse into a man: O thou *Queen of heaven*, or thou O sacred *CERES*, the first invenier and teacher of tillage and sowing of seed, who (rejoyced with the finding againe thy daughter) didst take away from men the former pasture of wilde fruit, and shewest in place thereof a more milde and temperate, & now art honoured in the *Eleans fields*: Or thou heavenly *VENUS*, who at the first being of things, coupling the diversity of Sexes by an engendring love, and propagating mankind by a perpetuall issue, art now O Goddesse worshipped in the holy places of *Paphus*: Or thou *DIANA*, sister to *Phoebus*, who (easing the paines of them that are ready to be delivered by thy softning medicines, bringing up so many and great nations) art adored in the *Ephesian temples*: Or thou *PROSERPINA*, who (dreadfull in regard of thy night bowlings, and with thy threeformed countenance restraining all ghostly assaults, ruling in the vaults of the earth, and wandring thorow divers darke and loonly woods) art appeased with many sacrifices: And thou who with thy womanly light shinest over all cities; and with moistning heat dost nourish all living seed: and sometimes by thy revolutions takest the light of the *Sunne* out of our sight: by what name soever, by what rites, or in what manner it be lawfull to call upon thee: O helpe thou now in this my extreame misery, raise up my lost fortune, put an end to my manifold sorrows, and give peace: Let my former troubles suffice: put an end to all my misfortunes: take from me this horrid visage of a brut beast, and restore me to the sight of my acquaintance.

And so in all places where the Beasts kingdom extendeth it self, *Mary* is saluted as *Queen of heaven*, and worshipped and wearied with more sumptuousnesse, cost, devotion and religion, then God or Christ. Is not this to open the mouth in blasphemie against God, against his tabernacle, and the dwellers in heaven? For as *Cassianus* well writeth, When any thing is spoken of God, Christ, or the Saints, otherwise then it is, though in pretence to honour them, yet it is in truth to dishonour them. Of this nature is that

that blasphemous Antidote compounded (by one of those jugglers) of the *Breasts*, and milke of *Mary*, together with the blood of Christ: in these verses.

Hæreo lac inter medians, interque cruorem,  
Inter delicias Vberis & Laterni,  
Et dico (si forte oculos super Vbera tendo)  
Diva Parens Mamma gaudia posco tua.  
Sed dico (si deinde oculos in vulnera verto)  
O Iesu Laterni gaudia malo tui.  
Rem scio, prensabo, si fas erit, ubera dextra,  
Lava prensabo Vulnera si dabitur,  
Lac Matræ miscere Volo cum sanguine nati:  
Non possum Antidoto nobiliore frui, &c.  
O quando lactabor ab ubere, vulnere pascar?  
Deliciisque fruor Mamma latusque tuus? &c.

I musing do stick fast betwixt the milke and dropping blood,  
Betwixt the pleasures of the breast and side that is so good:  
And thus I say when on the breast I think to cast mine eye,  
O holy Mother grant the joy of thy sweet duggs to me.  
But afterwards if I againe upon the wounds look wide,  
O Iesu I would rather have the comforts of thy side.  
This I will do; with my right hand Ile take (if it be fit)  
The breast, and with the left his wounds if granted may be it:  
Thus in the Mothers milke I wil the Son his blood infuse  
Then which a better antidote I cannot surely use.  
O when shall I thy sweet breasts suck, and with thy wounds fed be,  
Enjoy thy duggs, thy wounds, O Christ, even such felicity?

And thus much touching the Beasts blasphemies.

7. And it was given to him to make war with the Saints]. The other usurpation of his power, is not with his mouth, but in worke. This is that power (*μῆτορας*) of doing, that is, of making war with the Saints, and overcoming them XLII. moneths: And it is the same that Daniel spake of the little horne, Chap. 7. vers. 21. And I beheld, and the same horne made warre with the Saints, and prevailed against them. This warre and victory of the Beast over the Saints, is the same over the two witnesses before treated of, Chap. 11. vers. 7. for the former witnesses with their congregations, are these Saints: and however they are said to be two onely, that is, a few in respect of the Locusts: yet they suffice to confirme Gods testimonies: like as in judgement by the testimony of two or three every thing is established. Now what warre that was, and when, appears by what before was spoken. It is not so much a civill, as an Ecclesiasticall war: for the Beast hath two swords: One spirituall, which he draws out against the Saints by bitter calumnies, lies, and accusations of his orators, by anathematisms of Councils, by proscriptions, bulls and decrees of the Romish Court. The other secular, which at the Beasts beck the Kings of the earth are forced to unsheath, to rage by fire and sword against such whom the Beast hath excommunicated: In this sence the Beast is said to overcome: and the Saints vanquished: because (*bellis & bullis*) he persecutes them both by battles and bulls: But the Saints being conquered, overcome: according to that of the Apostle: In all these things we are more then conquerours, through him who loved us. This victory in overcoming the world and the Beast, is the faith of the Saints, against which the Beast shall never prevaile.

The same thing speaks Daniel touching the little horne, and the issue of the war made with the Saints: He prevailed against them (saith he) untill the Ancient of daies came, and judgement was given to the Saints of the most high. And therefore the Beast shall not alwaies prevaile against the Saints, but at length they shall judge the Beast: for his power shall endure no longer then XLII. moneths: which serves for the comfort of the godly, lest fainting under their long-during calamities, they should cast away their hope of victory.

What manner of war the Beast maketh. The two swords of the Beast,

Rev. 8 37.



When the  
war began.

If then enquire after the time of the warre, it began to be made of old, when the Beast first trod down the holy city and tyrannically persecuted all opposers by fire and sword. In speciall, the warre was at the height after the measuring of the temple, which through the great mercy of God was effected in these last times. By this warre the Council of Constance tooke away the two witnesses, John Husse and Jerome of Prague: and was afterward strongly prosecuted against the Saints by the Council of Trent, and yet is to this day.

The uni-  
versal pow-  
er of the  
Beast.

And power was given him over all kinreds and tongues] We have heard the declaration and usurpation of the power. Now he addes the largenesse and greatnesse thereof: for that which in vers. 3. was generally spoken: *The whole earth wondred after the Beast*, is now distributively spoken: *Power is given him over every tribe, and tongue, and nation.* It is therefore an amplification of his power from the largenesse of the territories in subjection to the Beast. His power is universal, so as none, whither high or low in the Christian world, but do either desire, or are forced to submit to the Romish yoke. Behold here again, whither the spirit of God doth not point at the *Catholike State of Rome*, that so Antichrist (Christs adversary) might be known even by the largenesse of his kingdom. For as CHRIST is appointed by the Father to be heire of all things from sea to sea. He it is that hath redeemed us to God by his blood, out of every tribe, and tongue, and people, and nation: so on the contrary, the DRAGON hath given power to the Beast over every tongue, and kinred and nation, &c. Yet lest we should think that Christ was wholly thrust out of his possession by Antichrist: a limitation is annexed.

Psal. 2. 6.  
Psal. 72. 8.  
Hebr. 1. 2.  
Rev. 5. 9.

8. And all that dwell upon the earth shall worship him] He much amplifies the dignity and worship of the Beast, but withall limits the same: He shall be worshipped as God: in vers. 4. it is said in preterperfect tense *εωρονκύνησαν* have worshipped. Here in the future *εωρονκύνησονται* shall worship. So that the Beasts maiestie shall not be for a short time: but shall long endure, untill it be fully manifested. Notwithstanding, the holy Ghost comforts the godly by a twofold restriction: first, in that he calleth the worshippers of the Beast, inhabitants of the earth. And therefore none but earthly men shall worship him: for the Elect are not the inhabitants of the earth: but Citizens of Heaven, in regard that their conversation is there. So that Gods chosen shall not adore the Beast, neither shall their salvation or Christs Kingdom be in jeopardy: but theirs onely who follow the Beast: for they shall all of them be cast with him into the lake, Chap. 19. 20.

Phil. 3. 20.

The other restriction is more expressly set downe, viz. that they onely shall worship the Beast, *Whose names are not written in the Book of life, &c.* that is, who were not elected in Christ unto salvation, but reprobated unto death before the foundations of the world: THEREFORE NO MAN CAN BE SAVED IN THE ANTICHRISTIAN CHURCH: because all who are not written in the Book of life, shall be cast into the lake of fire and brimstone, Chap. 20. 15. Let all therefore who love their salvation forsake the Popish Church.

The Booke  
of life.

The names of the Elect are said to be written in the Book of life, by an usuall metaphor: for we commonly write down the names of such who are deare unto us, that we may continually remember them: so God, having in his eternall counsell elected some to salvation, hath written their names in the Book of life: so saith Christ: *Rejoyce, because your names are written in Heaven.* The metaphor also may be understood of the Sonship of the Elect, so that to be written in the Book of life, shews that they are heires of glory, for we know that such are to inherit, whose names are written in the last will or testament of men.

The Booke of life is Christ: for in him God hath elected us: Therefore it is called the Booke of life of the Lamb, that is, of Christ, because election is made in Christ, hence none shall obtaine eternall salvation, but such who are ingrafted in him through faith: the Lamb also is said to be slain: because election includes the blood and death of Christ for the sins of all true beleivers: for God hath so decreed to save the Elect, as that (Christs satisfaction comming in as a ransom

ransome for their finnes) his justice might stand with his mercy.

*From the foundation of the world*] This may be referred either to the next foregoing word, *slaine*: or else to the words before, *who are not written*. And so *Aretas*, *Ruperius* and some others take it: because of another place, not unlike to this, Cha. 17. 8. *They that dwell on the earth shall wonder at the Beast, whose names are not written in the Booke of life from the foundation of the world.* And *Paul* saith: *that we were chosen in Christ before the foundation of the World.* Notwithstanding, the spirit doth not without cause immediately joine the words *from the foundation of the world* with the *Lamb slaine*: For he would commend unto us the sufficiency and largeness of Christs sacrifice: in as much as the efficacy of his death and passion is extended to the very first beginning of the world, and so unto all the faithfull from *Adam* untill the end thereof: to shew that no man living shall obtaine eternall life, except he be redeemed by the blood of the Lamb.

But how could the Lamb be slaine before he was? *I answer.* It is true he was onely slaine once on the Crosse some sixteen hundred yeares ago, by a reall suffering: yet he is in divers respects said to be slaine before. 1. in Gods eternall preordination, viz. that he should be slaine in the appointed time. 2. by promise, that *the seed of the woman should bruise the Serpents head.* 3. in beliefe of the fathers which was the substance of things hoped for. 4. in the sacrifices of the fathers, which sacramentally were the Lamb himself. 5. and lastly, in his members, as suffering in their sufferings: Thus Christ was slaine in *Abel*: because (saith *Lyra*) *the slaying of innocent Abel was a figure of the Lambs slaughter.*

9. *If any one hath an eare*] Here the *Vision* of the first Beast is shut up with an acclamatory conclusion many times before used in the *Epistles* by which the holy Ghost doth again raise us up to attention, that by the due contemplation of the Beast we might know who is the Antichrist: lest unawares we might be circumvented by his subtiltie.

Here is signified that his impostures shall be so subtile as not easily to be discerned: but as a Wolfe lies hid under a Sheeps skin: so Antichrist under Christs title, shall deceive the world, comming in a mysterie with all deceiveableness of unrighteousnesse, 2 Thes. 2. 10.

10. *He that leadeth into captivity*] By this condemning commination he doth not terrifie, but raise up the godly, lest they should faint, being offended with the cruelty and successe of the Beast. It is true, *he shall lead into captivity*, and destroy the miserable soules of them that worship him: yea, he shall also take away the estates of the Saints, and kill their bodies with the sword: But he shall suffer the like things: for he shall be led into captivity, and slaine with the sword: because he shall be cast into the lake of fire, Rev. 19. 20.

*Here is the patience and the faith of the Saints*] He shews the antidotes by which these great evils may be borne and overcome. *Here* (saith he) *is need of patience*, which faine not under afflictions: *And faith of the Saints*, the which overcomes the world: As also it is a promise of Gods presence. The Beast indeed shall endeavour to break the patience of the Saints, and extinguish their faith: but God will turne it to their good: so as in suffering they shall not be conquered, but their faith tried, being much more pretious then gold.

### The second part of the Chapter.

Touching the Beast rising out of the earth.

11 And I beheld another Beast comming up out of the earth, and he had two hornes like a lamb, and he spake as a dragon.

How the Lamb is slaine from the beginning of the world.

Ephes. 1. 3.

1. Pet. 1.

19. 20.

Gen. 3. 15.

Heb. 11. 1.

Act. 9. 4.



- 12 And he exerciseth all the power of the first Beast before him, and causeth the earth and them which dwell therein, to worship the first Beast, whose deadly wound was healed.
- 13 And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.
- 14 And deceiveth them that dwell on the earth, by the meanes of those miracles which he had power to do in the sight of the Beast, saying to them that dwell on the earth, that they should make an image to the Beast, which had the wound by a sword, and did live.
- 15 And he had power to give life unto the image of the Beast, that the image of the beast should both speake, and cause that as many as would not worship the image of the beast should be killed.
- 16 And he causeth all both small and great, rich and poor, free and bond, to receive a marke in their right hand, or in their foreheads:
- 17 And that no man might buy or sell, save he that had the marke, or the name of the beast, or the number of his name,
- 18 Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.

## THE COMMENTARY.



*And I saw another Beast]* Touching this Beast Interpreters are as diversly minded as of the former. To repeat all their opinions is needlesse.

They who understand the former Beast to be the old *Romane Empire*, take this other to be meant of Antichrist. But such who interpret the former of Antichrist, take this later to be his armour-bearer or gardian.

Now both these in my opinion are not unfitly applied, provided the *Armour-bearer* be not childishly understood of one carrying the shield, but by a *synecdoche* of the whole and primarie order of the Antichristian officers, together with their head: for here Antichrist is represented not as Lord, but as one acting, or putting in execution his full power: as the workes of this Beast do plainly shew.

Gregory applies it to Antichrists preachers, who glorie in their earthly power.

But, saith *Alcasar* (whose new found opinion deserves not to be rehearsed) *They who understand the Sea-beast of Antichrist, are repugnant to themselves, if they also apply this beast of the earth unto him.* But (good sir) if so, then thy companion *Bel-larmine* is no lesse contradictory to himself, who thus writeth: *The same Antichrist is expressed by two Beasts: by one in regard of his kingly power and tyranny, by which he violently forceth the sonnes of men: by the other in regard of his magicall art, by which he subtilly seduceth the.* But herein there is no repugnancy or inconveniency, for it is not unusual in this *Revelation*, that one and the same person have divers formes, & in different respects be represented under sundry types. For so Christ in the first vision, walked amongst the Candlesticks as a man, or the son of man: In the second vision he sate on the throne, as God: The Lamb stood before the throne, as a sacrifice: Again, as a conquerour, he is called a *Lion*: An *Altar*, as the receiver of the blessed soules: *The Angel of the East*, as the sealer of the Elect: In the third Vision, an Angel making perfume, as the Priest of the Church.

So also Antichrist in the said third Vision, is the *Starre fallen from heaven*, as he is an Apostate: *The angel of the bottomlesse pit, Abaddon, Apollyon*, as he is king of the *Locusts*:

Lib 33.  
Moral, cap.  
26.  
Vestigat.  
pag. 693.  
Lib. 3. de  
P. R. c. 15.

It is not in-  
convenient  
that Anti-  
christ be fi-  
gured out  
by a double  
Beast.

*Locusts*: The Beast ascending out of the bottomlesse pit, as the persecutor of the witnesses: Again in this fourth Vision, he is the Sea-beast, as a tyrant and persecutor of the Saints: so also he is the earthly Beast, as an hypocrite and seducer of the inhabitants of the world, Againe in the fifth Vision he is in the same respect a Beast and false prophet, as king and deceiver. Lastly, in the sixth Vision, he is the Beast and Woman riding on the Beast, as a king and Church that beareth sway.

The whole Revelation, I say, represents Antichrist under divers formes, not simply as one person, but as divers, having a twofold life and original out of the sea and earth, a double body, a twofold shape and person, viz. as being a secular and ecclesiasticall person, a tyrant and a false prophet, an Emperour and high Priest. And indeed after this manner the Pope hath shewed himselfe more then once: One while as *Cesar* in his warlike armour: another while as *Pope* with *Peters Key* for his Ensigne: Of which see *Albertus Crantzius Saxon, lib. 8. cap. 26.* Thus therefore Antichrist the high Priest comes forth on the Theatre, first as a *Romane Monarch*: but now laying aside his Imperiall habit, he is represented under the person of a seducer.

Which opinion is confirmed, because this second earthly Beast, hath no figure proper to it self, onely his two hornes, and words are expressed, as proper to this new birth or appearing: in all other things, as it seemeth, being both alike: of which more afterward.

This also confirmeth it, that he exerciseth all the power of the former Beast: now the Dragon gave not the same power to two, but to one Antichrist.

Thirdly, in that he makes the former Beast to be worshipped, from whom if he were different, or another in number, he would rather have taken this honour to himself, seeing he was of the same power and ungodlinesse.

Fourthly, what argument more evident then this, viz. that towards the end of the Chapter both the Beasts close and grow up as it were together in one, so that the Character, name, and number of the name is not said to be of two Beasts, but of one Beast onely.

Lastly as in Chap. 17. The woman sitting on the Beast in a different respect notes one Antichrist with the Beast: so here the earthly Beast making the image of the Sea-beast to be worshipped, doth represent, with the said Sea-beast one and the same Antichrist, and that without any repugnancie.

These things thus observed, the seeming contradiction in the text will easily be reconciled, viz. that this Beast is said to be another, their originall and rise to be different, and that one acteth in the sight of the other, &c. But these and the like things do onely serve to denote under divers types the different nature, disposition and actions of one and the same Antichrist, as by the interpretation it will appear: unto which now we come.

11. And I saw another Beast] BEZA: then I saw: as if it were  $\mu\epsilon\tau\alpha$   $\tau\alpha\upsilon\tau\alpha$  or *after these things*: But I rather take it copulatively: And I saw, for, also I saw; lest we might imagine that this Beast did not ascend till after the XLII. months of the former Beast: for indeed he either ascended with him, or a little while after.

Another] To wit, in shew and rising different from the former, but in substance the same with him: because it is one Antichrist, though appearing under a new person or shape: for now he comes forth on the stage, not as a king or tyrant: but as a seducing Prelate. Therefore henceforward he shall be called a false prophet, misleading all the Inhabitants of the earth by his lying signes and deceiveableness of unrighteousnesse: but that this should be done by one seducer, and that in three yeares and an halfe (as some foolishly imagine) certainly it is most ridiculous.

This Beast therefore denotes the Head with the members, that is, Antichrist with the whole crew of his seducing priests: of whom Gregory in Registro thus writeth



Lib. 4.  
Epist. 38.

teth: *The king of pride is at hand: and that which is not fit to be spoken, an armie of Priests is prepared:* It is true most copies have it, *Exitus Sacerdotum est. preparatus:* The end of Priests is prepared. But the following words shew that it is a deceitfull falsifying of the authours intent: *Because (saith he) the Clergie warre and strive for mastery and advancement, who were appointed to this end, to go before others in humility: which words cannot be referred to the end of Priests, but certainly to their armie and proud war.*

Vnder this Beast therefore is comprehended the high Court of Cardinals, the Catholike authority of Papall Decrees, the sacred power of the Legates a Latere, and fathers of the inquisition: The craftinesse and shamelesse of preaching Monks, especially the deep wickednesse and courtly malapertnesse of the upstart Iesuites: for these hitherto have been the chief architects and inventours of all artificiall fallacies to seduce the world, and principall physicians in healing the deadly wound of the Beast.

Beast] Forasmuch as the Vision expresth nothing touching the forme of this Beast, save onely of his two hornes, & blasphemous words, but afterward is three times termed a false prophet: there are some who think that he had the figure of a man having hornes, or of some Devill who in such a shape (as Jerom reports in the life of Paulus) met one Antonie in a wilderness, and spake to him of Christ. There are some also who think that excepting his hornes and speech, he had all other things common with the Sea-beast. But let us not trouble our selves about his shape. His actions will declare that he was a mishapen monster, or rather one that had a thousand shapes, teaching us that no one figure was sufficient to represent all his severall plots and deceitfull devices.

His rising  
out of the  
earth.

Comming up out of the earth] Brightman wittily interprets this rising out of the earth, of the power which the Beast obtained over earthly kings and people: as if it were *תחיתו מן הארץ* upon the earth. But touching his power the same is spoken of afterward: And the like phrase vers. 1. shews that this comming or rising out of the earth, doth signifie his beginning: for as the former Beast drew its originall out of the Sea: so this out of the earth.

Neither do I dislike Riberas observation: That the rising of this Beast signifies that he was not of a terrible and huge forme, like unto the sea-monster, but such whom we see here on the earth, as a Lamb, or the like: or that he rising as it were but from small beginnings, yet did suddenly draw after him an incredible multitude of men: for they are said to rise out of the dust, who of small beginnings become great.

See Cle-  
mang. de  
corrupto  
ecclesie sta-  
tu. cap. 10.

Therefore it seems more simply to denote the ignoble and earthly rise of the Beast, both in respect of himself and his whole Clergie: for as the beetle is engendred of horse-dung: so for the most part the Popes, Cardinals, Bishops, Prelates and Monkes, all children of the earth, have from a low degree and state been raised up to the hight of worldly glory, being altogether vassals to earthly pleasures and honours.

Lib. 3.  
Chron. pag.  
426.

The order of Cardinals arose out of the earth, and began to be in esteeme about the year 1004. as Baleus shews from Bacandorpins in the life of John XIX. Others say it was after Benedict VIII. anno 1023. or thereabout: which indeed Genebrad in his Cronologie denieth, and contends that Jerom was a Cardinall Priest: but without authority: for it appears the seven Cardinall Deacons distributed to the holy offices, according to the seven divisions of the City Rome (of whom mention first is made in the decrees of Fabian and Sylvester) were far differing as being scarcely Parish Priests: Yea Clemanges affirmeth, that of old time it was their proper charge to carry the dead, and to serve about buriall affaires. Thus of carriers of the dead, they are become the Lords of the Church.

The sects of Canons and Monkes arose one after the other out of the earth: neither is their originall very ancient, as we may see in the History of Hospinian touching the originall of Monkes: As for the Iesuites it is certaine they sprung up even in the memory of our fathers, Anno 1540. out of the dunghill of the Spanish Souldier.

Souldier. As the former *Beast* did not rise at one instant out of the Sea, but by degrees: so this riseth out of the earth not all at one time, but leisurely and as it best stood with Antichrists necessity and profit, and established his kingdom from time to time, by sundry instruments.

*Having two hornes like the Lamb*] This *Beast* in his hornes is likened to the *Lamb* or *Christ*: in his speech to the *Dragon* or the *Devill*: in his power to the former *Beast* or *Antichrist*. Now what is all this but to teach us that *Antichrist* should feine himself to be *Christ*, or *Christs Vicar* (which title *Gregory VII.* that most wicked Sorcerer, did first assume unto himselfe) and by his diabolically doctrine seduce the world. *Hornes* signifie power. The *Lamb* hath seven hornes, Chap. 5. 6. signifying his absolute and perfect power. The *Beast* hath two like unto these: In the similitude I observe his hypocrisie, in that he hath but two his defect of power: he arrogates indeed all the power of the *Lamb* unto himself: But he comes farre short of it, for *Christ* remains infinitely more powerfull then he: The which makes much for the consolation of the godly. Some understand the two hornes of the *Popes* double sword, which is not amisse. For howsoever the *Lamb* never exercised any secular power, but alwaies put it off from him: yet *Antichrist* in pretence of the *Lamb* hath violently taken it unto himself: because the *Lamb* said: Behold here are two swords, it is enough.

*Like a Lamb*] In the Greek it is ὁμοία ἀρνίῳ without an article; for, τὸ ἀρνίον like to the *Lamb*. Hence some doe thinke that these hornes are not likened to the hornes of the *Lamb Christ*, but indefinitely to the hornes of a common *Lamb* or *Sheep*. But it hath been shewed before, that *Christ* is called a *Lamb ἀρνίον* as well without, as with an article, and more examples hereafter follow. Let the antithesis here suffice: And he spake as δράκων as a *Dragon*, where the words of the *Beast* are not likened to a *Dragons* speech indefinitely, as *Ribera* feineth (for *Dragons*, indefinitely taken, do not speak) but to the speech of that *Dragon*, viz. the *Devill*, which in v. 2. Gave his seat to the *Sea-beast*. And yet it is said as δράκων like the *Dragon*, without an article. The likenesse therefore of his hornes to the *Lambs*, signifies not in generall a lam-like hypocrisie, that being a goat he should feine himself a *sheep*: But in particular his *Christian* hypocrisie, who being indeed the *Antichrist*, should yet falsly boast himself to be *Christ* or *Christs Vicar*. To this also we may referre the hypocrisie and fraud of his whole ecclesiasticall fraternity: *Franciscus* they say, that Angelicall Monke, bore in his body the wounds and marks of *Christ*: Thus also the hypocriticall *Jesuites* falsly assuming the *Lambs* name, speciously deceive the world, &c. But let us hear his speech:

*And he spake as the Dragon*] And, for, But. In his hornes there is a feined simplicity of the *Lamb*: But his speech bewrayes his guile: like the asse by braying was discovered, though in the *Lyons* skin: so this *Beast* had not the voyce of a *Lamb*, but of a *Dragon*. Hitherto we read not that the *Dragon* spake; but gave his throne to the former *beast*: as also his mouth, by which the same is governed vers. 5. the which the *Beast* opening, spake great things and blasphemies, vers. 6. The *Beast* therefore speaking like the *Dragon*, uttereth likewise great things and blasphemies by the instinct of the *Dragon*, that is, the *Devill*: for the *Dragon* is the *Devill*, Chap. 12. 9. This is the letter:

Now the speech of the *Beast* is nothing else, but the doctrine he preacheth as if it were the *Lambs*: but in truth it is the *Dragons*. The Apostle calls it a *lye*, because the *Dragon* is a *lyer*, and the father of lies. his coming is after the effectuall working of *Satan*, with all power and signes, and lying wonders, that they might believe a *LYE*, because they received not the love of the truth, that they might be saved. *Antichrists* doctrine therefore is false and blasphemous touching the Scriptures, justification of sinners, of merits and humane satisfactions, of the sacraments; indulgences, jubilees, fasts, forbidding of meats and marriage to Priests: the which the Apostle expressly termes the doctrine of *Devils*: and for this diabolically language the *Beast* here

Extra de  
major. 3  
o id. C.  
unam san-  
ctam.

1 Tim. 4. 3



here, is generally afterward called the *false prophet*, as Chap. 16. 13. and Chap. 19. 20. and Chap. 20. 10.

12. *And he exerciseth all the power of the first Beast before him]* Thus much of his *hornes* and *speech*: his power followeth, and it is the same with the former *Beast*: Because howsoever this *Beast* differs in rising and type, yet really, and in power he is the same Antichrist, all whose power no man but himself shall ever exercise. Now this power was both to *speake great things and blasphemies*, as also to *make war with the Saints*, and lastly, to *command every kindred, and tongue, and nation*: all which this *Beast* also exerciseth.

In that it is said *ἐνώπιον αὐτοῦ* before him] or in his sight, it imports the manner how he exerciseth the same power, because he not onely blasphemeth, makes war and seduceth immediately by himself, but also by the help of his *Legates a latere*, who do all things in his sight, that is, according to the appointment, beck and pleasure of the *Beast*: whatsoever things these do, the *Beast* is said to do. Now what is this, but that for these five hundred yeares and more (as Histories testifie) the *Legates a latere*, or *Cardinals* do all things in Emperours Courts by the authority of the Pope their master, determine Councils, direct the decrees thereof at his beck, and for the establishing of his power: Thus also his Inquisitours and chiefe Apostolicall Notaries, &c. such like agents execute all wicked acts against the Saints according to the wil of the Pope: see *Sextus Decret. l. 5. tit. 2. de Hereticis per totum*.

*And causeth or maketh the earth and them that dwell therein]* Here follow divers effects of his power, which he executeth, partly by himself, and partly by his vassals.

Six effects  
of the beasts  
power.

I  
He causeth  
all to wor-  
ship the  
first Beast.

*He maketh]* This respects his doctrine, that is, he preacheth, commandeth and forceth (*viz.* by his Emissaries and inquisitours) all men to worship the first *Beast*. But thou wilt say how is this *Beast* said to cause the inhabitants of the earth to do that thing now, which they did before, and that of their own accord? The reason hereof is intimated in the following words:

*Whose former wound was healed]* that is, howsoever the *Beasts* authority began not a little to be lessened by that wound: Nevertheless by the unwearied endeavours of this *Beast* (which here the word *causeth* or *doth* signifies) together by his subtilty, eloquence and violence it was effected, that all men remained constant in adoring the *Apostolicall see*. But who are these worshippers?

*The earth and the inhabitants thereof]* Now who, and what these are, see v. 8. We need not to envie this worship of the *Beast*, seeing that not the salvation of the Elect, but only of reprobates shall be in jeopardy thereby. But are all in the Papacy reprobates & damned? God forbid: for even in the midst of Babylon God hath his people, Rev. 18. v. 4. The spirit therefore speaketh this onely of those, who persevere to worship the *Beast*, and do not renounce his blasphemies.

2  
He doth  
great won-  
ders.

13. *And doth great wonders]* Another effect of his power are *Great signes* or *wonders*, by which he shall perswade and induce the inhabitants of the earth to worship the *Beast*. For as the devill is Gods Ape, so is Antichrist, Christs: as God and Christ, therefore confirmed the doctrine of *Moses*, the Prophets and Apostles by many wonders and miracles: so Satan shall establish the *Beasts* great words, and Antichrist his great power by wonderfull signes.

*Signes]* that is, miracles, or workes either really or in appearance surpassing the strength of nature.

Lib 3. de  
P. R. c. 15.

*Grea:]* that is, wonderfull and terrible. These he shall both do himself, as also cause his agents to do the like, as Bellarmine well observes: Not onely Antichrist, saith he, but also his ministers shall do wonders. The same thing Christ foretold us, Mat. 24. vers. 24. There shall arise false Christs, and false prophets, and shall shew great signes and wonders, in so much (as if it were possible) they shall seduce the very elect.

2 Thej. 2. 9.  
What An-  
tichrists  
miracles  
are.

Now what signes they are the Apostle tells us, with all the causes thereof: *Whose coming is after the effectuall working of Satan with all power and signes, and lying wonders, and with all deceivablenesse of unrighteousnesse in them that perish, &c.* The efficient cause is Satans efficacious working: The materiall, the prodigious events

events beyond nature. The *formall*, the deceits and subtilill illusions of the devill, by which the senses of men are bewitched. The *small*, his lies and deceiveablenesse of unrighteousnesse, that the world may be seduced. And indeed in all these causes false miracles differ from the true, which are works truly surpassing the order and strength of nature, and are done by the power of God to the manifesting of his omnipotency and confirmation of doctrine divinely revealed, such the Lord sometimes wrought by the Prophets under the Law: Yet not by all, nor at all times, lest they might have been little regarded, or else that the world should depend upon them.

In the *New Testament* also Christ and his Apostles, with many other of the faithfull wrought great miracles for the confirmation of the Gospel of Christ: But these (as *Augustine* and *Chrysostome* in many places witnesse) ceased in the third age after Christ. And therefore *Anstis* admonisheth, that we are not rashly to beleve miracles, because Christ foretold such things of deceivers, and bids us to beware of them. Whereby we see how soundly the *Jesuites* quit themselves and their Pope from the impostures of Antichristianisme, in glorying of the many signes and wonders that every where are to be seen in the Papacy: Not perceiving in the mean time that in this very thing, they discover Antichrist, seeing the Scriptures do make *great wonders and miracles* to be the proper marks of him.

So that he maketh fire come down] he rehearseth one of the great signes of the Beast: namely, that he makes fire to fall down from heaven in the sight of men.

The Iesuites reckon up three miracles of Antichrist: One is, that he shall feine himself to be dead and rise againe. But in ver. 3. we have shewed how this fable is without all probability. The second, that he shall bring down fire from heaven. The third, that he shall put life into the image of the Beast, and cause it to speak, of this we shall treat on, ver. 15. The second, he shall do by a certaine imitation of *Eli*, who by fire from heaven consumed the sacrifice: and also devoured the Captaines with their fifties, to shew that he was a man of God: To which it is probable the spirit here alludeth: for Antichrist will be accounted a man of God. But it seems rather to allude to that wicked action of Satan, who with fire from heaven consumed the sheep and servants of *Job*. For whatsoever he doth, he shall do by the effectuall working of Satan unto the destruction of men.

Now hence it followeth (saith *Bellarmin*) that the Pope is not Antichrist, for neither any Pope himselfe, or any of his ministers did ever make fire to come down from heaven. The consequence is not good: for it is apparent the species or one great wonder is put for the whole genus. But the species being denied, the genus is not denied. As therefore it will not follow that none of Christs Disciples were true Apostles, because none of them removed mountaines according to the letter of the text: the which notwithstanding Christ promised unto his Disciples (for it was enough that they did other great miracles) so neither doth it follow, that the Pope is not Antichrist, although he hath not according to the letter brought down fire from heaven. For it is enough that many Popes (of which *Bellarmin* boasteth) have been renowned for working great signes and wonders, and that the whole Papacy is full of miracles, to wit, false and lying ones, such as the holy Ghost here and in *2 Thes. 2.* do ascribe to Antichrist: and of which Christ himself forewarned us: beleve them not.

Now the spirit rather attributes this species of wonders unto him, then any other, as respecting the manner of speech then common to the Hebrews: and still is to this day: for the Iews say: If a man cause fire to descend from heaven, for, if any one with a heavenly miracle would prove himself to be a man of God, and deny the Law of Moses, let him be accursed. Because no miracles can verifie false and blasphemous doctrines.

Adde to this, that *Alcasar* the Iesuite, contrary to the common opinion, acknowledgeth that a litterall sence doth not at all agree with the stile of this enigmaticall sentence: which undoubtedly is most true, although he brings in a most idle

How they  
differ from  
true mira-  
cles.

De vera re-  
lig. c. 5. de  
util. cred.  
lib. 6. in  
1 Cor. 2.  
Hom. 6. ca.  
49. in mat.

Antichrists  
miracles  
according  
to the Ie-  
suites.

1 King 13  
38.  
2 King. 1.  
10.

Iob. 1, 16,

Mat. 17.  
20.

Mat. 24.  
24.

Vestigat.  
pag. 701.



How the  
Pope cau-  
seth fire to  
descend  
from hea-  
ven.

glosse, taken not from the Scriptures, but out of the conception of his own braine. Antichrist therefore by an allusion unto the litteral history of the Scripture causeth fire divers waies to descend from heaven.

In the likenesse of fire rushing from heaven the Apostles received the holy Ghost: so Antichrist boasteth, that he by power given him from above, doth confer the grace of the holy Ghost in consecration, confirmation, confession and absolution, to wit, by a great and miraculous working.

In the likenesse of lightning the devill made fire to descend from heaven, and devoured the sheep and servants of Job. And doth not the Pope boast, that he fulminates against Emperours, Kings and Princes by his excommunications? for so Gregory VII. said that the Emperour Henry IV. whom he excommunicated, was *stricken with lightning*. And therefore in excommunicating, the Pope casteth down burning torches or firebrands from on high, that even hence we might understand that it is he, who causeth this dreadfull fire to descend from heaven, by which the sheep and servants of Job are devoured, to wit, by a marvellous wonder.

In that it is added: *In the sight of men*] it signifies, that he gaines authority to himselfe and his deceitfull working, by striking great amazement, feare and delusion in the hearts of men. For he bewitcheth the eyes and mindes of the people; and so terrifies the conscience with his signes and lightnings, as that the simpler sort are held in false devotion, and the more prudent in feare and obedience.

3.  
Seducing by  
his signes.

14. *And deceiveth them that dwell on the earth by those miracles*] Gr. *διὰ τὰ σημεῖα* for the miracles, and it seems to be put for *διὰ τὰ σημεῖα* by, or by means of those miracles, as Chap. 4. 11. & 12. 11. This is the third effect of his power, he drives wretched men from Christ to Antichrist, from the truth to a lie, and from the path of salvation to the way of destruction. For to seduce, is properly to bring out of the right way, and lead into error. It is a metaphor taken from travellers ignorant of the right way: for so Antichrist *seduceth the inhabitants of the earth*] that is, earthly minded men, ignorant of God and of their salvation, to wit, as casting all care of religion upon their spirituall fathers, and hence being bewitched and terrified with the signes and lightnings of the Beast, they devoutly swear obedience unto his lies. For as by true signes, being the seales of true doctrine, the Elect are helped and moved to believe that it is divine. (For God who is true and the authour of miracles, gives no testimony save to the truth :) so the lying miracles of the Beast are the seales of his lying doctrine, which earthly men embrace for true, because of his miracles, thinking that they are divine signes, and so his doctrine also: But thus thinking they are deceived and seduced. What therefore are our workers of miracles but seducers? And in this sence it is truly said *διὰ τὰ σημεῖα*, for, or because of the signes, as being the formall cause of his imposture. Now they work their signes *in the sight of the Beast*] that is, by the Popes authority, because the miracles of these deceivers must of necessity be Canonized by the Pope, that they may be authentick to the faith, that is, to the seducement of men.

4.  
The image  
of the beast.

*Saying to them that dwell on the earth that they should make*] Observe how often the holy Ghost doth reiterate the dwellers on the earth, lest the faithfull should be offended with the multitude and readinesse of them that follow the Beast against Christ. And this is the fourth effect of his power: he commands the inhabitants of the earth to make an Image to the Beast which was wounded by the sword and did live. With which cohereth the first, that he gave life to the Image of the Beast, and also that the Beasts image should speake, and cause, that whosoever would not worship the image of the Beast should be slaine. For these two verses agree together, by which indeed most interpreters amongst the Papists will have the third miracle of the Beast to be described, viz. that he should perswade men to make an Image to Antichrist, and worship him in their temples, to which image he would give life and speech, &c. Whence againe it followeth, saith Bellarmine, that the Pope is not Antichrist, because none of them have made an Image to speake, &c. But first this fable touch-  
ing

Ribera in  
c. 13. 32.

Lib. 3. de  
P. R. c. 15.

ing Antichrists image placed in temples, speaking and to be worshipped, *Alcazar* himselfe refuteth, and expounds it of heathenish idols, which they imagined by an heavenly miracle should receive and give answers; This opinion is far more tollerable, although not agreeable unto the text, which openly speaketh, not of Satans delusions among the Gentiles already past, but of the future impostures of Antichrist sitting in the temple of God. Secondly, (to let passe the fable) do not the images in the Papacy speak? and hath not the Pope caused and commanded them to be worshipped on paine of death?

Such of ours who understand the former *Beast* of the old *Romane Empire*, interpret this *Image of the Beast* sometime wounded, and again healed, of the *Romane Empire* re-established by the Pope. Which they think was done when *Steven II.* and *Leo III.* transferred the decayed Empire of the West on *Charles the Great*, and as it were repaired the same: The which was no more then a certaine image, or rather a shadow of the old *Empire*, comming short both in the majestie, largeness and power thereof. But we have before shewed that the former *Beast* denotes not the *Romane Empire*, but Antichrist. Neither doe the circumstances of the text agree to it. The Pope (say they) made the image of the *Romane Empire*: But the second *Beast* (or the Pope) made not the image of the former, but the inhabitants of the earth did it by the commandement of the *Beast*. That also which is added touching the worshipping of the image, doth little agree. For as much as none of the Germane Emperours commanded either themselves or their Empire to be worshipped on paine of death.

The participle λέγων, saying, referred to that which goes before, makes the sence cleare, to wit, that to the two former waies of power and seducing (being his false doctrine and great miracles) now are added two more, to wit, worshipping of Images, and outward violence. And the spirit doth plainly allude to *Daniels History*, where the King set up a golden image (Hebr. *דָּבָר* Gr. *ἑστία*) whose height was sixty cubits, and breadth six cubits, proclaiming, that all should fall down and worship the golden image: who soever falleth not down and worshippeth, shall the same houre be cast into the midst of the burning fierie furnace. This was that Babylonish idolatry, maintained by a furnace of fire, in imitation whereof Antichrist hath set up a *Golden Image to the Beast*, that is, to his own wicked inventions, commanding that all who will not worship the same, shall be burnt in a furnace of fire. By these two latter waies therefore, far more effectuell then the former, he universally seduceth the earth. But both these waies seem to require a more full exposition.

That they should make an image to the *Beast*] Both *Alcazar* and *Ribera* acknowledge that by an *Enallage* or change of number one image is put for many, though they apply it to a different sence. The holy Ghost calleth the whole Papisticall worship of images, or Antichristian idolatry the image of the *Beast*.

That they should make] to wit, the inhabitants of the earth. In the construction there is no ambiguity. The *Beast* himself maketh not the image, for he being covetous, will not be at the cost: but he saith to them that dwell on the earth, that they should make it, that is, he teacheth and commandeth the nations in the honour of God and of the holy Trinity, to make and set up in all consecrated places and temples the images of Christ crucified, of *Mary* the mother of God, the Queen of heaven, of *Peter* the Prince of Apostles, and of all the Saints in heaven: Images, I say, of wood, stone, brasse, gold and silver: neither may they be set up naked and without attire, but must be adorned and clothed in silke and purple, have waxe-candles and lights set before them, men must humbly and devoutly make requests and prayers unto them, yea and contribute unto their worship yearly revenues for the salvation of soules. This commandement the world (being delighted with Babies, and desirous of a glorious worship to the eye) at length obeyed, sparing no cost: and hence the Papacie doth so much abound with Palaces, temples, consecrate places full of pictures, altars, waxe-candles, lights, purifying vessels, &c. as being a kingdome of images.

*Alcazar refuteth Bel-larmine.*

*Dan. 3. 4. The Babylonish Image.*

*The Image of the beast what it is.*



5.  
He gives  
life to the  
beast, makes  
it to speake  
and to be  
worshipped.

The Beasts  
image ex-  
celleth that  
of Nebu-  
chadnezzar

Dan. 3. 6.

6.  
Impression  
of a Chara-  
cter.  
The differ-  
ence be-  
tween Cha-  
racter and  
Charagma

15. And he had power to give life to the Beast] Gr. καὶ ἰδοὺ αὐτὰ And it was given him to give life, &c. The first effect of his power, he puts life into the Beasts image, makes it to speake, and to be worshipped upon paine of death.

It was given him] by whom? by the Dragon, that is, Satan the inventour and architect of all idolatry, God permitting the same: yea also in his most righteous judgement sending them that dwell on the earth strong delusion that they should beleeve a lie, because they received not the love of the truth, that they might be saved. Now it is very apparent unto all, how in the Papacy the Image is made to live, speake, weep, laugh, and do other actions of the living, through the fraud and devillish cunning of Monkes: And hence followeth that mighty running after this and that Mary, Crucifixes, Peter, &c. Hence are al the pilgrimages, wonders, canonizations, sacrifices for the dead, and vows, in so much as none of the inhabitants of the earth, whether of the simple or wiser sort, but have thought it necessary for the salvation of soules, to offer, bequeath, and give unto this Image whatsoever they possessed. Furthermore the Image of the Beast hath this as proper to it, and above that of the Babylonish: for we read not that Nebuchadnezzar made the same to live or speake: In this great wonderment therefore Antichrists image was to excell the other, that he might more prevalently seduce: otherwise in idolatry and madnesse they are alike, as it followeth.

And to cause that whosoever] Gr. καὶ ποιήσῃ and should make, to wit, the image which speaketh, for the words λαλήσῃ and ποιήσῃ are both governed by the word ἡ εἰκών image: and this is the common reading. But the sence sheweth that not the image, but the Beast caused them that would not worship to be slaine: therefore the Kings Bible seems more rightly to read it καὶ ποιεῖ and causeth, or maketh, that is, the Beast doth it. However it comes all to one purpose, whither the Beast himself, or the Image by the Beast cause all that will not worship to be slaine, the which we plainly see, is taken out of Daniel: Whosoever falleth not down and worshippeth, shall the same houre be cast into the burning fierie furnace.

Thus the Beast besides his doctrine, miracles, and worship of Images, addes outward force, that so whosoever will not submit by the former, may notwithstanding be compelled to worship through feare of punishments. For such a spirituall madnesse possesseth idolaters, that with fire and sword they punish the contempt of their idols: hence Idol-worship is in Gr. called ἰδωλομανία as it were, a mad and befotted worshipping of Idols.

Now let us see whither the like hath not been hitherto practised in the Papacy. This setting up of Images first did rend the East from the West with many tragicall tumults and uproares. And afterward was the utter overthrow thereof, by the Turkes: For Constantine that furious Pope, by sedition thrust Philippicus Emperour of the East, out of his government, because he prohibited the Image of the Beast to be worshipped: also he caused John the Emperours Generall to be slaine at Ravenna. Gregory II. deposed Leo the Emperour, for the same cause, commanding them of Ravenna to put to death Paulus, the Emperours chiefe officer: He also put out the eyes of Peter Governour of Rome, and by that means made himself Lord thereof. Behold the power of the Beasts image, of which if any be desirous to know further, let him read the Book of Martyrs: Or let him go to Rome or Spain, and see whither all men are not constrained to bow the knee, and adore the Image of the Beast. Babels Law is universall: Whosoever will not fall downe and worship the Image: Let him the same houre as an heretick be cast into the fierie furnace.

16. And he causeth all] The sixt effect of his power: he imprints a Marke in the right hand, or in the forehead, with a priviledge to buy and sell. Marke, Gr. χαραγμα not χαρακτήρ Character, as most render it. A Character represents the expresse image of the Archetype or first pattern: as for example, a child being like his father in countenance, is said to be the character of his father: by which analogie, Heb. I. vers. 3. The Son of God is called χαρακτήρ ὑποστάσεως ὁ πατὴρ that

that is, the *Character* (or as it is translated) *the expresse Image of the Fathers person*. But the word *Charagma* here used is of a larger signification, and taken for any signe or marke put upon things, thereby to difference them from others: like sheep or such like cattle have a marke set upon them, as also household stuffe, as vessels, clothes, and other merchandise, that they may be known who is the owner thereof, or what their price and value is: of this use also are the colours, among Souldiers: Thus Princes distinguish their servants by different habits. And so the *Charagma* here properly denotes the *Beasts livery*.

But let us, if you will, call it his *Character*. This he causeth to be imprinted upon all, without any distinction of age or stature, great and little, young and old, of every estate, rich and poore, bond or free, noble, ignoble, Emperours, Kings, Princes, Magistrates, Subjects, none exempted. So then this is a CATHOLICK CHARACTER, and must be received of necessity to salvation: by which as by a solemn marke the *Beast* shall distinguish all the adorers of his power. Now herein he imitates Christ, who in Chap. 7. *Signed all the servants of God with the seale of God*, as by a *Character*, separating them from the world. So the *Beast* by his *Marke* separates all such as are his from Christ the Lord.

*In their right hand or in their foreheads*] The distinction shews, that there is a certaine difference in the *Character*, of which more by and by. But what may this *Marke* be?

*Ribera* feineth that it is the forme of the Dragon, which Antichrist shall command to be worshipped: But because he sees there is no waight in the fiction, therefore he will have it a future *Character*, or some marke, which secretly shall shew that name in which he most glorieth, that is, the name of Christ or the Messias, by which he shall deceive the Jews, many Christians and Sarazens also, to wit *X* or *X--P* wherby *Constantine* in his Ensigne did in short include the name of Christ, in token that he was deliverour of the world, expellour of tyrants, and settler of publike peace, such as Antichrist would also seem to be.

*Bellarmin*, being ashamed of these trifles, saith that it cannot be known what this *Character* is, till Antichrist shall come: in the interim he pleasantly derides our interpreters, as being ignorant of this *Character*, which he willingly refuseth to know, lest he bewray the Pope: But undoubtedly the marke of the *Beast*, should not so often have been used in this prophesie, if it were altogether hid, for then it should be no *Character*. Neither doth it follow, that our Interpreters know not what it is, although some seem to understand thereby the unction of their holy Chrisme; Others the profession of the Romish faith: Others their oath of fidelity to the Pope. For all comes but to one thing, as noting an obligation or bondage to Antichrist.

But put case we were ignorant of the *Character*, will it therefore follow that the Pope is not Antichrist, in whom all other *Markes* of him, doe evidently concur together.

First therefore we are not to imagine that it is a visible marke burnt or imprinted on the forehead or right hand, whatsoever *Alcasar* triffleth touching a military *Character* out of *Vigilius*: for it suites not with this ænigmaticall stile: And therefore *Thomas* saith well, that the *Character* of the *Beast* is a profession of unlawfull worship.

Secondly it appeareth, seeing the *Antichristian Beast* is the *Romish Pope*, clothed with the skin of the *Romane Empire*, and coat of Christ, that the *Character* of the *Beast* is the profession of the *Papisticall worship*: like as we heard before, Christs *Character* was no materiall marke, but a profession of Christian worship. This *Character* of the *Beast* they receive in their foreheads, who onely by profession and obligation to beleeveth all things the Pope beleeveth, acknowledge themselves subject to him, and receive all the Sacraments. But such receive it in the

The *Beast* apishly imitates Christ. What the *Character* of the *beast* is.

What manner of *Character* the *beast* is.

263. Art. 3. ad. 3.



Demonstra-  
Antichrist.  
c. 11. Sect.  
25. 26.  
The Cha-  
racter of  
the Beast  
twofold.

right hand; who either by generall or speciall vowes, whither Clergie-men or others, do oblige themselves strongly to defend the *Romish Sea*.

But in my opinion *Robert Abbot* Bishop of *Salisbury* doth excellently expound this Character, understanding it from the foresaid distinction to be twofold: One common to all, the other proper to them, who *buy and sell*.

To the common Character appertaine (saith he) the things which usually are practised by al Antichristians: as the observation of *fasts & holy dayes* instituted by the Pope: the worshiping of their *bredden god* in the Masse, and of images: *kissing of the Pix, auricular confession*, doing penitentiall rites and other things not commanded of God, but by him, in which things notwithstanding he makes the whole life of a Christian man to consist.

But the peculiar, belongs to those *spirituall Merchants*, buying and selling the Oath, by which being obliged to the Pope, as by a speciall tye, they promise subjection and obedience unto him, and in witnesse whereof they separate and divide themselves from the rest of the Church by certaine rites, vowes, unctions, shavings, garments, and religious institutions by the Beast.

This Character therefore they beare in their forehead, that is, by open profession: as also in their right hand, that is, by oath,—*behold my right hand, and faith*: more peculiarly the whole Clergie, as Bishops, Priests, Monkes, and other religious and anoynted shavelings, promise a blind obedience unto the Pope: in testimony whereof they openly teach and professe, that in their ordination they receive a Character not to be put out, God undoubtedly by his providence so directing the matter, that we thereby might know who are these stigmatized varlets, bearing the Character of the Beast.

The privi-  
ledge of  
Antichrists  
signed ones.

17. And that no man might buy or sell] The priviledge is added, which they onely shall enjoy who have the Character, all others in the meane time being deprived thereof. Onely the marked ones may buy and sell, but others not; which thing whither it be understood either of temporall or spirituall merchandise, i altogether agrees unto the Papacy. For none may spirituallly trade among them, that is, buy, receive or sell the holy wares of *Masses, indulgences, absolutions, dispensations, rites, &c.* but these spirituall hucksters marked with this perpetuall Character, to wit, Bishops, Priests, Monkes, and the like merchants of soules: of whom *Peter* speaketh: *Through covetousnesse shall they with feined words make merchandise of you.* And *Paul*: *they suppose that godlinesse is a gaine or merchandise.*

2 Pet. 2. 3  
2 Tim. 6. 5.

But if we extend it to the common Character: it may also most truely be applied to civill trading: For whosoever acknowledge not the Beast, they are so farre from having freedom and liberty to buy and sell: that on the contrary fire and water is forbidden them, as being hereticks, and so by *Popish edicts* are deprived of all honour, dignity, offices, courts, priviledges, and common rights, but condemned to exile, torture, and horrible punishment.

This Pope *Martin V.* hath most clearly expressed in his Bull annexed to the Council of *Constance*: where he enjoyneth by an oath all such as professe themselves addicted to the *Romane Sea*, whither Emperours, Kings, Princes, Dukes, Marquesses, Earles, Barons, Souldiours, Protestants, Rectors, Counsellours, Presidents, Communities and Universities of Kingdoms, Provinces, Cities, Towns, Castles, Villages and such like territories and places, as also all other who exercise temporall jurisdiction: also all Clergie-men and inquisitors, that they expell all such as hold not the faith and communion of the *Romane Church*, as being scabbed sheep, infecting the flocke of the Lord: nor permitting them to preach, nor to dwell in their dominions, neither to make contracts, bargain or trade with them, or suffer them to enjoy with Christians the comforts of an humane life. Now is not this the very thing here testified by the spirit, that the Beast should do, viz. that all of what estate soever, as receive not his Character might not buy nor sell. Thus we have Pope *Martin* himself to be the best interpreter, and indeed a full practiser of this prophesie, who as a Rat by his own marke declares himself to the world to be that Antichristian Beast.

Save he that hath the Character of the Beast] What meaneth he to say of the Beast and not of the Beasts: but to shew, that they are both one, and represent in a different respect the same Antichrist; as before we declared.

Furthermore he seems to distinguish them that enjoy the privilege of the Beast into three orders: having the Character, or the name, or the number of the name of the Beast: about which some dispute, whether these things be not declaratively coupled together, as three names containing all one thing, seeing that which is here and in the foregoing verse, absolutely said to be the Character: is Chap. 15. 2. and 16. 2. and 19. 20. called the Character of the Beast: And Chap. 14. 11. the Character of the name of the Beast. Of this opinion is Alcasar: But Ribera thinketh that the Character is to be distinguished from the number of the Beast and his name: with whom I rather agree: for it sufficiently appeareth from Cha. 15. v. 2. that the Character is distinct from the number of the Beast: for there it is spoke of such as had gotten the victory over the Beast, and over his image, and over his Character, and over the number of his name. Now thus I distinguish them, that by the Character is understood the more proper Marke, which is set on the Clergie by their speciall vow and oath: By the name and number of the name, the common Character imprinted on all of the Laitie, by their ecclesiasticall obedience unto the Pope. But of the name and number of the Beast we shall speak more by and by.

The proper and more common Character of the beast how they differ.

18. Here is wisdom] Because all those things which he had spoken of the Character, name, and number of the Beasts name, are ænigmaticall and very obscure. Therefore John sets forth the very same by an exclamation here is wisdom, to wit, hid: Or here is need of wisdom to search out the meaning of these three things: because by the understanding of these, all other mysteries of the Beast may easily be understood. Now difficult and dark things cannot be enquired into but by the help of wisdom, the which, as Aristotle saith, is the Prince of Sciences, consisting in understanding and knowledge. And therefore the holy Ghost doth here againe (as in vers. 9.) stir up our attention, lest we with deafe eares and blind eyes passe by, not onely these most hurtfull Beasts with their image, but the Character, name, and number also. For except we be very wary, he will devour us. But we cannot shun him, except we know him: we cannot know him but by wisdom which searcheth into all obscure and dark matters. This is the first part of the exclamation.

But whence shall we attaine this wisdom? by prayer, as James tells us, Ch. 1. 5. If any one lacke wisdom let him aske of God who giveth to all men liberally, and upbraideh not: and it shall be given him, if he aske in faith nothing wavering: For as Sirach saith: All wisdom floweth from God. Now here we want wisdom, and yet it is necessary for the searching into this obscurity. Let us therefore earnestly pray unto God, to teach us what these monsters signifie, what we are to know touching them, and what to shun. But behold we have the wisdom revealed unto us in this very place, in the second part of this exclamation.

Sir. 1. 1.

He that hath understanding let him count the number of the Beast] In the number, saith he, is hid the name of the Beast, his Character, and all other mysteries touching the same. He therefore that will know *ὑποκρίτως* let him count, that is, diligently discusse the number of the Beast: for by his number he may know his name, by his name his Character, by his Character his Image, & by the Image the beast himself. But that he may know it, saith he, *ἐξῆρα νῦν* let him have, or set to his minde, that is, he must with great skill count or reckon up this number, shewing that with earnest prayer to God, there is need of great study and paines-taking to comprehend the knowledge of the mysterie. But wherefore will he have us so carefully to minde the number? Or why hath the Spirit hid the rest in the number of the Beast? he would unfold all other things by the number, because (saith he) it is the number of a man] that is, a man by much diligence may search it out: so this clause is understood of most, as a reason taken from the possibility of the thing, according

What the number of the beast is.



ding as we also observed it in the *analysis*. Neither do I altogether dislike *Riberus* exposition, that it is a reason taken fro that which is proper to man: *because* (saith he) *to reckon is proper onely to man endued with understanding*. And thus *number* should be put for to *nüber*, for it is not said *ο αριθμος* The number, with an article, but indefinitely *αριθμος ανθρωπος εστι* it is a number of a man: as if he should say: for this cause the spirit hath hid the knowledge of this whole mystery in the number of the Beast, that men (who excel bruit Beasts in knowledge and in the art of reckoning, and weary themselves in casting up infinite accounts of other kindes) should also diligently exercise themselves in searching out the number of the beast, for that being once known all the rest will easily be discerned. Behold how familiarly the Holy Ghost descends to our capacity, thereby leading us to an infallible knowledge of the Beast and his mysteries.

And his number is six hundred sixty six] In the Greek the number of the Beast is set out in three numerall letters  $\chi \xi \varsigma$ . But here againe is need of wisdom to gesse what is meant by these three letters.

Whether  
the time of  
Antichrists  
rising be  
here noted.  
Lib. 3. de  
actis Ponti.  
Rom. sub.  
mucium.

The reading is twofold, the which we are well to take notice of, because it much serves to know the sence: *Montanus* and all *Latine* copies expresse it not in three numerall letters, but in full words *εξακιστοι, εξηκοντα εχ* six hundred sixty six. Hence some thinke that *John* expresseth not the numerall name of Antichrist, but the number of yeares after which he should be revealed: viz. after 666. yeares: of this opinion is *Balaus*: *Bullinger* and others: But many things seem to make against the same.

First, the beginning of the yeares would not accord, for if we reckon from the time of Christs birth, there will be, not 666. yeares, but onely 606. till Antichrist did rise: if from the time of the Vision (as it seems it must be done) then there will be onely 510. yeares: If with *Balaus* sixty yeares before Christ, or at the Consulship of *Cicero* when *Judea* was reduced by *Pompey* into a Province under the *Romane* Empire, there can no sufficient reason be alleaged for such an anticipation.

Secondly, by this means the wisdom which *John* hence promisseth could not be attained by the number of the Beast: for he teacheth that by the number the name, by the name the Character, & so the rest might be searched into: which indeed may be gathered from the numerall letters, but not by the words themselves of the number.

Adde to this, that vers. 17. and Chap. 15. vers. 2. *John* calls it expressly the number of the name of the Beast, but not the number of the Beasts rising. Therefore it is not a number of time but name.

The numerall  
letters  
shew the  
name of the  
beast.

This makes me rather assent to them who judge that by this number Antichrists name is opened, of which opinion are not onely the most of our Interpreters, but also the ancient Writer *Irenaeus* lib. 5. cap. penult. Yea all Popish writers of these times, *Alcasar* excepted, who here imagineth altogether strange & absurd things.

Now the ground of this our opinion is twofold: First, that all other Greek copies expresse this number not in full words, but in three Greek numerall letters  $\chi \xi \varsigma$  whereof  $\chi$  according to the Grecians is 600.  $\xi$  60. and  $\varsigma$  is six. But with a marke above it is faulty, as most Greek copies have it, through the unskilfulnesse of the Printers. For  $\varsigma'$  thus marked, makes not 6. but 90. Some Ancient writers notwithstanding have thought that for the middle letter  $\xi$ :  $\rho$  was to be written, so making the same to be  $\chi \rho \varsigma$  by which Characters the Greeks have abbreviated the name of Christ, because they thought that by this signe Antichrist should vaunt himselfe both to Christians and Iewes to be the Christ, and then the number should not be 666. but 706. because  $\rho$  with the Greeks doth not denote 60. but 100. the which number indeed might also not unfitly agree with Antichrists rising, in case the number here did respect the same: for by taking of 96. from 706. (for so many yeares were expired before this Revelation was given) there remaine 610. yeares, at what time late at Rome Boniface

niface

face IV. the Successour of the first Antichrist, who therefore it seems is not considered in the number, because he was taken away in the first yeare of his tyranny, viz. Anno 606.

But the things before spoken make against this: neither have any Greek copies to this day  $\chi\epsilon\varsigma$  But all have it either in full words *six hundred sixty six*, or in the three Characters  $\chi\epsilon\varsigma$  Which number and numerall letters *Irenaeus* testifieth, were put in all the old most approved and ancient writings, whereupon he doth mightily inveigh against such as rashly changed this middle letter: lib. 5. cap. 15,

*Irenaeus reproveth the alterers of the letter.*

The other ground is because Chap. 15. ver. 2. this number here, is directly said to be of the name of the Beast. And therefore Antichrists name consists of numerall letters, making up the number 666.

But the greatest doubt about it is, whither these numerall letters be Greek or Hebrew? It is very certain that *John* wrote the Revelation in Greek: howsoever there are some (whose conjectures are not to be slighted) who maintain that this prophesie was dictated to *John* by the Angell not in the Greek but Hebrew tongue, as being *Johns* native language, and best known unto him, the which afterward he turned into Greek, because of the Grecian Churches unto whom he wrote. Now this in the first place seems to be so, in regard of the stile which abounds with Hebraismes, as in many places we have observed. Secondly, considering the Hebrew words which are oftentimes inserted, or left out, as *Abaddon*, *Harmageddon*, *Gog*, *Magog*, &c. Also by an often expression of a sevenfold number, which is proper to the Hebrewes. Thus also the words of Christ, *Saul, Saul, why persecutest thou me?* howbeit, they are written in Greek, yet undoubtedly were at first spoken by Christ, either in the Hebrew or Syriack tongue. But whether this be so or no, the number of the name, or numerall name of the Beast, seems long ago to have been discovered by the prudent search of the godly.

*Whither we are to understand Greek or Hebrew letters. Fox in Apoc. p. 458.*

Let us take it for granted that the Revelation was written in Greek, and that we are to reckon with Greek numerall Characters: as *Irenaeus* also a most ancient writer affirmeth. Now it is knowne that the Grecians in their accounts used the letters of the Alphabet, distinguishing them into three ranks: of which the first consists of *units* from  $\alpha$  unto  $\iota$ : the note  $\varsigma$  being inserted for seven: The other ranck is of *Decades* or *Tens* from  $\kappa$  with a mark upon it, which is 10. unto  $\rho$  which is put for an 100.  $\sigma$  with a mark being here also brought in for 90. The third is of *centenaries* or *hundreds* from  $\tau$  unto  $\omega$  which signifies 800. unto which they adde  $\pi$  for 900. Their thousands they denote by the foresaid *units* with a little straight line under them, viz. from  $\alpha$ ,  $\beta$ , &c. unto  $\iota$ . Now if we count the numerall Characters according to the word  $\lambda\alpha\tau\acute{\iota}\nu\varsigma$  (*Latinos*) we shall precisely finde the number of the Beasts name 666. after this manner.

*Act. 9. 4.*

$\lambda$  30.  $\alpha$  1.  $\tau$  300.  $\iota$  10.  $\nu$  50.  $\varsigma$  70.  $\omega$  200. (666.)

This numerall name of the Beast is not of my invention, neither was it of late thought upon by our Interpreters: But *Irenaeus* a most ancient writer 1400. yeeres ago by a divine insight found out and discovered the same unto us, as being very agreeable unto this mystery: his words are these; The name  $\lambda\alpha\tau\acute{\iota}\nu\varsigma$  (*Latinos*) contains the number *six hundred sixty six*; and it is very likely, because the truest kingdom hath this name. For they are *Latines*, that now reigne: but in this we will not glory. Now who possibly can be marked out unto us by this name, except the *Latine* or *Romane* high Priest? for he long ago hath possessed the kingdom of the *Latines*, and Rome the seat of the *Latine* kingdom. His Church the Grecians call the *Latine Church*, and indeed it is altogether *Latine*: for their *Letanies*, *Masses*, *Prayers*, *Exorcismes*, *Indulgences*, to be short their whole service is in *Latine*, inso-much as with them it is unlawfull to performe the same in any other language but the *Latine*. Wherefore undoubtedly this is that numerall name of the Beast, which

*The Popes Latine Church.*



here the holy Ghost bids us number after the computation of the Greekes.

But if the Spirit would have us to count the same not in Greeke, but rather in Hebrew Characters, we are again by the like name led as by the hand unto the *Pope of Rome*: for as *John Fox* (a most diligent searcher into this mysterie) hath found out, the Latine name *Romanus* expressed in the Hebrew letters *רומן* doth represent the number of the Beast 666. after this manner,

ו י נ ע מ ך  
 300. 6. 50. 70. 40. 200.

In this nothing is forced or obscure: for who, these many ages hath been this *Romanus*, that is, Lord and head of *Rome*, but the LATINE MONARCH possessing the kingdom and the royall Metropolis of the LATINES, viz. the *Pope of Rome*? of which thing if any be ignorant or doubt, let them read the history of *Carolus Sigonius* (who either by entreaty or for lucre sake was hired to set forth the affaires of the *Romish Popes*) touching the kingdome of *Italy*, after the *Lombards* and *Gracians* were expelled out of *Italy*, in his third and fourth booke unto the end. Certainly, it is not without the singular counsell of God, and intention of the spirit, that both the Hebrew and Greek reckoning should aime at one and the same thing, and point out by the finger as it were him onely, who is (LATINUS and ROMANUS) the *Latine and Romane Monarch*. Him therefore we cannot but confidently judge to be the *Antichrist*, for as much as in him all the marks of Antichrist do evidently concur and agree together.

Neither are we the first who have held this opinion: but many in the ages before us, and indeed in the midst of grosse darknesse have observed and constantly affirmed the *Papacy* to be *Antichrists kingdom*, and the *Pope Antichrist*.

*Gregory* surnamed the Great: perceiving that Antichrist was at hand, brake forth into these words a thousand yeeres agoe. *The king of pride is neare, and that which is not lawfull to be uttered, an army of PRIESTS is prepared for him, because the CLERGIE who should goe before others in humility, fight or strive for mastery.* *Gregory* therefore foresaw that Antichrist should be a *King of Priests*, that is, some Bishop or Pope, who should call himself or desire to be called UNIVERSALL: prophetically as it were pointing at *Boniface the third*, Successor of *Sabianus*, who manifested himself to be the *Antichrist* by arrogating the wicked, foolish, idle, perverse, proud, vaine-glorious (for by these *Epithites* it is there set forth) title of *Universall Bishop*.

*Arnulphus* Bishop of *Orleans* spake these words 600. yeeres agoe in the *Rhemish Council*: *What thinke ye him to be, who sits in his lofty throne, glittering in purple, and embroydered garments? Verily if he be destitute of Charity, and onely puffed and lifted up by knowledge, he is the ANTICHRIST.*

*Bernardus Clarevallensis* an Abbot above 464. yeeres agoe, wrote such invectives against the luxuriousnesse of the Pope, Bishops and Clergie of his time, that if any man now did the like he should be accounted as an Arch-heretick.

Anno 1240. a Council of the Princes and Bishops of *Germany* was held at *Ratisbon*: where *Eberhardus* Archbishop of *Salisbury* spake these words: *We feele (saith he) except we be blinde, under the title of the highest Priest a most cruell wolf clothed in the skin of a Pastor. The Romane Popes warre against all Christians, and being become great by their bold attempts, deceits and sowing wars, they kill the sheep, &c.* *Hildebrand* 170. yeeres agoe and more, first laid the foundation of ANTICHRISTS Empire: he first began this wicked warre, which is continued to this day by his Successors.

And a little after, *Babylons* highest Priests desire to reigne alone: cannot endure to have an equall: beleeve me who am taught by experience they will not cease, untill having brought under the Emperour, and loosed the honour of the *Romane Empire*, oppressed true Pastours, they by this way extinguish all things, tread all things under their feet, and sit in the temple of God, and are lift up above all that is worshipped: He that is servant of servants, desires as if he were God, to be Lord of Lords. This wretched man daily meditates how to set up an Empire proper to himselfe, he alters the lawes, establisheth his owne

*Carol. Sigo  
de regno  
Ital.*

*The Pope  
long agoe  
called An-  
tichrist.  
Lib. Regist.  
Epist. 8.  
Lib. 6.  
Epist. 30.*

*sinfull*

fulfull devices, robs, spoiles, and defraudeth every one: him they usually call the ANTI-CHRIST, in whose forehead is written: I am god, I cannot erre: he I say, sits in the temple of God ruling far and near, &c. These things he: See Aventinus lib. 7. annal. fol. 685.

About those times lived the Abbat Joachim Calaber, who affirmed that the Pope was Antichrist, and illustrates the Revelation with prophetical pictures, and short expositions in the Italian tongue.

My Anonymus in his Booke written 260 yeers agoe, doth many times in expresse words call the Pope of Rome Antichrist.

Page 78. The first Angel, saith he, whosoever he were, did first of all declare the Pope of Rome to be Antichrist. And a little after: It came to passe by great boldnesse, that every one durst declare the Pope, who is called Apostolicall, to be apostaticall and Antichrist.

Page 108. No man except he become a spirituall temple of the holy Ghost in evangelicall conversation and doctrine, hath received grace, to interpret the mysteries of Christ and Antichrist his adversary: or to understand that that great Prelate the Pope of Rome should be the great Antichrist.

And page 115. In Pope Urban VI. all the mysteries of Antichrist are fulfilled.

And page 117. Antichrist is a Libard spotted with divers heresies, also because he saith he is Christs Vicar on earth, although he oppose Christs Law more then any: and so is an adulterate mongrell, as being Apostolicall in name, but apostaticall in deed: Like as a Libard and a Lion comming together engender an adulterate Leopard.

Page 119. he saith, that the worshippers of the Beast worship the Diuell in the Pope. And againe: That the Pope hath it from the Dragon, that he is a sacrilegious and tyrannicall person, wasting on himselfe and his creatures the goods of the poore, and despoiling men for his filthy dung sake. And whereas he is the greatest hypocrite, and calleth himself Apostolicall; yet he despiseth Apostolicall conversation above all men living.

Ibidem. Who was able to fight with the Beast, or resist his will, in regard of his twofold supreme power, viz. Imperiall and Priestly, which he pretendeth to have over the Church Militant.

And page 120. It appeareth therefore, when the Pope sitting in the Temple of God, extols himselfe above all that is called God, or is worshipped, that he boasteth as if he were God: and so consequently bewrayes himselfe to be that son of perdition, who commonly is called Antichrist. With many like places.

Franciscus Petrarcha a most eloquent Philologer of Italy in his time, wrote such things Anno 1370. against the Pontificall sea, as almost Luther never spake worse.

In his 15. Epistle lamenting the oppression of the Catholick Church: That worthy Court, saith he, of Iesus Christ, that excellent Tower of divine worship, is now at length because of our sins, being destitute of divine helpe, become a den of cruell thieves.

And of the Popes tyranny; I see indeed, saith he, as far off, but not being able to hinder it, I refuse to see nigh at hand: It is a cruell and infamous guile, by which this ecclesiasticall Dionysius vexeth and spoileth our Syracusas.

And Epistle 16. I speak not what I have heard, but seen: I know it by experience, that there is no charity there, no faith, no piety, no reverence, or feare of God, nothing that is holy, just, equall, laudable, or humane: as for love, shamesfastnesse and purity it is banished thence. Touching the truth indeed I am silent: for what place is it where all things are so full of lies: The aire, earth, houses, townes, streets, courts-yards, porches, halls, beds, roofes of houses, clefts of walls, the secret and close roomes of houses and temples, the seats of Judges and Popes, yea in the last place the very mouthes of men, their becks, gestures, voices and countenance.

And Epistle 19. Behold now thou touchest with thy hands, and seest with thine eyes, what that last Babylon is: viz. angry, raging, dishonest and terrible: To which neither that Egyptian Babylon the worke of Cambyses, nor the more ancient & royall Assyrian Babylon built by Semiramis, is equall, &c. Behold thou seest a people no: onely adversary to Christ, but that which is worse, under Christs Ensigne, rebelling against him, and fight-



The Pa-  
pists cru-  
cifie Christ

ing for Satan, &c. For what else I pray you is daily practised by Christs enemies, and the pharisees of our age? doe they not buy and sell, and make merchandise of Christ himselfe? whose name notwithstanding they seem day and night to extoll with most high prayes; whom they cloath with purple and gold; whom they load with pretious stones, salute and worship: him I say they put to sale and make merchandise of here on earth, and as if his eyes were covered and saw not, they crown with the bryars of wicked treasures, defile him with the spittle of a most impure mouth, and inveigh against him with viperous hissings, strike him with the dart of venomous actions, & what in them lies, doe again and again deridingly drag him, as naked, poore, and scourged on mount Calvary, and wickedly consent to naile him to the crosse. And O shame! O griefe! O indignity! even such the Romanists are at this day, as it is reported. Whereupon one merrily made these pithy verses:

*Roma tibi fuerant servi domini dominorum:*

*Servorum servi nunc tibi sum domini.*

Once Lords of Lords O Rome thy servants were,

But servants now of servants thy Lords are.

Petrarcha goes on Epist. 20. touching the Pontificall Babylon: In the kingdom of covetousnesse nothing is counted as lost, so that money be safe: there the hope of life to come is but a vaine fable, and what is spoken of hell is all fabulous: The resurrection also of the flesh, the end of the world, & Christs coming to judgement are esteemed as fopperies, &c. O Babylon the worst of things, situated on the fierce banks of the river Rhone, thou famous or rather infamous whore committing fornication with the kings of the earth, in very deed thou art the same whom the holy Evangelist saw in the spirit: Thou art (I say) the same and no other, sitting upon many waters, &c. The woman clothed with purple and scarlet, and glittering with gold, pearles, and precious stones, having a golden cup in thy hand full of the abomination and filthinesse of thy fornication. Babylon knowest thou thy selfe? Certainly that which followeth onely agrees to thee, and not to any other: BABYLON THE MOTHER OF FORNICATIONS AND ABOMINATIONS OF THE EARTH. Hear the rest: And I saw a woman drunken with the blood of the Saints, and the blood of the Martyrs of Iesus. Why art thou silent? Either shew some other that is drunken with this blood: or else if thou canst, deny that thou art not this drunken woman.

And Epist. 21. against the Popes, the Princes of darknesse: Let the gods and goddesses: nay rather the God of gods destroy them all both living and dead with their treasures and wicked works, who being fattened with the blood of the heavenly Lamb, doe spurne and rebell, &c. But why, or to what end? that we may see the good overwhelmed, the wicked rayssed up, Eagles to creep, and Asses to stie: to see Foxes on chariots, Kites on towers, Doves on the dunghill, Wolves at liberty, Lambs in fetters; to be short, Christ banished, ANTICHRIST to be Lord, and Beelzebub judge, &c. These things wrote Petrarcha, and more also.

The Pope  
Antichrist.

Besides more then 230. yeeres agoe, lived Michael Cefenas chiefe of the Minorite Friars: who openly accused the Pope to be ANICHRIST: and called the Romish Sea, the Babylonish harlot drunken with the blood of the Saints.

But

But for brevity sake I refer the Christian reader unto the *Catalogue of witnesses of the truth*: where it is most clearly proved, by innumerable witnesses of Christ, before *Luther* was borne, that the *Pope of Rome* was *Antichrist*.

Catal. testim.  
um verit.  
Tom. 2. p.  
79.

Now let us consider the *wisdom* that is in the *number of the Beast*: of which *John* cries out: *Here is wisdom*. From the number laid down 666. he closely bids us to search out all the other mysteries: for here we have the name of the Beast *Latinos, Romanus*. This name both the Greek and Hebrew number doth declare. By the name also we have the *Character*: for all that will buy and sell must profess the *Latine service*, or *Romane faith*, and be sworn vassals of the *Romish Church*. By the said name and Character is manifested the *Image of the Beast* that all were to adore, viz. that *mad worship* of stocks and stones, by which every one is constrained at the sound of the Cornet, Flute, Harpe, Sackbut, Psaltery, Organ, Dulcimer, and all kinds of Musick to adore the image or idol that is nearest to him. Lastly, by the name, Character and image of the Beast appeareth what was both the *Land* and *Sea-Beast* exercising the same power, and occasioning all the evils which hitherto have been spoken of.

But what is the reason, that the spirit doth not more clearly expresse this name? Why doth he not openly say, *the name of the Beast shall be the Latine or Romane chiefe Priest*? It might also be demanded, why he doth not plainly say that *the Beast is Antichrist*? Touching this we are to know that typicall oracles of future things, are not wont to be plainly set down till they be fulfilled. Now it pleased the spirit thus to manifest these mysteries even by darke expressions, that the faithfull hereby might be stirred up to diligent searching after them, and lest that hence disturbances should be occasioned before the time, and the Church endangered. The Apostle, *2. Thes. 2.* might have said more openly, *that the son of perdition should sit in the Church of Rome*: and that *παράχρον* that did let, was the power of the *Romane Empire*, the which in the appointed time should be weakened and assaulted with the citie it selfe by the *Romish Pope*. But it was usefull to the Church to speak more closely of the *mystery of iniquity* as then secret. And if *John* had openly written that the *Pope of Rome* should be *Antichrist*, &c. Certainly either the Popes themselves would have laboured long ago, to take away this Revelation out of the sight and memory of men, that they might not be bewrayed. Or else the *mystery of iniquity* which was a growing, should never have broken forth, because the *Romane Emperours* would soon have cast down the Popes out of their seat, lest they should be forced to kisse their feet, and try by experience their great tyranny: Now thus the counsell of God (a thing impossible to be done) should have been hindered, and this prophesie never fulfilled.

Why the  
holy Ghost  
doth not  
expresse the  
Pope of  
Rome. See  
the notes  
on vers. 1.

But *Bellarmin* disputes much against these things, *Lib. 3. de P. R. cap. 10.*

I. He saith that *Irenaeus* onely applieth the name *Latinos* probably to *Antichrist*: but that to him the name *παράχρον* seems more probable, which signifies the *Summe*.

Bellarmin  
subtilties  
answered.

I answer; That which to *Irenaeus* seemed onely probable, is unto us most certaine, both by history and experience. The things we see, *Irenaeus* indeed was ignorant of, and saw them not: but undoubtedly had he lived to see the state of the *Romish Church* as now it is, he would have judged as we now doe. Yea it is not without admiration, that *Irenaeus* did even then suspect and feare that *Antichrist* should sit at *Rome*. Perhaps the arrogancy of *Victor* might occasion the same, who was not ashamed to excommunicate all the Churches of *Asia* for a difference about *Easter*: certainly he mightily blamed him for it. It is true indeed he did not affirme the thing as certaine touching the name of *Antichrist*, because he either could not, as wanting sufficient arguments, which now we have, or else he durst not, because of the scandall and danger that thence might befall the Christians by the *Romanes*: notwithstanding his words there added are not without a propheticall mystery, though perhaps few have observed them: BUT IN THIS WE WILL NOT GLORY: What is this but to shew that that name of the Beast,

Euseb. lib. 8  
hist. c. 24.



should be the greatest infamie of the Church of Rome: as if he should say: in this we have no great cause of boasting, but rather of shame. I beseech the prudent reader well to weigh this feare of *Irenaeus*.

II. He saith, that the *Latines* possesse not now that most potent kingdome, which they held in the times of *Irenaeus*.

I answer: It sufficeth that the Pope hath a long time held under him the kingdome and seat of the Romanes in *Italie*: the rest of the Christian world also being subject to his power and beck.

III. He saith that *Latinus* is not written with *ei*; but simply with an *i*.

I answer: This cavill is too childish, for who is ignorant that the Ancients were wont to write their *longum* by *ei*, as *quis* for *quis*, so *quibus*, *primus*, *captivus*, usuall to *Plinius*: And thus the Englishmen to this day pronounce the *i* as if it were *ei*.

IV. He saith, that the word *Latinus* is not the proper name of any Pope: And that onely one was called *Romanus*; who lived no more then foure moneths: and therefore could not be the Antichrist.

I answer: It is a frivolous evasion: for it appeareth that the spirit speaks not of a personall but nationall name and profession: for he will have the *numeral* name to be the *marke*, whereby it might be known where Antichrist should reign: as it shall further appeare on Chap. 17. 18. to wit in *Italie* at *Rome*. Now personall names are common to many: Therefore the holy Ghost intends here no such name.

V. He saith, that innumerable other names besides *Latinus* make up the same number, and therefore hence nothing can be concluded. And he alleadgeth out *Hippolitus* the word *ἀρῶμα* to deny: out of *Arctus* *λαμπτή* *illustrations*: *τῶν* the *Sin*: *ὀνικήτης* a conqueror: *κακὸς ὁδὸς* an evil guide: *ἀλγὺς βλασφῆ* true y burring: *παλαιάσκει* wringing of old: *ἀμὸς ἄδης* a wicked lamb: Out of *Primasius* *ἀντιμῶς* contrary: Out of *Ruperius* *ῥωσπεύς* and the two *Latine* words, *Dic Lux*: Out of *Lindanus*, *Martin Lauter*: Out of the *Cronologie* of *Genebrard* *לוליה* (*Lulther*): so himself addes two *לוליה* all which words, saith he, make the same number.

I answer most of the old words he alleadgeth are wrested, for *λαμπτή* which makes onely 664. and therefore must be written barbarously *λαμπεῖς* to make 666. for *ἀρῶμα* which is 672. abruptly *ἀρῶμ* to make 666. Neither have the other words the like evidence with these two *λατίν* and *Romanus*.

The new are all foolishly feined.

The Germanes write *Luthers* name *Martin Luther*: not *Martin Lauther* or *Lauter*. But put the case they did, who ever hath heard, that the Germane letters are all numeral, or used in stead of ciphers, according to the manner of the Hebrew and Greek? Certainly he that feineeth that this agrees to the proprietie and truth of the Germane tongue, is altogether foolish.

But *Genebrard* (saith he) hath noted that *Luthers* name in Hebrew makes 666. by writing it *לוליה* *Lulther*, O subtil heads. What Devil I wot taught that Monk this mysticall ciphering? If we write the true name of *Luther*, whether in Hebrew or Greek, it will not make the number 666. If in Greek *Λυθη* its 908. If *Λυθη* 717. If *Λυθη* 847. If in Hebrew *לוליה* 637. If *לוליה* 703. To be short, as often as you change the letters, you shall finde an excesse and falsity.

As touching the name of *David Chytrius*, if we write it in Greek so as it ought to be *δαβιδ χυτρίου* it makes the number 1698. which is more then twice the number of the Beast. If in Hebrew *דוד חירי* it will be 709. and what way so ever you alter the letters, you may see the excesse and foppery. *Bellarmin* besides





hath all other prophetical notes of the Messias, he is the Messias: But the Son of *Maria* hath them all: Therefore he is the Messias. So touching Antichrist it will not altogether firmly follow by the numerall name alone: but yet it follows most firmly from the numeral name joyned with the rest of the notes of the *Beast*, all concurring in the *Pope of Rome*, as hitherto hath been shewed.

The *Latine*, or *Romane Pope* hath the numerall name of the *Beast*, he hath also the other Apostolicall marks of the *Beast* or *Antichrist*. Therefore he is the Antichrist.

V. He saith, that *Irenaeus* professeth himselfe ignorant of *Antichrists name*, and that this the truest opinion.

I answer: he falsifies *Irenaeus* words. For he saith not that Antichrists name cannot be known: But because there are many names of this number, therefore he saith, it is more certaine and without danger to stay till the prophesie be fulfilled, then to suspect and gesse at severall names. Now this makes for us against *Bellarmin*: for *Irenaeus* giues us to understand, that the prophesie being fulfilled, we may more certainly and safely judge of the name. But long agoe the fulfilling of this prophesie began to be accomplished in the *Pope of Rome*, as the comparing of histories and times with this prophesie doth evidently manifest: The which if *Irenaeus* had seen, he would undoubtedly have concluded with us that *Λατῖν* *Latinos* was not onely probably, but of a certainty the name of the *Beast*. *Bellarmin* therefore doth here deceitfully require ignorance, feining that both he and the generality of men are ignorant of *Antichrists name*: & hence concludeth that he is not yet come: thereby to turne away the eyes of the simple from the *Romish Antichrist*: As if forsooth, that which he will not know, or the rude multitude is ignorant of: cannot therefore, neither be, nor be known of others. If so, then *Irenaeus* indeed had added in vaine: viz. that *John* sheweth this number of the name, that we might avoide him when he commeth, knowing who he is. Therefore by the number of the name it may be known who he is, and so consequently the name it self also.

VI. At last (to draw a vaile over his pretended ignorance) he saith, that after Antichrist is come, his name shall be most manifestly known, like as the name of Christ (*Iesus*) after Christ was come, began to be openly knowne unto all, where as before it was unknown unto the Jewes, although the Prophets had foretold many things of him: as also a certain *Sybill* in verses had declared the number of his name to be 888. Hence he infers, seeing the greatest controversie that is, is touching Antichrists name: therefore Antichrist is not as yet come: and so consequently the Pope is not Antichrist. This he calleth an *insoluble* argument, but there is no waight at all in it: for the things he feineth are all false.

I. It is false that Antichrist being come his name shall then be clearly known by all: for his coming shall be with all deceiveableness of unrighteousnesse, 2<sup>d</sup> Thes. 2. Therefore he shall not come openly, but by a feined and fraudulent name he shall deceive the world, so that it shall be a very hard thing to know him: for he will transforme himselfe into an Angel of light, and come under a feined shew, viz: under the name of Christ, as *Hilarie* and *Austin* affirmed long agoe. Therefore his name shall not be openly known unto all men: but as the Devill came to sow tares in the Lords field not openly, but when men were asleep: so Antichrist shall creep in while the world is not aware thereof.

II. It is false, that the Prophets foretold any thing of the name *Ἰησοῦς*: And to thinke that God should foretell that by the idolatrous *Sybills*, the which he spake not of by his own Prophets, let him beleve that listeth.

III. It is also false, that after Christ was come, his name was most certainly known to all: for *John* expressly speaketh of the Jewes living in the time of his coming: that the world knew him not: And that he came unto his owne, and his owne receiveth him not. However therefore they were not ignorant of the name *Iesus*, yet they knew that it was common to many other men: but they did not know nor beleve, that it was the name of Christ the Messias: therefore the name *Iesus* who

Papa Latinus vel Romanus, habet nomen numerale bestiae.

See Abbot  
demonst. ca.  
2. p. 34. sect  
17.

Contr  
Auxent.  
lib. 2.

Contra ad-  
vers leg.  
cap. 12.

Iob. 1. 10.

who should be the Christ, was not known unto the Iewes.

To this day also the name *Iesus*, who is the Christ, is no way known unto the *Iewes*, *Turkes* and *Pagans*: for however they know indeed the name *Iesus*, yet they neither know nor beleve, that it is the name of Christ the Messias: By the like reason we may conclude, that although Antichrist is come, yet to the Papists and many others *Antichrists name* is not certainly known: for the Papists take not their Pope to be Antichrist, for although they well know the number of the name *Λατίν* and *Romanus*: yet they neither know, nor beleve, that it is the name of Antichrist. But as the ignorance and obstinate deniall of the Iewes could not hinder the name of *Iesus* to be the true name of Christ: so the ignorance and obstinate deniall of the Papists lets not, but that the name *Latinus* and *Romanus*, is truly the name of Antichrist.

IV. That is also false which he affirmeth touching the great controversie about Antichrists name. For howsoever the Papists raise a controversie about it: yet to us (who know Antichrist as being revealed by the Spirit of Christs mouth to sit in the *Latine Church*) his name is no way controvertible; for there is none of us, but easily assents to the opinion of *Jrenaus*, that his name is *Λατίν* or *ROMANUS*, which are names of the same number, demonstrating the *Pope of Rome*.

V. The conclusion of *Bellarmino* is false, that if *Antichrist were come, there should be no question about his name*. For this is sufficiently apparent to all who doe not purposely shut their eyes against the light of the Sun: And hence the *insoluble argument of the Papists* is turned upon themselves, for as much as the number of the name of Antichrist is generally known, so as all do point as with the finger, at the *Latine Pope*: It being certaine that Antichrist is now come, and that he is the chiefe Priest at Rome.

VI. And lastly, that is false which he gathereth out of *Marlorats* touching the obscurity of this place: viz. that this oracle being most obscure and ænigmaticall, is not as yet fulfilled, for all propheties, saith he, when they are fulfilled are most cleare.

But O *Bellarmino*, are not the propheties touching Christs comming in the flesh fulfilled? and are they now most cleare unto the Iewes? nay they remaine most obscure and ænigmaticall unto them even after their full accomplishment, because their mindes were blinded, and the vail of *Moses* remaines upon their heart even unto this day: not to speak of us Christians: unto whom many visions of this Revelation, undoubtedly fulfilled, doe neverthelesse remaine obscure in regard of our negligence: like as many oracles touching the abolition of the ceremoniall and judicial Law of *Moses*, about the difference of meats and peoples which were taken away and fulfilled in Christ, remained obscure and controvertible even to the Apostles themselves, as the Acts & Epistles of the Apostles witnes. Propheties therefore become most cleare by the fulfilling of them, to wit, not to them who maliciously shut their eyes, or open them not to receive the light: but to them alone who diligently attend unto the accomplishment of them. This is the cause that this prophesie touching *Antichrist*, after the fulfilling thereof in some measure (for yet it is not fully accomplished) remains most obscure unto the Papists: who seeing will not see, although an egge is not more like to an egge, then the Pope of Rome unto the Beast.



## CHAPTER XIV.

## The Argument, Uses, Parts, Analysis.



*After the Beast, or Antichrist the seducer of the world, appeareth the LAMB standing on mount Sion with 144000 sealed ones, singing to God with melody a new song before his throne: three Angels in order goe forth to reveale Antichrist. Of which the first had the everlasting Gospell, by which men received light to call upon God in the name of Iesus Christ, and not in the name of Saints: The second threatneth the fall of Babylon: that is, he shewes that Antichrist sits in Babylon, or the Church of Rome. The third exhorteth all men to take heed that they worship not the Beast, neither his image, upon paine of eternall damnation. And lastly, the harvest and vintage of the earth is gathered in by the Angel sitting on the cloud.*

*In which types is shadowed out, first Christs presence with his Church oppressed by Antichrist. Secondly, the purging of doctrine (corrupted by Antichrist) by the preachers of the Gospell, with their combats against Antichrist, raised up in our times by the singular mercy of God: And thirdly, the last judgement is signified, in which Antichrist with all other enemies being cast into the lake of Gods wrath, shall be eternally punished for their perfidiousnesse and tyranny.*

*This whole Chapter therefore is diverse wayes consolatory. First, howsoever the whole earth for these thousand years hath followed the Beast, yet Christ still will have a Church and people: because even in the midst of the Beasts reigne, the Lamb reserveth unto himselfe 144000. sealed ones, who shall truly invoke the name of God: like as of old in the corruptest time of Israel, he reserved 7000. worshippers, who bowed not their knees to Baal.*

*Secondly, howsoever Antichrist hath a long time suppressed the Church and doctrine of the Gospell: yet Christ will at length purge the same by his Angels or ministers: the which he hath truly done in our age.*

*Thirdly, howsoever these thousand yeres and more Antichrist hath oppressed by horrible punishments, and condemned such as hereticks, who would not adore his image: yet they were most blessed Martyrs, and enjoyed rest, and the reward of their labours in heaven.*

*Lastly, howsoever Antichrist no way lessens his surie, but goes on to persecute still in an hostile manner the Gospell and ministers thereof: yet we ought not to be terrified by him, but on the contrary, manfully oppose him by the preaching of the Gospell: because in the last harvest and vintage, he shall be abolished by the glorious comming of Christ, and eternally punished in the lake of Gods wrath.*

*The parts of the Chapter are three.*

I. **T**ouching the Lamb standing on Mount Sion, in the five first verses. II. Of three Angels, preaching against Babylon and the worshippers of the Beast, unto





*These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the first fruits unto God, and to the Lamb.*

*And in their mouth was found no guile: for they are without fault before the throne of God.*

T. H. E. C O M M E N T A R Y.



*And I looked, and lo, a Lamb]* The former part of the third *Alt* was touching Antichrist's rage against the Church: here follows the latter of the Churches preservation and reformation of doctrine under the same: viz. The preservation is typed out in the first part of the Chapter. The reformation in the second.

The Author of this preservation is the *Lamb*; that is, Christ: as appeareth both by what we have already heard, and by the things following. See Chap. 5. 6. and 6. 1. 16. & 7. 9. 17. & 19. 17. &c. Christ is said to be a *Lamb* by a sacramentall *Metonymy*, because he was prefigured by the Paschall Lamb, and sacrifices of Beasts: And by a *Metaphor*, because of his innocencie: hence the Baptist: *Behold (saith he) the Lamb of God, who takes away the sinnes of the world.* *Againe (saith he) without an article, for, to signify, for the Greekes often omit articles speaking of a known thing.*

*Secondly* *Antichrist* is in the Church, which standeth firmly as *Mount Sion* against all the devices of the *Dragon* and the *Beast*. Wherefore thus he not, but standeth like *Simeon*, because he was slain and rose againe: Others, because he is the judge and avenger of the Church. But he comes forth afterward as the Judge sitting on the cloud, &c. Here therefore he stands as a watchman on the tower watching for the Churches safety, as *Isay 21. 8.* *And he cryeth, My Lord I stand continually upon the watch tower in the day time; And I am set in my ward whole nights also. I will stand upon my watch.* Neither standeth he alone, but with 144,000 sealed in their foreheads. Now let us consider wherefore the *Lamb* appeareth here standing on the *Mount*, with so many sealed ones: And to what times this prophesie belongs: and who these sealed are.

Touching the scope I finde interpreters to agree: viz. that the *Lamb* is opposed to the *Beast*, Christ the preserver, to Antichrist the destroyer. And now *Ribera* acknowledgeth that this serves for the comfort of the righteous, to cause us assuredly to beleieve that during the rage of the Divell and Antichrist against the Saints (before spoken of in Chapter 13.) Christ is not asleep, nor neglects his Church, but stands on the watch for her safety lest the wheat should be corrupted, although indeed the chaffe or wicked by Gods permission follow and adore the *Beast*, and run into destruction. But when and how this should be leemes unto him most difficult to be expounded: neither hath he any thing to say, but according to the vulgar errour, he refers the following things unto the foure yeeres reigne of his Antichrist.

Our interpreters also still keepe to the position: that howsoever Antichrist shal sway farre and neare, yet Christ alwaies will have his elect and sealed, which shall stand with him on the *Mount*, where their salvation shall remaine safe and unmoved: which indeed is most truly spoken: but this thing is generally treated of through the whole Revelation: And the question still remaineth touching the order of the vision, and the time when Christ chiefly stood with his sealed Ones.

I say therefore, when the *Beast* ascended out of the Sea, & out of the earth: then also the *Lamb* appeared on the mount with them that were sealed: When Antichrist (I say) had invaded the Church, brought the same under him and seduced the

The Lamb  
is Christ.

Why he  
standeth on  
a mount.

Hab. 2. 1.

The scope of  
the Lambs  
appearing  
on the  
mount.

When the  
Lamb stood  
with his  
sealed ones.

world. Then the Lamb in appearance had lost his possession. Then the woman flying into the wilderness vanished out of the sight of men, so as she appeared nowhere, as if there had been none. This hapned, when a little after Gregory the Romane Pope sat on the Chaire of *Universal pestilence*, as before we have shewed. Then the Church fled into the wilderness, not by change of place (for it remained in the Romane Empire) but by losse of her ornaments and change of shape. Because even from that time it retained indeed the name of the Church (for Antichrist was to sit in the temple of God) but in very deed it began to be changed in to a worldly kingdome of Antichrist. And that gashly forme of the Church remained in the West, which we now see, but the Church gathered by the Apostles being thrust into the wilderness, did no where appeare, all publick congregations either at Rome or other places being polluted with idolatry, untill God taking compassion on the seed of the woman in the wilderness, vouchsafed againe to measure the temple, and purge the Church in the age of our forefathers.

Now the godly may thinke, and so much indeed the Sophisters doe object, did the Church therefore then utterly cease to be? Was there no Church before Husse or Luther? Was Christ either negligent, or unable to defend his spouse? Is it not written, *The gates of hell shall not prevail against her?*

But behold the Lambe standing here on mount Sion with the Elect and sealed; so that Christ was no way wanting to his Church: he suffered indeed by a secret and just judgement, that Antichrist should take in his possession, and to the outward view make spoile (as it were) of all things, notwithstanding in the midst of Antichristian corruption, he alwaies stood as a carefull watchman preserving to himselfe 144000. that were sealed, who worshipped not the Beast nor his Image, and these were his Church and Spouse, like as in the corruptest time of Israel, when no true worshippers save onely Elias, seemed to remaine, God reserved to himselfe 7000. who had not bowed the knee to Baal. But thou wilt say, wherefore did he permit Antichrist thus to invade the Church? I answer, she justly deserved such a trial, chastisement and dissolution. See *Cyprian de lapsis*.

This standing of the Lambe therefore belongs to all the time (even a thousand yeares and more) which hath been since Antichrists rising, untill the reformation of the Church: begun by Wicklesse in England, John Husse in Bohemia, and in the ages after them, by Luther, Zwinglius, Melancthon, and their fellow brethren in Germany, being all great opposers of Popery.

But these sealed did then no where appeare, they had no publick meetings: for all Churches together worshipped the Beast. What then? because they appeared not to man, were they therefore hidden to God? The 7000. in Israel had no uncorrupted congregation: but were mingled (in outward appearance) with the idolatrous Balaamites. The same thing is to be thought of these here, sometimes they lay hid in the Popish Church, and sometimes openly made warre with the Beast by the sword of the Spirit. For those Saints against whom the Beast made warre and overcame, Chap. 13. 7. who were they? not whole Churches (for such were all subject to the Beast) but such teachers, confessours and martyrs as opposed the idolatry of the Papists: of whom the histories of their time make mention. Thus it appeareth to what times this propheticke appertaineth.

Now it remaines to speake of the sealed who they were: The Papists doe much weary themselves about it.

Lyras fancy I passe by, who tells us of 144000. Monkes professing virginity, and slaine by the Agarens in the caves and dens of Syria and Anuochia towards the end of the Empire of Heraclius. But this fiction is absurd to the Papists themselves.

Ribera alleadgeth Hieronims opnion, that they were the 144000. sealed out of the twelve tribes of Israel, which should be converted unto Christ in the last foure years reigne of Antichrist. Of which Chap. 7. But he proves nothing. For first, it is not likely that the Iewes then to be converted should all be Virgines: seeing the

Whether there were no Church under Antichrist.

Who these sealed are.

Lyras opinion.

Ribera dispute about the 144000



the Hebrews did never highly prize such a state of life. II. Hence it would follow that no married person should be converted. III. The Virgines of the Gentiles should be excluded. But as the opinion touching the Iewes to be converted is false (as Chap. 7. we have shewed) so his reasons are frivolous, grounded on a false supposition of virgines, of which more by and by.

He therefore alledgeth the opinion of *Arctas* as more probable, that the 144000. sealed, spoken of in ch. 7. are not here to be understood: and that because the article is omitted, for here it is not said *ἐκ τῶν ἐθνῶν*, but *ἐκ τῶν ἀνθρώπων*, intimating that these were others, namely such of the Gentiles as should be converted. But neither doth this please him, because it is not likely that there should so few thousands be converted out of so many nations, and in so many ages. And indeed he justly rejects it. For the reason taken from the omission of the article is of no weight, his argument also proves nothing: because a great and definite number is put for an indefinite, as *Beda* hath rightly observed.

At last he affirmeth, that they are 144000. virgines to be converted to Christ both of the Iewes and Gentiles under Antichrist. But he is deceived. I. Touching the time of Antichrist, which is now, and hath been these many yeares, and is not (as he supposeth) yet to come, namely in the last four years of the world. II. Also in the Epithite of Virgines, the which (as afterward I will shew) is not corporally but spiritually to be understood.

*Alcasars opinion.*

*Alcasar* makes these sealed, to be the faithful of the Primitive Church under the Romane Emperours. But he erreth: for these as conquerours stood with the Lamb even while Antichrist reigned.

First, therefore we are to hold, that these 144000. sealed, are the same spoken of Chap. 7. because this part of the Chapter doth altogether answer to the seventh Chapter, in which as we said, is contained an antithesis of the third *All* of the second *Vision*.

Secondly, that this multitude of sealed ones, are no other, then the remnant of the womans seed, with whom (after her flight into the wilderness) the Dragon made war Cha. 12. 17. as appeareth by the description there added, and repeated in the 12. verse of this Chapter.

Thirdly, that they are no other then those Saints, to whom it was given to make warre with the Beast, Chap. 13. 7.

Lastly, that they are the faithful, whether teachers or hearers of: the godly, I say, who from Antichrists rising until the reformation withstood the tyranny of Popes, and retained the purity of the Gospel, to wit, all the martyrs and professors, touching whom, see the *Bookes of Martyrs*, and the *Catalogue of the witnesses of the truth*.

They are said to be sealed in the name of his Father] To wit, of the Lambes: The Kings Bible reads it, in the name of the Lamb and of his Father. What is this, but to shew that they constantly professed the doctrine of the Father, and faith of the Lamb against Antichrist, by an allusion unto the Character of the Beast. For as the Beast imprints a Character in the right hand or forehead of his worshippers, Chap. 13. 16. which is an obligation to Antichrist. So the Lamb imprints a Character in the foreheads of his worshippers. The name of the father and of the Lamb, which is a profession of the true Christian religion, and open deniall and separating from Antichrists idolatry and abominations.

And I heard a voice from heaven] We have heard who the multitude of the sealed are. Their titles should now be spoken of in the next place: but the joyfull shout of the inhabitants in heaven is put in between, because of the preservation of so many sealed ones from the idolatry and tyranny of Antichrist, and then their excellent commendations are afterward rehearsed.

The connexion and sence seemes to be obscure unto interpreters. But I doe expound this part of the third *Vision*, by that part of the second *Vision*, in Chap. 7. touching the 144000. that were sealed, seeing all things excellently accord.

There

There John saw the 144,000. sealed in their foreheads: here, the same multitude standing with the Lamb. There he heareth an innumerable multitude clothed in white robes, singing to God and the Lamb before the throne. Here he heareth a voice as it were of many waters, a voice, I say, of harpers singing a new song. There enquiring who they were arrayed in white robes: it is answered: *These are they which came out of great tribulation, &c.* Here not enquiring, he heareth from the company of the heavenly inhabitants: *These are they who are not polluted with women, &c.* All things being thus alike containe the same history. Thus we see that the whole Scripture, especially the Revelation interprets it selfe. But I will more clearly touch every particular.

The Scripture interprets it selfe.

There are three parts of the comparison. First, there John saw 12,000. servants of the living God sealed in their foreheads by an Angell, out of every of the tribes of Israel: making together 144,000. Here he seeth the same multitude of the sealed ones standing with the Lamb on Mount Zion: *The name of the Lamb, and the name of his Father being written on their foreheads.* Thus he expoundeth, what was that *Seal of the living God*. In both places the multitude of the sealed signifies the combat of faithfull Martyrs and Professours whom the Lamb had reserved with himselfe these thousand yeeres on Mount Zion, that is, in the Church groaning under Antichrist, even from the time of the *Womans flight into the wilderness*, until the new measuring of the Temple, that is, from the rising of Antichrist unto the reformation of the Church and doctrine, accomplished in the age of our predecessors.

The comparing of the sealed here with these in Chap. 7.

The second member of the comparison here followeth. There John saw a great and innumerable multitude before the throne, clothed in white robes, in the sight of the Lamb, and of all the Angels, the four and twenty Elders, and of the four Beasts: and singing with a great voice salvation to God and the Lamb, &c. The which multitude we shewed to be the triumphant Church succeeding the Apostolicall times, who having finished their warfare, did now rest in heaven, continually praying God and the Lamb: Here he heareth a voice from heaven as of many waters. This is the voice of that innumerable multitude out of all nations and kindreds and tongues mentioned Chap. 7. 9. for many waters (as the Angell interprets it, Chap. 17. 15.) are many peoples, multitudes, nations and tongues. This voice by and by he calleth a new song. In the beginning indeed he heard as it were a confused sound of a multitude: but by little and little he more narrowly observed what, and whose voice it was: Even as the singing of Musicians as farre off seemes to be confused: but by approaching nearer and nearer the gravity of their accord, and sweetnesse of their harmony is more distinctly perceived.

Presently, therefore he also heard as it were the sound of a great thunder] which some apply to the terriblenesse thereof. But this little agrees with the following Epithite, and is repugnant to the scope of the harmony. I therefore expound it of the vehemency of the voice: viz. that now these singers did not lightly strike or passe thorow the eares of John: but they thundred it out with all their might, which undoubtedly denotes the vehement joy of the Saints in heaven.

At last he heard the voice of harpers] He saith not, as it were of harpers, as before, as it were of many waters, as it were of thunder, &c. intimating that now he did plainly heare and perceive the harmonious accord of harpers playing on their harpes, as being most delightfull, artificiose and sweet, such as is the musick of most skilfull harpers. In Chap. 5. 8. The four Beasts and four and twenty Elders were brought in as Harpers before the throne: but these Harpers here are differenced from the Beasts and Elders, for they are laid to sing before them, vers. 3. This therefore is a distinct troop of blessed Martyrs and Professours of the Church triumphant, who as I said even now, were departed this life, & had finished their warfare before Antichrists rising.

I am not ignorant that most interpreters allegorically apply this voice, first thundring, & afterward pleasant: the first to the preaching of the Law, which is ter-

The allegory of the Law and the Gospel is not here set forth.



cible to the wicked: the second of the *Gospel*, which sweetly affects the consciences of the godly: but this application here seems to me to be strange and uncouth, for after the appearance of the dreadful monsters, viz. the *Dragon, Beasts, &c.* Now comes, this company of harpers viz. *καὶ οἱ ᾄδοντες* to delight the heavenly theater, before that the preaching Angels went forth. Neither was that voice any thing else, but that new song, of which it followeth.

3. *And singing as it were a new song*] Gr. *καὶ ᾄδοντες* and sing by changing the participle into the verbe, for, *ᾄδοντες* singing, or *ἑταῖροι ᾄδοντες* who also sing. He expoundeth what the melodious accord of the harpers was, and where.

*As it were a new song*] New harmonies usually more delight the hearers then such as are old, and often heard. Such was the *Song of these Harpers*, rare, new, and worthy to be heard. Or *New*, that is, excellently setting forth the new, rare and unspeakable benefits of God and the Lamb: for so the Hebrewes (as generally may be seene in *Dauids Psalmes*) call that a new song, which is rare and most sweet.

The Argument of this new song, *John* here indeed doth not speak of: but he declared it before in Chap. 5. 9. Where the *Beasts and Elders* sung a new song to the Lamb saying: *Thou art worthy to take the booke, and to open the scales thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, &c.* And Chap. 7. 9. 10. Where the innumerable multitude clothed in white robes cried with a great voice: *Salvation be to God who sitteth on the throne, and unto the Lamb:* And a little after: *Amen, blessing and glory, and wisdom, and thanksgiving, and honour and power, and might be unto our God for ever and ever, Amen, &c.* Vndoubtedly this song was the same.

As for the circumstance of the place, It was before the throne and before the *four Beasts and Elders*] Hereby he intimates two things: first, that this voice was in heaven, and so we are to thinke that *John* heard the same from thence. And therefore it was a song of the Church triumphant in heaven, not of the militant in earth. Secondly, that this multitude of singers is distinct from the *Beast and Elders*: for they are said to sing before them. They were therefore a certaine troope of triumphant Saints who afterward came to the company of *Beasts and Elders*, for the Church triumphant is not yet full, but daily increaseth with new members, who finishing their warfare here on earth, are added unto them, untill in the end it become truly universall and catholick. Touching the *Beasts and Elders*, see the notes on Chap. 5. vers. 4. 6. 7. and Chap. 7. vers. 9.

*And no man could learne that song*] Now he turnes his speech to the multitude that were sealed, honouring them with excellent titles, which are seven in number, as we observed in the *analysis*: of which some were proper unto the state of their warfare in this life. But the most appertaine unto the state of Glory. For the drift of this place is to teach us, that Christ will not onely preserve his elect or sealed in their conflict against Antichrist: but also at length gather them unto the heavenly multitude of Harpers, that with like joy they may sing a new song to God and the Lamb. This chiefly serves to comfort the godly here groaning under the crosse.

Now this is the third member of the comparison, for as Chap. 7. 13. One of the *Elders* asking *John*, *Who are these?* did declare the like titles of them that were clothed in robes: *These are they which came out of great tribulation, and have washed their robes, &c.* So here *John* doth either himselfe, or heareth this multitude of sealed ones to be adorned with like honourable prayles (for perhaps these were the words of the harpers touching them that were sealed) *These are they which are not defiled with women, &c.* These epithites seeme to be diverse: but most are of the same nature, or are consequents, as we may see by the diligent comparing of them together.

The first title in which they differ from others, is their teachablenesse, that no man could learne the new song but they] Here first it appeareth, wherefore this com-

Teachable  
nesse.

pany

pany of Harpers in heaven were here brought forth, to wit, as examples of the sealed yet remaining on earth: for our indeavour & studie ought to be the same with theirs in heaven. By which very thing the most sweet communion of the Saints, both in heaven and in earth is signified.

Secondly, the docility and prerogative of them that were sealed, is commended: They, and they onely could learne this new song. But how can they doe it? not indeed by their own wisdom, but by the speciall illumination of the Spirit, which God onely vouchsafeth unto them, & therefore the reprobate cannot learne it. But doe not many of them know the doctrine of the Gospel? True, yet have they not a saving knowledge. They doe sometimes professe and boast of faith, &c. but they never can apply the benefits of the Lamb by faith unto themselves, and praise him with their whole heart. For no man can say that Jesus is the Lord, but by the holy Ghost. This teachableness therefore is a priviledge of the sealed.

Thirdly, hence it appeareth, what this *scale* of the living God is, which the faithfull are said to have in their foreheads, Chap. 7. 3. In vers. 1. it is called the name of the Lamb, and the name of his Father. Now he saith that it is a new song, the which onely the sealed can learne. It is, I say, that rendring of honour and prayse for the benefits of God and the Lambe, the which the Elders and multitude clothed in white, ascribed unto them in Chap. 5. & Chap. 7. viz. their sincere faith and confidence in God and the Lambe joyned with a continuall celebration and thanksgiving. By this signe the worshippers of the Lamb are separated from the followers of the Beast.

Fourthly, it appeareth that this *scale* is attained and imprinted in the foreheads of the Saints in this life: It is attained, I say, *τῷ μαθήσει* by learning, without which we cannot have it, and for to learne it, we must continually exercise our selves in the reading, meditating, and hearkning unto the word of God, and calling upon his name. And hence the benefit and worth of the ministry is commended, as being the meanes by which we come to know this new song, even while we are here in this life: for in the world to come there shall be no use of instructing, but all shall be *ᾠδὴ δόξατος*, songs of God. Moreover it hence appeareth that this multitude belongs to the Church militant, who by learning the new song of the harpers, shall also at length stand before the throne, and be joyned unto the Saints triumphant in heaven, as we shall see in vers. 5.

These were redeemed from the earth] *Ἐκ τῆς γῆς ἐκγόμηναι* bought. This is the second commendatory title of the sealed, The liberty which the Lambe hath purchased for them. They are bought, I say, that is redeemed: But with what price? by the blood of the Lamb, as Ch. 5. 9. Whence? out of the earth, that is, by a synecdoche from among the inhabitants of the earth, by which name John in this Revelation, doth alwaies denote the reprobate worshippers of the Beast, as being children of the earth, given to earthly desires: nay he closely intimates that, these also sometimes were of the number of them being servants of Satan and sin, but by speciall mercy are brought into the liberty of Gods children through the blood of the Lamb. Peter excellently interpreteth this place, Chap. 1. 18. Knowing that ye were not redeemed with corruptible things, as silver & gold from your vaine conversation received by tradition from your fathers: but by the precious blood of Christ, as of a Lamb without blemish, and without spot.

The same benefit of redemption the Elders celebrate, Chap. 5. 9. Thou hast redeemed us to our God by thy blood. And indeed this benefit we enjoy in this life: for now, as many as through faith, are sealed in the blood of the Lamb, are redeemed; howbeit the fulnesse of our redemption is reserved to the life to come.

But are not all redeemed by Christ, dyed he not for all? saith not the Apostle Peter that he bought the false prophets, by whom he is denied? To this Augustine well answereth, that all are said to be redeemed, according to the dignity of the price: which would suffice for the redemption of all men, if all by faith did receive the

1 Cor. 13.  
3.

2.  
Freedome.

1 Pet. 1. 18

2 Pet. 2.



the benefit offered. But as many as passe the time of their being in this life in infidelity, they remaine unredeemed through their own fault. The *sealed* therefore are onely redeemed, because they alone by faith receive the grace of redemption, through the grace of election, which God vouchsafed them (not to the others) from all eternity.

3.  
Chastitie.

4. *These are they who are not defiled with women* Their third commendation is *Chastity*. They have not defiled themselves with whoredome. The reason is added, *for they are virgines*, that is, undefiled, or else the causall may be aduersatively taken: *They are not defiled, but are Virgines*. Before I give the true meaning, I will in a few words vindicate the depravation of the place.

The deprava-  
tion of  
this place by  
the hiera-  
cites.

The ancient hereticks called *Hieracites* urging the letter, forbad matrimony, as an uncleane thing, and hence established the merits of virginity: because, said they, they who are not defiled with women, that is, unmarried persons onely, shall follow the Lamb whether soever he goeth. Thus they expounded it literally. The same thing *Tertullian* also affirmed, and after him *Ierom* who though he did not condemne marriage, yet he called it a pollution, lifting up the merits of virginity into heaven: for besides innumerable scoffes in detestation of matrimony, he also wrests this place against *Iovinian*, who taught that virginity was of no greater merit before God then matrimony, his words are these: *Let us should thinke, that they are said not to be defiled with women, who abstaine from fornication, therefore he addes, for they are virgines: By the undefiled therefore he understandeth such as have no wives, by virgines such as have no husbands. Therefore it shall be the merit of virginity to follow the Lamb whithersoever he goeth: where the married cannot follow him.* This *Ribera* also is not ashamed to maintaine.

The vindi-  
cation of  
this place

But it may be clearly shewed that this place serves neither to disgrace marriage estate, nor to establish the merit of corporal virginity.

First, the Scriptures testifie that matrimony is an ordinance of God, and is *honourable among all, and undefiled*. Who therefore without blasphemie may say that marriage is a pollution and defilement?

Secondly, the Apostle commandeth married persons to give *due benevolence* to each other, and calls the very conjugall worke *φιλανειν εν υμιν*, 1 Cor. 7. 3. It is false therefore, that husbands rendering the due to their wives, are defiled with women. But as *Paphnuzius* said in the *Nicene Council* (which went about to prohibite Bishops to marry) *marriage is honourable, and to lie with ones owne wife is chastity*.

Theod. 1.4.  
epist. 22.

Now if the words, *for they are virgines* should be understood of virgines according to the flesh: as *Ribera* the Iesuite following *Ierom* will have it, then many absurd, blasphemous and impious things will necessarily follow.

It is proved  
that corpo-  
rall virgi-  
nity is not  
here under-  
stood.

I. That none of the holy Patriarches, Prophets and Apostles, who all were married (*Iohn* perhaps excepted) can follow the Lamb.

II. That al both of the Iewes and Gentiles to be converted to Christ under Antichrist, should be unmarried persons, none married, then which nothing is lesse credible.

III. Seeing *παρθενοι* properly signifies maidens that have not known man, it would follow, that this company of *Harpers* consisted all of pure virgines or maidens, which is absurd even to *Alcasar* himselfe.

IV. That all virgines according to the flesh should follow the Lamb: and so consequently the *Priest of Cybele* and the *Goddesse Diana*, who, loosing their genitours by taking in poison, remained virgines according to the flesh.

V. Not one of a thousand of the Popish Priests who vow chastity should follow the Lamb, because they are no virgines, but are all for the most part whore-mongers and have concubines.

VI. *Ierom* himselfe should be excluded from the Lambes society, because howe he extolled virginity with praises even up to heaven, yet himselfe had it not, as he confesseth in the Apologie to *Pammachius*: where he saith: *I lift up vir-*  
ginity

ginitie to heaven, not because I have it, but because I do more admire that I have it not. Therefore he being polluted with women was no virgine.

Lastly, the holy Scripture doth so joyne all the faithfull with Christ, whither they be married or unmarried, as members with the head, so as they can never or no where be separated from him: as Christ saith: *Father, I will also that they whom thou hast given me, be with me where I am, that they may behold my glory. We shall be caught up in the clouds to meet the Lord, and so ever be with the Lord.* Therefore we shall all follow the Lamb whithersoever he goeth: not onely virgines or unmarried persons according to the flesh: but all the faithfull, who live chastly whither in a conjugall or unmarried life: for in Christ there is neither male nor female, but a new creature. The same the old Church professeth in their hymne. *O how glorious is the kingdome in which all the Saints rejoyce with Christ, and clothed in white robes follow the Lamb whithersoever he goeth.* Away therefore with the Hieracites, who beleve that onely unmarried virgines shall follow the Lamb.

What then? It is certaine the chastity of the sealed is commended: And it is twofold, viz. of body and spirit, and both may be here understood: If of the outward, the sence will be, *These are not defiled with women*, that is, by unlawfull copulation: for no man appertaines to the company of the sealed, but such as are chaste, whither in widdowhood, married or unmarried estate: not that none of the sealed have ever beene defiled, as may be seene in Lot, Judah, David, Magdalene, &c. but because through faith they have purged themselves in the blood of the Lambe before their departure out of this life.

But if it be understood of spirituall Chastity, the sealed are said not to be polluted with women, that is, with idolatry, which is spirituall fornication; but they are virgines, to wit, in spirit and faith.

Thus Austin interpreteth it: *They have not defiled themselves with women, that is, have renounced carnall lusts, nor cleaved to idols, strange gods, heresies, errors, and wicked workes, but are spirituall virgines, of whom Christ is the Bridegrome.* So Ambrose on the words of the Apostle, 2 Cor. 11. 2. *I have prepared you for one husband, that I may present you as a chaste virgine to Christ: he will have them, saith he, to be virgines in faith, such undefiled ones as Iohn in the Revelation doth assigne to Christ in the day of judgement: These are they who have not defiled themselves with women; for they are virgines, these follow, &c.* *Ματα γυναικων* with women, he interprets metaphorically, with errors or heresies. By women, saith he, he signifieth error, because error began by the woman: As before in Cha. 3. by the woman Ielabel he understood idolatry, by which the manners and verity of faith are corrupted: for if thou so understand woman, so thinke that therefore they are said to be Virgines, because they have kept their bodies untouched, thou excludest the Saints from this grace, who all of them had wives, the Apostles Iohn and Paul onely excepted. By which he directly refutes Tertullian, Jerom, and Riberas depravation of this place, as being absurd and wicked. To whom Alcasar also consenteth, understanding virginity here metaphorically of the integrity of life and doctrine, and all such to be virgines who defile not themselves with an inordinate love of the creature.

But the observation of our Tossanus doth much delight me, that here is an antithesis betwixt the faithfull, and the inhabitants of the earth, who have committed fornication with the Babylonish Whore making the sence to be thus. *These signed ones are not defiled with women*, that is, they have not committed fornication with the great Whore, but are virgines persevering in the faith and sincere worship of Christ.

To all these I adde (which notwithstanding comes all to one thing) that this title is to be compared with that in Chap. 7. *These are they which have washed their robes, and made them white in the blood of the Lamb.* He speakes, I say the same thing here in other words: *These are they which have not defiled themselves with women, for they are virgines.* Our robes are carnall concupiscences, these must be washed and made white in the blood of Christ through the remission of sinnes, and white robes put on by the imputation of Christs righteousness and sanctification of the

Iob. 17. 24  
1 Thes. 4.  
17.

Gal. 3. 28  
6. 15.

The chastity  
of body  
and minde  
is praised



Spirit. The *signed* therefore are said *not to be defiled with women*, that is, with carnall concupiscence, and other sinnes, because they have washed and made white their defiled robes in the blood of the Lamb. For they that are washed from their filthines are not defiled: *And they are virgins*: because they are made white in the blood of Christ, that is, justified and sanctified by the merit and spirit of Christ. The sence, as we see, is all one. And I doubt not but that the spirit had respect unto that which the Apostle expresth more clearely: *And such were some of you, but now yee are washed, but yee are sanctified, but yee are justified in the name of the Lord Iesus, and by the Spirit of our God.*

I Cor. 6.  
II.

4.  
Their inseparable communion with the Lambe.

*They follow the Lamb whithersoever he goeth*] The fourth title is their individuall society with the Lamb: which being referred to the state of their warfare, notes the sincerity and constancy of their faith and obedience under Antichrist: And it is an antithesis of that which is said, Chap. 13. 4. *The whole earth wondred and followed after the Beast*: and verl. 8. *All the inhabitants of the earth worshipped the Beast*. These *sealed*, I say, have *not followed the Beast*, but FOLLOW THE LAMB WHITHERSOEVER HE GOETH, that is, exactly walke in the precepts and steps of the Lambe, whithersoever he leadeth them: Now he leadeth them unto the fountaines of living waters, Chap. 7. 17. These therefore suffer not the decrees and idols of the *Beast* to be obtruded upon them, but wholly cleave to Christ their guide. But if we understand it of the *sealed* in the state of glory: then this title must be expounded by that in Chap. 7. verl. 15. 17. *These serve him day and night: And the Lambe will feed them and lead them unto the living fountaines of waters*. In which words the most holy and blessed communion of the faithfull with God and the Lamb, and their unspeakable happinesse is noted, as we there observed.

5.  
Their prerogatives, they are the first fruits.

*These are bought from among men, being the first fruits to God and the Lambe*] The fift commendation is an amplification of the second, he said before *that they were redeemed out of the earth*, here, *from among men*, the sence is one, that is, out of the multitude of vile and earthly men, perishing under the captivity of Satan, sin and death. Now he addes to what they are redeemed: *The first fruits to God and the Lambe*] for, *that they may be the first fruits*, &c. It is an allusion unto the first fruits under the Law, the first of their ripe fruits being then consecrated to God in the feast of weekes. These were most holy, so the *sealed* are most deare to God and the Lambe. The first fruits were peculiar to the Priests: so these are a peculiar and elect nation, a royall Priesthood to God and Christ, &c.

6.  
Their integrity.

August.  
hom. II in  
Apoc.

5. *And in their mouth was found no guile*] The sixt title is their integrity, they are without hypocrisie both in faith, word, and manners. This indeed is truly said of Christ alone, *I say 53. 9*. But attributed to the *sealed* by participation with Christ their head, and by imputed righteousness, *He saith not, saith Austine there hath not been, but there is no guile found*, &c. for such as the Lord findes a man when he calls him hence, *such also he judgeth him to be*, &c.

7.  
Innocency.

*For they are without fault before the throne of God*] These words *ἀνὴρ πρὸς τὸν θρόνον τοῦ βασιλέως* the Kings bible hath not: yet the old Latine, and the other Greeke copies have them. The last commendation is their innocency, and full perfection before God. The cause both of this and the former commendation, is shewed before, viz. because they have washed their robes in the blood of the Lamb: Therefore they all are without guile, and spot. The which if it be referred to the state of this life: we must againe understand it, that they are such by imputation and inchoation: And then the words: *before the throne of God*, signifie not the place, but their esteem in Gods judgement, as if he should say: *They are without fault* not in themselves and before men, but in the eyes & judgement of God freely absolving the faithful from all pollution, and accounting them as without fault because of the blood of the Lamb: If unto the state of the life to come, then *before the throne* not onely signifies the place, but also the cause of the blessednes of the sealed ones in heaven: for being without fault they shal enjoy the perpetual sight of God, which

which shall be their perfect blessednesse. And this is that which he said, Chap. 7. 15. Therefore they are before the throne of God, and serve them day and night.

### The second Part of the Chapter.

#### Of the three Angels publishing the everlasting Gospell against Antichrist.

- 6 And I saw another Angell flee in the midst of heaven, having the everlasting Gospell to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.
- 7 Saying with a loud voice, Feare God, and give glory to him, for the houre of his judgement is come: and worship him that made heaven and earth, and the sea, and the fountaines of waters.
- 8 And there followed another Angell, saying, Babylon is fallen, is fallen, that great citie, because she made all nations drinke of the wine of the wrath of her fornication.
- 9 And the third Angell followed them, saying with a loud voice, if any man worship the Beast and his image, and receive his marke in his forehead, or in his hand.
- 10 The same shall drinke of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb.
- 11 And the smoake of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the marke of his name.
- 12 Here is the patience of the Saints: Here are they which keep the Commandements of God, and the faith of Iesus.
- 13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their workes doe follow them.

### THE COMMENTARY.



*And I saw another Angel*] Here followes the second part touching the Angels preaching against Antichrists kingdome. Who these are, and to what times the prophesie appertaines, is much questioned. All agree in this, that these *Angels* represent the Preachers of the Gospell in the times of Antichrist. But Popish expositours referre the same to the last foure years of the world, in which time they absurdly imagine that Antichrist shall beare the sway. For how should all those things which are treated of touching the *Beast* and the *Whore* from the 13. Chap. unto the end almost of the whole Book, be accomplished in so short a space.

*Ribera* supposeth they are three renowned Preachers of the Gospell in the time of Antichrist. But *Alcasar* by his consequence is forced to reject this interpretation of the Papists: And therefore he seimeth that these are the three princi-



palke writers of holy Scripture, *Peter, Paul, and John*: The which foolish fiction is refuted by the very naming of it.

Our interpreters doe generally acknowledge that these things appertain to the times of the reformation of the Church: but by what occasion this vision is here againe demonstrated, seeing it was before foretold in Chap. II. touching the measuring of the temple, they expound not,

By our Method it is plaine, seeing here we handle the *Third Act* of this vision, that these things are to be compared with the *Third Act* of the foregoing vision.

In the second vision indeed, there was nothing answering to this, because there onely the preservation of the sealed or elect under Antichrist was manifested to *John*, the which is here also treated of in the first part of this Chapter.

But in the third vision we have the measuring of the temple, and the prophesie of the two witnesses, Chapter II. representing unto us the reformation of the Church that should be in the last times, unto which therefore we are to returne: for the two, that is, a few prophesying witnesses there mentioned, are here said to be three preaching Angels, that is, they are more then before. And this very thing *Anselmus*, as *Ribera* reports, acknowledgeth, taking the first Angell to be *Elias*: the second another Prophet and companion of him: rightly indeed according to the scope, but he erres in the persons. But as before we shewed that the measuring of the temple began about the time of the Councell of Constance, or a little before: so without doubt these three Angels began to preach from that time forward: whose ministry no sooner shall be ended, but the Beast shall be thrust into utter destruction.

*I saw another Angell flying*] No Angell had gone before: Therefore he was not one of the *Harpers*, or of the multitude of sealed ones. Which signifies, that from this time another state of the Church was to be looked for: An Angell] that is, a Preacher of the Gospell, as before in *Vision first*, the singular number (by an enallage) being put for the plurall: for there should not be one onely but more, although at the first but few should zealously set themselves upon the worke of reformation. One therefore is named, because one should excell and with an heroicall spirit begin the worke.

This Angell is *John Wicklesse* Professour of the Vniversiry of Oxford, a man noted throughout the whole world. For when the whole West admired and followed the Beast, he Anno 1371. thundred out the everlasting Gospel in England both in his Sermons and Writings against Antichrist: viz. That in Christs Church there ought not to be any supreme Bishop. That the Pope is not the Vicar of Christ, but Antichrist: that is, his priviledges, bulls, dispensations and indulgences were idle, fruitlesse, and wicked: that ecclesiasticall officers ought not to have civill authority: That the Pope and his Clergie had violently taken the Keyes of the Kingdome of Heaven, and that neither themselves entred into the same, nor suffered others to enter: he disproved transubstantiation, Masses, offices, canonick houres, and other vaine bablings: he disallowed the Chrisme in Baptisme, and taught that the faithfull were to be baptized simply with water, according to Christ example: he condemned auricular confession, as also the Popish doctrine of penitence, satisfaction and worship of relicks, teaching that the Saints ought not to be called upon, because they also are servants: he utterly rejected the Romish rites, new shadowes and traditions: he denied that it was lawfull for any to adde any thing in matters of religion which was not comprehended in holy writ: or to make the same more difficult which he complained that the Pope had done. He thought that the glorious temples, and all the pomps and worship of the Papacy, together with the diverse degrees of the Clergie ought to be taken away, condemning the orders of Monkes as superstitious, impious, and very hurtfull to true religion, and therefore ought speedily to be forsaken: he maintained that the Lords supper ought to be administered in both kinds. He wrote (as *Aeneas Sylvius* witnesseth) more then two hundred volumes, most of them against the Papacy, and the wicked life, traditions and abules of Monkes, &c. To Wicklesse were joyned many excellent instruments in England, *Richard Killington*: *Robert Langland*, and others.

Many

The first  
Angell is  
Wicklesse.

Wickliffes  
doctrines a-  
gainst An-  
tichrist.  
Bala. Cent.  
6. c. 6.

Many in Italy also, as *Dante*, *Marsilius Patavinus*, *Franciscus Petrarca* began to take notice of the *Romish Antichrist*. *Wickliffe* also left many disciples behind him, who after his death (which was Anno 1387.) manfully opposed Popery.

A while after the *two witnesses* in Bohemia, *John Husse* and *Jerome of Prague* began more forcibly to oppose Antichrist and plant the everlasting Gospel in the Churches of Bohemia, which yet flourish and grow to this day.

About the same time *Nicolaus de Clemangis* a man (as *Trithemius* witnesseth) excelling in divine and morrall discipline, in many Books opposed the Papacy, but chiefly in his book, of the corrupt state of the Church, of yearly pensions not to be paid to the Pope: of the Simony of Prelates, &c.

Adde to these all the *witnesses of the truth*, which are recorded in the *Catalogue of witnesses*, Tom. 2. lib. 19. Now let us consider the actions of this Angell.

He flyeth in *μεσουργαμηματα* in the midst of heaven] Like to the Angell who Chap 8. 13. proclaimed woe to the world, but this here is more prosperous, for he publisheth not woes, but the everlasting Gospel.

*Middest of heaven*] that is, say some, through the midst of the Church: Others openly, so as he might be seen and heard of all, like as such things are conspicuous which appear in the middle of heaven. For however the foresaid preachers remained in their places and Churches, yet their doctrine and writings were spread through the whole Church. *Brighmans* conjecture I dislike not, that by this flying betwixt both is signified the imperfection of the doctrine first published by these teachers: for however they saw and reprov'd the grosser sort of errors in Popery, yet in many things they clave unto the dregs of earthly rudiments, so as they could not with full flight soare up into the highest heaven: for as a man being on a sudden brought forth into the light, who along while was in darknesse, lookes upon all things with dazeling eyes: so they who many ages together were kept in the darknesse of Popery, could not behold the light of the Gospel, but with dimme eyes.

*Having the everlasting Gospel*] The message or thing published by this Angell he sets forth by an excellent title, calling it the *everlasting Gospel*: by which is declared the authority, effect and constancie thereof. Antichrist indeed will condemne this his preaching and writings as hæreticall and full of poyson, and labour by the authority of Councils to repress and refute them, not by arguments, but by fire and sword. So did he to *Wickliffe*, whom first he grievously vexed by the Masters of Schooles: and afterward thrusting him out of England into Bohemia (though he were againe recalled by the King) he miserably persecuted him untill his dying day. Nevertheless he went on constantly in teaching and writing: And after his death the *Councill of Constance* caused his body to be taken out of the grave, and together with his Writings to be consumed with fire.

The like they did to the two witnesses *John Husse*, and *Jerome of Prague*, condemning, oppressing & burning them as hereticks with their books and doctrines. Now howsoever the Beast affrighted the world with this tyranny, and kept the same a while under his yoke: nevertheless he gained nothing by it. For there remained some remnants in England, and Churches in Bohemia, who constantly maintained the doctrine of those Martyrs untill this day. For it was the Gospel brought by the Son of God out of the bosome of the everlasting Father, to wit glad tidings of the remission of sin, righteousness and life eternall freely to be given through the faith of Christ. The Gospel, I say, not of yesterdaies rising, as Antichrist calumniates, but *everlasting*, revealed indeed from the beginning to the Fathers and Prophets: but at length fully manifested and consummated by the Son of God, and henceforward shall remaine eternally. Whatsoever therefore the Beast and his sophisters indeavour and bable to the contrary, yet they shall never be able to overthrow and suppress the same.

*To preach unto the inhabitants of the earth*] The effects and lawfull calling of these

Trist. de  
scriptor.  
eccles.

The ever-  
lasting Gos-  
pell could  
not be sup-  
pressed.



The lawfull  
calling of  
Evangelists  
call teach-  
ers.

Gal. 1.7.

Cecilius fabu-  
lam canent,  
Æthiopes  
lavabunt.

Cyrrillus sei-  
meth a new  
gospel.

1 Pet. 1.25  
Rom. 10.8.  
Rev. 2.25.  
Gal. 1.8.

these teachers is here maintained, touching which if Antichrist shall plausibly moue any question, as from whom they received this new Gospel? what Church before them held this faith? by what miracles they can prove their calling, &c?

The holy Ghost answereth: *They have the everlasting Gospel*: The which is one onely received from Christ and the Apostles, and of old abundantly confirmed by miracles, so that there is no use of new: And they have it, to evangelize the same, that is to declare and preach it to the inhabitants of the earth. They have therefore a lawfull calling to teach in the Church.

*To them that dwell on the earth*] Thus the followers and worshippers of the Beast, the adversaries of Christ are continually called.

First then the difficulty of their charge is intimated, they must have to doe with the inhabitants of the earth, grosse and earthly men, superstitious maintainers of Antichristian idolatry, obstinate adversaries, from whom they shall suffer grievous contradiction.

Secondly, the successe of their doctrine is noted, not to be very great. They shall labour indeed to reforme the Papacy, to call the blinde unto the light: but according to the proverb: they shall sing to the deafe, and wash Black-moore: because Antichrist will resist them by all meanes possible, and labour to keep his kingdome in peace: And indeed it shall be so by the just judgement of God. For because the world rather loveth lies then truth: *God shall send them strong delusion, that they should beleieve a lie: that they all might perish, who have not received the love of the truth*, 2 Thes. 2. 11.

The consideration hereof serves both to illustrate the goodnesse of God, who graciously caused the everlasting Gospel to be preached unto the inhabitants of the earth, that is, the sworne vassals of Antichrist drowned in superstitions and idolatry: *As also* to lessen the scandall that we be not offended at the small successe the Gospel then had at that time. For what wonder was it, that the inhabitants of the earth received not the same, who were accustomed to heare and beleieve nothing but the dreames and lies of Antichrist.

*And to every nation and tribe*] This partition is taken from Chap. 13. 7. signifying that the fame of this Gospel should be spread as farre as the Papacy did extend. For however those teachers should remaine in their places: yet their doctrine by their writings was made knowne every where, and found adversaries in all places.

Before I goe further let us here take notice of one thing touching the devils subtilty. We finde by history, that a little before God raised up this Angell in England, the devill had begun to spread abroad his eternall gospel through one Cyrrillus a carmelite Monke, consisting of most foule errors, and monstrous opinions, pretending that it was the everlasting gospel of this Angell. And indeed the Monkes under pretext of this prophesie did readily imbrace the same: because he confirmed their monastical rites, rules, superstitions, and fables. He taught that the Gospel of Christ was to remaine unto this time, but thence forward his new Gospel was to take place in the Church. This was a wicked depravation of this prophesie, and blasphemie against the expresse word of God: *The word of the Lord remaineth for ever. This is the word of faith which we preach. Hold fast that which yee have, till I come. If an Angel from heaven preach any other Gospel let him be accursed.*

To this ungodly fiction many learned of that age opposed themselves, inasmuch that Pope Innocent himselfe was forced by the Lateran Council to condemne this impudent assertion: because it also touched the Popes kingdome. Some say Joachim the Abbot was the broacher hereof: but it is false. See *Censur. Ecclesiast.* 13. cap. 5.

To discover therefore the imposture of the Devill, the Lord began to bring to light in the same age the everlasting Gospel here prophesied of, by Wickliffe in England, and by other teachers in other places. We may easily Iudge which of these

two was that everlasting and true Gospel. For the one abolished the Gospel of Christ, and writings of the Apostles: The other brought forth the same out of darknesse. The former therefore was false, the latter true.

*Saying with a great voice*] The zeale of the Angell in publishing the Gospel is commended. And indeed the foresaid teachers performed their office with unwearied labour and paines both in teaching, preaching, & disputing: for when they came into the world, the world was in a deep lethargie of superstitions, drunken & buried in the wine of the wrath of Babylonish fornication: So that they were forced to cry aloud so mightily, to the end that they might be heard of the drowzy (or rather deafe) inhabitants of the earth. This voice is to be understood not onely of their preaching, but writings also, by which they manifested the doctrine of the everlasting Gospel.

*Fear God*] The argument of his preaching hath three parts: yet the whole is doctrinall and hortatory. The first part is the *fear of God*, which is the beginning of wisdom. Here rightly the teachers begin. Sometimes by it the whole worship, but here properly is signified that part of worship which consists in the true knowledge and reverence of God: and it is opposed both to the carnall security of the whole world, whence ariseth prophanesne and the wicked contempt of God: as also to the preposterous feare, by which Antichrist hath along time kept the world under his yoke. Both these I will briefly now expound.

The Papacy did abound with security and feare. This carnall security was fostered by their bewitching confessions, absolutions, satisfactions, Masses, indulgences, &c. No wicked act how great soever, but by money, and such remedies might be expiated: Hence Gods judgement, neither was, or to this day is feared in the Papacy: as having present remedy for their sins in their confessions, satisfactions, and indulgences. Hence springeth that brutish security and liberty to sin.

Security & feare in the Papacy.

So againe the feare of Antichrist hath, and still doth vex the world: because it is held a greater offence to neglect the edicts of the Pope, then to violate the commandements of God. So that they were easily frightened with the feare of excommunication, pœnall satisfactions, purgatory, &c. inso much as Emperours and Kings were forced to kisse the feet of Antichrist, yea all both great and small did tremblinglie submit to his becke. Now this Angell recalling the world both from this prophane security, as also from their preposterous feare, bids them, *FEARE GOD, not the Beast*: for it is not the Beast but God that can cast both soule and body into hell fire, *Math. 10. 28*.

*And give glory to him*] Secondly, he requires faith and obedience unto the Gospel: for then is the glory of Gods truth, goodnes and power truly attributed unto him, when his word is received by faith, and performed in obedience. In the former member the Angel prepared the world for the Gospel, because without the feare of God, that is, so long as prophanesne and contempt of God doth reigne, there the Gospel findes no place. By this other member, he instructs them thus prepared, to give glory to God by receiving his word in faith, and conforme their life according to his commandements. And indeed this is all God requires of us. So Moses: *And now O Israel, what doth Jehovah thy God require of thee, save that thou feare Jehovah thy God, and walke in all his waies, and love him with all thy heart.*

Deut. 10. 12

*For the houre of his judgement is come*] A reason confirming what he had said, is taken from threatening of judgement at hand: the serious consideration whereof will recall a man from his carnall security to the feare of God and working of righteousness, except he have a heart of Steele, for as much as in the day of Gods judgement, a most exact account of what hath been done in the flesh must be given by all, the greatest Kings and Potentates not excepted. When without any respect of persons they that have done well shall possesse life eternall: They that have done ill shall be cast into everlasting fire. The Angell therefore could not use a more forcible reason, to deterre men from the contempt of God and his word. To this purpose

is that



Chap. 7. 40. is that in Sirach, *In all things that thou sayest or doest, remember thy end, and thou shalt not sin.*

Now if any aske how this prophesie is true and accomplished, seeing it is so long since *John* said, *Gods judgement was at hand?* Let him heare *Peter* answering the mockers of his time. *The Lord is not slacke concerning his promise (as some count slacknesse), but is long suffering towards us, not willing that any should perish, but that all should come unto repentance.*

The Angell saith *ἤρθῃ* is come, for, shall certainly come, by an usuall Enallage of the preterperfect tense instead of the future, so a little after, *is fallen*, for, shall certainly fall, noting the immutability of the events decreed by God: so formerly he often said, *he will come shortly*, that is, sooner then we are aware of, that the deepe sleepe of security might be driven out of us, and lest with the wicked servant we should say; *My Lord deferreth his coming*: But rather let us consider seeing the Apostles did preface the day of judgement to be then at hand, how much nearer is it now unto us after so many ages.

And worship him that made *In the third member*, he recalls the world from popish idolatry, unto the service of the true God alone: whom he notes by a periphrasis from the worke of the creation of heaven and earth, the sea, and fountaines of waters: The *Old version* adds, *and of all things that are in them*: which words are not in the Greeke: but seem to be taken out of *Psa. 146. 9.* unto which place the spirit here alludeth. *The fountaines of waters* are reckoned up among the chiefe works of God, because the continuance of the fountaines is indeed a very wonderfull worke of the Lord: concerning which *Phylosophers* have much disputed with great admiration: And it is also celebrated in the *Psalmes*: *He sendeth the Springs into the valleyes, which run among the hills. Which turneth the rock into a standing water, the flint into a fountaine of waters.*

Furthermore, that religious worship is onely due to God, both the Scripture and nature it selfe teacheth. For God alone is omnipotent, knowes all things, and is present in all places. He is able to heare and helpe all that call upon him wheresoever they be. He alone is the Author of nature, governour and Lord of the world: wherefore all ought to depend upon him onely, in him alone we must beleieve and put our confidence. *But cursed be the man that trusteth in man, and maketh flesh his arme.* Hence faith and prayer are in Scripture coupled by an individual tye as the cause and effect: *How shall they call on him in whom they have not beleaved.* Therefore it is an expresse commandement: *Thou shalt worship the Lord thy God, and him onely shalt thou serve.*

Now howsoever this be an undeniable and manifest truth, yet the world forsaking the Lord, followed and wondred after the *Beast*, all (I say) both great and small, bond and free, worshipped the *Beasts image*: kissed his feet, and attributed divine honour unto him, as though he were God on earth: And this the worshippers of the Pope doe not denie: according to that of the Poet before mentioned:

*Ense potens gemino, cunctis vestigia adorant,*

*Cesar & aurato vestis murice Reges.*

Nay all have not the priviledge to worship before the *Beast* and kisse his feet: this onely is permitted to Kings and Emperours: Others must be content devoutly to worship his image, and call upon the Saints that are canonized by the *Beast*, and adore his Crosses, Crucifixes, Altars, set up by him in temples, groves and highwaies, &c. From this beastly worship of idols the Angel here debortheth the world, as calling them to the worship of the true God: Neither will he any whit esteeme their vaine pretences: *That the Pope is not worshipped as God, but as Gods and Christs Vicar*: for they falsely affirme him to be that, which he is not: *That they call not on the Saints with a worship of λαρρία but δουλία* for this is a false

false distinction, the religious worship both of *Latreia* and *Douleia* being in Scripture onely attributed to God, and signifie both one thing. *That they worship not graven images but God in them*: this also is false, for Images are no gods, neither will God be worshipped in or by them: *Thou shalt not doe so unto the Lord thy God.*

Deut. 12.  
31.

Thus far of the everlasting Gospel published by the first Angel, or reformer of Popery. The summe of which is in these three things.

I. That God is to be feared, and Antichristianisme to be repented of.

II. That glory is to be ascribed to God by beleeving in his sonne.

III. That God is to be worshipped by fleeing the Image of the Beast: and performing obedience to God.

8 And another Angel followed because the former Angel, although he cryed with a great voice, did little profit unto the inhabitants of the earth, who were drowned with the wine of Babylonish whoredome for after *Wickleffe*, *Husse*, and *Jerome of Prague* were burnt, the Papacy remained stil in its vigour & furie. Therefore another Angel followed, who more forcibly assailing Antichrist, weakened his kingdome in many Provinces. And here againe by an Enallage, One Angel is put for Angels: for there shall be divers succeeding each other in divers places. But One shall excell and continue the ministry of the former Angel, who was a while interrupted.

Now this Angel, if we looke into histories, who can he be save *Luther*? who followed 120. yeeres after *Wickleffe*: and 100. after *Husse* and *Jerome*: he first began in *Saxony*, by word and writing, to thunder against the Popes Pardons publicly put to sale: soon after against the whole Papacy, anno 1517. To him was joynd *Philip Melancthon* as a most faithfull assistant: and soone after many other excellent men: who by little and little restored the everlasting Gospel in divers parts of *Germany* and expelled Popery.

This second  
Angell is  
Luther.

About the same time *Zwinglius* and *Oecolampadius* began together to oppose Popery, and restore the Gospel in *Helvetia*. But let us heare what this Angel publisheth.

*Babylon is fallen, is fallen*. He threatens ruine to *Babylon* for her wicked fornication, by which as with a pestilent plague, she had infected the Christian world, her horrible idolatry (Idol) and cruelty, by which she defiled and oppressed the Church. The commination is taken out of *Isai. 21. 9.* *Babylon is fallen, is fallen, and all the graven images of her gods be hewn broken unto the ground.* And *Ier. 51. 8.* *Babylon is suddenly fallen and destroyed, bewle for her*: In which words the Prophets threaten ruine to *Babylon* of the *Caldeans*, which had grievously pressed Gods people by 70. yeeres captivity.

Now it may be demanded whether this *Babylon* here threatened, be the foresaid *Chaldean Babylon*, or another, and which?

That it is not *Babylon* of *Chaldea* appears by many reasons.

First, that *Babylon* neither was, is, or shall be the Seat of Antichrist. For how- ever there be an ancient fable of Antichrists rising out of *Babylon*: yet the same makes not *Babylon* but *Jerusalem* to be his seat. Now the *Babylon* here threatened by the Angel, shall be the Seat of Antichrist by the consent of all interpreters.

This is not  
the Caldean  
Babylon.

Secondly, This *Babylon* is that great city, the which in former times ruled over the Kings of the earth, *Rev. 17. 18.* But then the *Caldeans* held not the Monarchie, but the *Romans*.

Besides this *Babylon* defiles all nations of the earth with her fornication. But now, how the *Caldean Babylon* should so doe in these last times no sound reason can be given for it.

Lastly, the people of God are bid to goe out of this *Babylon*, Chapter 18. 4. But Gods people for these thousand yeeres have not been, nor shall be in the Easterne *Babylon*, &c. Therefore, this *Babylon*, is not *Babylon* in *Caldea*, although the holy Ghost doth apply the propheticall threatnings of old against *Babylon*, to good purpose and fitly here.



from the letter therefore wee must necessarily come to the figure, which thing *Ribera* also acknowledgeth.

Now secondly some of the Ancients will have this *Babylon* to be the world, as being the great city of the wicked, in which the Devill ruleth: So *Ambrose*, *Bede*, *Arethas*, *Andreas*, *Ansbertus*, *Haymo*, *Primasius*, *Anselmus*, &c. But this opinion cannot stand.

For first, This *Babylon* is that Great whore making drunke the inhabitants of the earth with the wine of her fornication. But how shall the world make drunke the inhabitants of the earth, seeing themselves are the world made drunke by the whore? Shall the world make the world drunke? the whore therefore which maketh drunke is plainly distinguished from the inhabitants of the earth, who are made drunke.

Secondly, the sence would be absurd: *Babylon is fallen*, that is, the world is fallen: for by the ruine of *Babylon* the whole world shall not decay, but there shall remain Kings, and merchants, which shall see and bewaile the ruine of *Babylon*: whereas after the ruine of the world there will be no kings nor marchants.

Thirdly, we are commanded to goe out of this *Babylon*, Chap. 18. 8. But we are not bid to goe out of the world, 1 Cor. 5. 10. except in a spirituall sence. But out of this *Babylon* a locall departure is commanded.

Fourthly, it is the common opinion that *John* prophesieth of that *Babylon*, which is the seat of *Antichrist*. But the whole world shall not be *Antichrists* seat: For he shall sit in the temple of God, 2 Thes. 2. 5. the which cannot be meant of the whole world.

This *Babylon* is Rome  
see Chap.  
11. 8. &  
17. 18.

Fifthly, *Ribera* addes that this *Babylon* standeth on seven Mountaines, Chap. 17. 9. Now that the citie of wicked men, or the world, should stand on seven mountaines, cannot be true in any sence. And therefore *Ribera* concludeth, that we must expound it otherwise. And indeed at last the said Iesuite doth ingenuously confesse that this *Babylon* is Rome, for which opinion he alledgeth many old writers, as *Ausius* l. 8. de Civ. Dei. c. 23. where he affirmeth that Rome was built by the fall of the Assyrian kingdome, and calleth the same the Daughter of *Babylon*, or another *Babylon*. *Orosius* lib. 2. cap. 2. *Eusebius* lib. 2. hist. cap. 14. *Bede*, *Oecumenius*, *Victorinus*, *Hierom* in Isa. 24. in his Prologue in lib. *Dydimi* & lib. 2. against *Iovinian*, & Epist. 15. q. 11. to *Agastia*. & Epist. 17. to *Marcel*. *Tertullian* lib. 3. against *Marcion*, and against the Iewes. Some also of the latter Writers as, *Sixtus Senensis* lib. 2. Bibliot. in vocabulo Meretricis Magna. *Bellarminus* lib. 2. de P. R. cap. 2. & 13. *Ludovicus Vives* in lib. 18. de C. D. cap. 26. *Lindanius* lib. 4. Panop. cap. 82. the which confession of his we willingly approve of: he alledgeth also that of *Peter*, The Church that is in *Babylon* salutes you, that is, in Rome: as *Eusebius* lib. 2. hist. cap. 15. expoundeth it, the which the Papists doe therefore gladly lay hold on, to shew that *Peter* sate at Rome: but it is a weake conjecture, for it may more probably be said, that *Peter* wrote from *Babylon* of the East, as *Calvin* in his Commentary on the place sheweth. But be that place in *Peter* what way soever understood: Many things perswade us that this *Babylon* is Rome.

1 Pet. 5.  
13.

First, the description and situation of this great citie agrees not so fully to any as to Rome: for it is said to stand up on seven Mountaines, which cannot so well be said of any city as of Rome, built of old by *Romulus* on seven hills, named *Palatinus*, *Quirinalis*, *Aventinus*, *Coelius*, *Viminalis*, *Esquilinus*, *Janicularis*. Hence *Virgil*, lib. 6. *Aeneid*.

*Scilicet & rerum facta est pulcherrima Roma.*

*Septem qua una sibi muros circumdedit arces.*

Rome is become the famousst place of all,

Which hath inclos'd seven hills within her wall.

And

And Ovid lib. 1. Trist. Eleg. 4.

*Sed quæ de septem totum circumspicit orbem,  
Montibus imperii Roma, denique locus.*

Rome is the place of gods, and royal seat,  
Or'e looks the world with her seven mountaines great.

And Horace: *Dis, quibus placere colles,  
dicere carmen.*

Vnto the gods a verse to tell,  
Whom the seven hills doe please full well.

And Propertius:

*Urbs septem alta jugis tota qua præsidet orbi.*

The lofty citie on seven hills hie,  
Which rules the world continually.

Secondly, this Babylon is called a great city: and that indeed emphatically with a double article *ἡ πόλις ἡ μεγάλη* That great City. Now it is known that Rome is called the City, and the great City (*κατ' ἐξοχήν*) by way of Pre-eminence: hence Tigr in Virgil thus speaketh:

*Urben quam dicunt Romanæ Melibee putavi,  
Stulens ego hinc nostra similem, &c.*

The city called Rome O Melibee,  
I as a foole like ours did thinke to be.

Besides this great city Babylon in Johns time, had dominion over the Kings of the earth, Chap. 17. 18. and no city then but Rome, had monarchicall power.

But we need no further prooffe, seeing this opinion is backt with the authority of many Ancient writers, nay the Iesuites themselves (*Alcasar* not excepted) do not now oppose the same. Yet lest they should any waies prejudice their Pope, they feine that by Babylon here is meant, not Christian Rome, as it hath been more then a thousand yeers under the government of holy Popes: But heathenish Rome, as of old it was under Emperours.

But it will easily appeare, that this is a vaine evasion. For first, Heathenish Rome, was not the seat of Antichrist, touching which seat (as all consent) *John* here prophesiech off. Neither was Antichrist come, so long as Rome remained heathenish: Therefore the former Rome is not this Babylon.

Secondly, It cannot be understood of the Old, but Popish Rome, that she indeed it is who hath made drunke all the inhabitants of the earth, with the wine of her fornication, and that all the Kings of the earth have committed fornication with her. For Old Rome, however it did abound with most foule idolatry: Yet she alwaies gave liberty to all nations subjected to her, for to exercise their owne religions and superstitions, yea suffered the gods of all other people to be set up and worshipped even in Rome, Christ onely excepted, as *Eusebius* records out of *Tertullian*. Neither can it be proved by any history that ancient Rome forced their worship on foraine people: whereas on the contrary Popish Rome compelleth and imposeth on all nations and kings her superstitious and idolatrous worship on paine of excommunication, seeking to be esteemed the Mother of Churches, and in very deed the whole East sucked their abominations and idolatries from her as from the paps of a mother.

Thirdly, In the time of the Fathers before alledged, *Tertullian* excepted, Rome was no longer heathenish, being under the power of Christian Emperours: and yet they call her Babylon: Therefore they understood it not of heathenish Rome, such as it was not, but of Christian Rome, such as then it was.

Rome the great city.

Having rule over the world.

Bellar. li. 2.  
de P. R. c. 1.  
Rib. in Apoc. 14. f. 39.  
Alca pag. 721.

Babylon is no Payan but Popish Rome.



Fourthly, That *Rome* is *Babylon*, of which it is here said: *It is fallen, it is fallen*: and which was to be destroyed in the latter times. But the ruine of heathenish *Rome* is not here published (as *Alcasar* vainely feigneth) for that *Rome* is ceased long agoe: but the destruction of *Popish Rome* is yet to come: for it is foretold, to be in the last times. These things therefore belong to *Popish Rome*.

Fifthly, that *Rome* is *Babylon*, which makes merchandise of the soules of men, Revel. 18. 13. Now this beastly trade was not driven by heathenish *Rome*, but by the *Popish Rome*, as we shal see hereafter.

Lastly, that *Rome* is *Babylon* out of which in the last times Gods people are commanded to goe forth. Now they are not bid to depart out of heathenish *Rome*, which hath ceased to be long agoe. Neither doe we read that ever any Christians by vertue of this commandement did forsake heathenish *Rome*, but did alwaies constantly there persevere even in the times of most cruell persecutions. Gods people therefore are commanded to goe out of *Popish Rome*: Thus we see *Rome* is this *Babylon* which must be destroyed.

*Ribera* the Iesuite not daring to deny so evident a truth, changeth himselfe into divers shapes, to save the Pope.

First, he propoundeth a weighty scripture, the which he saith is not yet unfolded by the Patrons of his opinion, viz. wherefore *Iohn* doth foretell so many evils to befall this city, which although of old it were the chiefe seat of idolatry: yet now is the head of sanctity, and defender of the Catholick faith: and the proper seat of him that is head of the Church, &c.

But O *Ribera*, thy doubt is here clearly unfolded by the Angell, viz. that this shall be the cause of all these evils, because *Babylon-Rome*, makes drunke all the nations of the earth with the wine of her fornications. And that which thou speakest of the seat of holinesse, in this very thing thou unwittingly accusest the Pope, and makest him to be Antichrist. For he that possesseth the seat of Antichrist is Antichrist. The Pope sits in the seat of Antichrist: *Rome* which is to be overthrowne, is the seat of Antichrist: & *Rome* which is to be destroyed is the seat of the Pope: The seat therefore of the Pope, is the seat of Antichrist: And so consequently the Pope is Antichrist.

Secondly, he objects that it cannot be understood of *Papal Rome*. First, because *Iohn* here describeth a most potent and wealthy city, which was the Queen of the world. But *Papal Rome* neither is so now, nor ever is likely so to be. Secondly, because in Chap. 18. 20. The heaven, and holy Apostles and Prophets were bid to rejoyce over her: because God had avenged them on her: but whom (saith he) of these Apostles, or which of the Prophets hath the *Romish Church* or *Popish Rome* persecuted? What injurie hath she done unto them, that they should rejoyce at her punishment? Therefore he concludeth that *Babylon* here spoken of, is to be understood of heathenish *Rome*, which persecuted the Apostles and Prophets.

But in vaine he seekes for pretences in so cleare a matter. For he granted before that the future state of *Rome* is here spoken of, therefore he is contradictory to himselfe.

And as for his objections they are easily answered.

To the first it sufficeth, that *Rome* did then Lord it over all nations, when *Iohn* wrote this booke. The same *Rome* the Pope now holdeth. And besides this even *Papal Rome* is a most wealthy and powerfull city, and the Queen of the world: for all the treasures and delights of the Christian world, have now long agoe by thousand enticements been drawn unto *Rome* alone. She challengeth the Empire of the world unto herselfe; for she boasteth that the Emperours and Kings of the earth doe reigne by her favour and benefite. All must be vassals of *Popish Rome*, yea, if we beleeve the Iesuits, even in temporall things. *Papal Rome* therefore is Lady of all, and Emperesse of the world according to the verses:

*Roma caput mundi, quicquid non possidet armis  
religionis tenet.*

*Ribera's defence of Popish Rome.*

*The Pope Antichrist.*

*Ribera's evasions touching Popish Rome confuted.*

To the second I say, that which he pretends is ridiculous, as if because Papistical Rome had not persecuted the Apostles and Prophets: therefore they ought not to rejoyce at her destruction: for then also the heaven ought not to rejoyce: for was heaven I pray you slaine by Papistical Rome? Nay, how could heathenish Rome kill the Prophets, which never saw Rome? Notwithstanding the Apostles and Prophets, and heaven it selfe are worthily bid to rejoyce for the destruction of her, both because in persecuting the Saints she persecuteth the Prophets and Apostles: as also because all creatures ought to rejoyce for the vindicating of Christs glory and destruction of Antichrist, whether they have been hurt by him or not. Lastly, if Popish Rome (the which Ribera was not afraid to write) shall be punished for the wickednesse of heathenish Rome, which herselfe hath not committed: Why then may not the Prophets rejoyce for the destruction of Popish Rome, though they were not hurt by her?

Vnderstanding therefore that these things cannot be put off, he is forced necessarily to grant that *Popish Rome is Babylon*. Notwithstanding to keep up the credite of the Pope, he deviseth a new prophesie, namely, that Rome towards the end of the world, expelling the Pope with all the Catholick Saints, shall againe apostate to their old wickednesse and idolatry. And then indeed Rome shall be *Babylon* and the warehouse of all filthinesse and idolatry, when she shall fall off from the Pope, and expell him thence with all other Christians. Whatsoever therefore *Iohn* prophesieth touching the ruine, burning and horrible plagues of *Babylon*, appertaines, saith he, to Rome after that she shall have thrust out the Pope *Christs Vicar*: Without which fiction this subtil Writer saw that the Pope of Rome could not be freed from Antichristianisme: and thinkes by this artificial device to shift off this our argument: *He that in the last times holds Babylon the seat of Antichrist, is Antichrist. The Romish Pope in these last times holds Babylon Rome the seat of Antichrist. Therefore the Romish Pope is Antichrist.*

Ribera  
new fiction  
about the  
Pope.

The assumption he labours to weaken, not indeed by denying, that Rome, which the Pope possesseth in the last times is Babylon: nor also that Babylon in the last times is the *seat of Antichrist*: But by denying that Rome now so long as it is held by the Pope, is the *seat of Antichrist*: Because Rome (as he saith) before Antichrists coming shall decline to Paganisme, and thrust out the Pope.

But O Ribera, by what authorities, by what Scripture, by what reason wilt thou prove unto us this thy new Oracle, or rather dotage, hitherto unheard of even among Papists: as, I. That Rome at length shall fall from Christianity and returne to Heathenisme. II. That she shall drive out her most holy father the Pope, and give place to Antichrist.

Lyras  
fiction  
refuted

The latter indeed of these thou thinkest to make out well enough after this manner: *That as long as Rome is obedient to the Pope, so great evils cannot befall her: Because the Pope is Christs Vicar: And that Rome so long as the Pope is present, shall be the maintainer and mistress of the Apostolicall faith, and mansion of piety: Not therefore to be destroyed, before the Pope be driven thence. But O friend, thou seest not how often thou dost beg the question, and how many things thou takest for granted not onely doubtfull unto us, but also incredible to the Papists themselves.*

I let passe thy common assertion that the Pope is *Christs Vicar*.

Thou must prove I. That *Babylon and Rome* to be ruinated, is to fall to Heathenisme. Certainly herein thou hast *Alcasar* opposing thee, who on the contrary saith more absurdly, that Romes ruine is her conversion to Christianity.

II. That Rome having the Pope present with her, is the mistress of the Apostolicall faith, and mansion house of godlinesse, of which it was long agoe truly said: *Rome is now wholly a Brothelhouse.*

Roma est  
jam tota  
Lupanar.

III. That Rome the most holy citie having her Pope and Cardinals there present (but perhaps fallen into a fatall Lethargie) should cast off the profession of Christianity, and decline to the idols of the Heathens.

IV. That



IV. That Rome being thus fallen to heathenisme, the Pope with his Cardinals shall miserably be deprived and thrust out of the *seat* and patrimony of Saint Peter. Now unlesse these things be solidly proved by thee, all men may see that our argument stands firme, and proves the Pope to be Antichrist.

Ribera  
reasons  
touching  
Romes fall-  
ling away  
examined.

To the *first*, *second*, and *fourth*, Ribera saith nothing. But the *third* (of Romes declining from Christianity to Pagan idolatry) he indeavours to prove by some reasons.

I. He saith, that the place of ancient Rome, was of old stained with abominable wickednesse: and therefore of necessity she must one time or other be purged by fire.

Ribera con-  
tradicts  
himselfe.

But *first*, he may as easily prove the apostacy of the whole Christian world unto Heathenisme. For we know that of old the whole world was full of abominable wickednesse. *Secondly*, that which he saith touching the defilement of ancient Rome is true indeed: But I wonder how any can without *crimen laesae majestatis* object unto the Popes holinesse, that the guiltinesse of ancient Rome should not yet be expiated by the religion and holinesse of so many ages. What? have not so many Processions, Masses, Consecrations, Prayers, so many merits of holy Popes for these thousand yeeres, been able to purge away the defilement of ancient Rome? Besides what can be more contumeliously spoken, then that the Pope the *most holy Vicar of Christ*, should have his seat in a place defiled with such horrible wickednesse and offences? And how doth this agree with what thou saidst before, that Rome under the government of her Pope is the mansion of piety, if so be that as yet it be not purged from its old guilt and defilement. Let Ribera looke to it, how herein he may answer the Popes holinesse.

II. He saith, that there are many to this day at Rome who boast that they are of the name and stock of the old Romanes: And therefore it is probable that they shall againe fall to the idolatry and wickednesse of their Ancestours, and so be destroyed.

He argueth  
the Pope of  
extream  
neglect.

But this also is altogether frivolous, and a most injurious infamie and accusation of the noble families of Rome. For it is certaine that in *Constantines* time there were many more noble families of the pedigree of the ancient Romanes then now, who notwithstanding forsaking the idolatry of their forefathers, embraced the faith of Christ: so neither will it necessarily follow that the ancient families which yet remaine at Rome, should fall away from Christianity. But put the cause they should, doth not the Iesuite herein accuse the Pope, Cardinals, Bishops, and all the Iesuites which then shall live in Rome of extream negligence, in not performing their duty, but to suffer all the people committed to their charge to fall away from the faith of Christ? What shall all of them fall into so dead a sleep? Or rather now by their impiety and heathenish riot, make way to such horrible prophanenesse. Let the Iesuite againe see too, how he will answer these things.

III. He saith, howbeit they are not of the linnage of the ancient Romanes, yet forasmuch as they dwell in the same city, the which they inhabited, they are to be accounted as one body with them.

But by this reason the Pope and Cardinals too, are one body with the Romane Pagans, and guilty of the same apostacy: seeing they also dwell at Rome. Thus the Pope should be the head of that body and city, which is one with the wicked common-wealth of old Rome. Now the truth is, nothing can be more vainely spoken. And I wonder that the Iesuite when he wrote these things, had not considered, that he himselfe lived in *Spain*, where the ancient Moores formerly inhabited.

IV. He addes from Chap. 16. 19. *That Great Babylon came in remembrance before God, & 18. 5. Babylons sins have reached unto heaven, and God hath remembered her iniquities.* Therefore saith he, towards the end of the world her old sins, which hitherto for religion sake seemed to be forgotten, shall againe be remembered and

and purified because of the new and like transgressions added to the former.

But first, not onely things done long agoe are said to come in remembrance before God: but also such things as are newly done: by an *Anthropopathia*: for so in *Act. 10.* The prayers and almes of *Cornelius*, which he daily performed, are said to come up for a memoriall before God: Secondly, albeit his glasse wereighted: yet there were no need that new Rome should be punished for the sinnes of the old, for as much as *Papish Rome* for these thousand years and more hath abounded in all manner of villanies, for which the Lord most iustly may take vengeance on her.

But they speak nothing touching the Popes ejection, or apostacy of the Romanes from the faith of Christ unto Heathenisme, but only touching the destruction of Rome, therein agreeing with the prophesie of this booke.

By all which things it appeareth, that whatsoever the Iesuite alledgeth for the upholding of the credit of the Pope, it is nothing but a frivolous dorage of a dreaming writer.

The summe of the place is this: That *Babylon* here threatned with destruction, is *Rome* not of the Pagans, which ceased in *Constantines* time: Nor new heathenish *Rome*, the which (as the Iesuite feigneth) shall thrust out the *Papa*: But *Papish Rome* which a long while hath boasted her selfe to be the *Mother of Churches*, and from whose breasts all the nations and kings of the earth have sucked their errors, superstition and idolatry. Thus our insoluble argument is no way weakened by the Iesuite, but stands firme against the *Romish Antichrist*.

But now when we speak of Rome, we understand not simply the walled city, or palaces, towers and stately walks thereof: but chiefly the Pope himselfe with his whole kingdom and power over the Western Churches, of which afterward in Chap. 17, 18.

Now why is Rome named Babylon? The cause may be the likenesse that is between them, of which OROSIUS: Behold, saith he, *the rising of Babylon and Rome is alike: their power is alike, their greatnesse, times, good things and also evil.* But I rather thinke the reason is, their likenesse in tyranny and destruction. The old Babylon afflicted the ancient Church: Rome the new Babylon hath oppressed the new Church. The Old is fallen: The New shall fall. *Babylon is fallen, is fallen.* The doubling of the threatening denotes the certainty and hastning of the destruction. Therefore also it is laid in the preterperfect tense, *hath*, that is, *is fallen*: because it shall certainly and suddenly fall: like as we say of a dying man, that he is dead, or the like. Neither did the Angell prophesie vainely. For even during the preaching of this Angell, while Luther, I say, yet taught, a great part of Babylon fell both in Saxony, Germany, and other neighbouring Countries. But touching the destruction of Babylon it followes in Chap. 18.

*Alcasar* againe by his consequence is forced to make blacke white, applying the ruine of *Babylon* to the conversion of *beathenish Rome* to the faith of *Christ*: making the sence of the words, *Babylon is fallen, is fallen* that is, *is converted to Christ*: Now who ever heard so great an absurdity? The whole context and content of all interpreters evinceth that the ruine of *Babylon* signifies not mercy, but punishment: And therefore so impudent a depravation of holy Scripture is to be rebuked.

*Because she made all nations drinke]* This reason evidently refutes *Alcasars* absurdity: The cause of *Babylons* destruction shall be her fornication, by which she hath most foully defiled her selfe, with the Kings and Inhabitants of the earth: for she is the *Mother of all whoredomes*.

This fornication (as before was shewed) is idolatry, by a prophetical and metaphorical phrase: for idolaters like harlots do by spirituall uncleannes perfidiously violate their faith to God, prostrate themselves before their Idols, and run headlong into utter destruction, as we have largely expounded in our Commentary on *Hosea*, Chap. 1: 2.



was  
quora:  
is a figure  
when with  
a little  
change of a  
word the  
sence is  
wholly altered.

*Of the wine of her fornication*] For the Pope obtrudes his idols on all nations: who therefore are said to *drinke of the wine of his wrath*, because idolatry (through the corruptnesse of mans nature) is more pleasing to all, then the true worship of God. In the Greeke is an elegant \* *parenomasia* in the words *winetines* and *πινυμεναι*. For as Antichrist gave all to drinke of the wine of his fornication: so shall all drinke of the wine of Gods wrath: because they suffered themselves universally to be drawne aside to the worship of Idols, by the pretended authority of the *Catholick Church*.

Idolatry is compared to *wine*, because by its sweetnesse and outward lustre it is pleasing unto the flesh, and much desired. Also from the effect: for it makes idolaters madde, furious and blinde: like as wine takes away the sence of a drunkard.

*The wine of wrath*] so named from the effect, because it stirres up Gods wrath, and drawes downe his judgements: As also from the efficient cause, because God in his anger doth justly inflict blindnesse on the worshippers of Antichrist: according to that of *Paul*, 2 *Thes.* 2. 11. *For this cause God shall send them strong delusion, that they should beleave a lie, that they might be damned, who received not the truth.*

It might seem the words here, should thus be read: *ἐκ τῆς οἴνου τῆς πορνείας* *drinke of the wine of her fornication*: as in Chap. 17. 2. *The inhabitants of the earth, are said, to have been made drunke with the wine of her fornication, &c.* because the wine of fornication is opposed to the wine of Gods wrath, *vers.* 10. *The same shall drinke of the wine of the wrath of God*: But all copies have *ἐκ τῆς οἴνου τῆς θυμῆς*, *of the wine of the wrath, &c.* Not here onely but also in Chap. 16. 19. & 18. 23.

The use of  
this preach-  
ing.

The use of this Angels preaching doth plainly respect both the godly and the wicked.

The godly are exhorted to the duty before published by the former Angell: *To feare God*, and not the Beast: *To give glory to God*, not to Antichrist: And lastly, *to worship God the Creator of heaven and earth*, not the Beast or his Image: Also in Chap. 18. 4. he admonisheth all such as desire to be free of Babels plagues, *to goe out of her.*

The ungodly worshippers of *Babylon* and the Beast, he terrifies by threatning of punishment, the which the Angell following will denounce more plainly, that if they goe on delighting themselves with the *wine of fornication*, and to worship the Beast, they shall eternally be tormented with *Babylon* and the Beast.

Pom. lib. 2.  
de Antich.  
cap. 36.

9. *And the third Angell followed them*] The former Angel denounced *Woe to Babylon*. This terrifies Babels inhabitants, to the end they might not thinke to be scot-free, while Babylon was destroyed, but understand (that except they left off their fornication) they should be thrust into eternall destruction with her. The Thesis, or position therefore of this Sermon is very horrible: viz. *That none of the worshippers of the Beast, if they die in that estate, can be saved, but all of them must necessarily perish for ever.* The Beast is the *Romane Antichrist*, with his Monarchical kingdome, as we heard Chap. 13. *The worshippers of the Beast*, are the idolatrous Papists, zealous observers of the Popes injunctions. Now what their end shall be, is here declared unto us by the Angell.

Who is the  
third An-  
gell.

Who this Angell should be, the Popish Writers mention not, except *Lyra*, who feineeth him to be Pope *Gregory*. But this Angell was to be after Antichrists rising: for he preacheth against him. Now *Gregory* was *Antichrists fore-runner*, viz. of *Boniface III.* who first built Babylon by claiming the title of *universality*.

This Angell is said to follow the two former: who denoted all the preachers of the Gospell, and opposers of Popery from *Wickleffe* unto *Luther* and his fellow labourers: so that their ministry dured for the space of 175. yeeres, or thereabout, viz. from *Anno 1371.* when *Wickleffe* began to publish the *everlasting Gospell*, untill the yeere 1546. at what time *Luther* ended his ministry, leaving behinde him this propheticall verse:

*Pestis eram vivus, moriens ero mors tua Papa.*

I living was a plague O Pope to thee,  
And dying now, thy death Ile surely be.

This third *Angell* therefore is a figure of all such evangelicall Teachers, who since the ministry of *Luther* have preached against *Babylon*, and they are to continue unto the end of world. For there followes no fourth preaching *Angell* after the third: but *Christ sitting on the white cloud comes forth to judgement*, vers. 14. And therefore the ministry of the third *Angell* is to remaine unto the end.

Now among the number of excellent Teachers, who by word and writing since that time have laboured to bring men from popish idolatry unto the faith of *Christ*; Of the Germanes, are *Bucer*, *Capito*, *Hedio*, *Brentius*, *Hyperius*, *Alsius*, *Snepsius*, &c. In Helvetia, *Bullinger*, *Simlerus*, *Myconius*, *Pellicanus*, *Gualterus*, *Aretius*, *Stuckius*, &c. In France, *Farrell*, *Viret*, *Calvin*, *Marlorate*, *Beza*. In England, *Cranmer*, *Hooper*, *Latimer*, *Whitaker*, *Reynolds*. In Denmarke, *Palladius*, *Hemmingus*, &c. Out of Italy, *Peter Martyr*, *Zanchius*, *Tremellius*, &c. In Poland, *Johannes a Lasco*, &c. In Hungary, *Michael Statinus*, *Stephanus Szegedinus*, *Petrus Melius*, *Paulus Thurius*, with innumerable others who now rest in the Lord, or yet fight, or hereafter shall fight for the faith of *Christ* against the *Beast*.

With a great voice] like the second *Angell*, that is, with great zeale and labour, because these Teachers, as the former, shall not be wanting, but use all diligence to bring men to *Christ*, and recall them from worshipping the *Beast*. And indeed it is needfull they should cry with a great voice: for the greater part of men shall stop their eares at their preaching.

If any man worship] This hypothetical commination: *If any man worship the Beast, the same shall drinke, &c.* is universall, as if he had said, *Whosoever he be that worshippeth the Beast, shall drinke, &c.* He speaketh hypothetically, to teach us, that the punishment may be avoyded, so that the condition be observed, that is, if a man leave off to worship the *Beast*. Whence it appeareth, that not all the worshippers of the *Beast* shall be tormented with these plagues, but such onely as alwaies persevere therein, and repent not, being admonished. Now it seemes that this Hypotheticall threatning closely is opposed to the wicked anathematismes of the *Beast*, which also are hypothetically propounded. For example:

If any one worship not venerable images, let him be accursed.

If any man teach not from the heart to the Christian people the worship of Saints, and of the honourable images of all the Saints, Let him be accursed.

If any man salute not images in the name of the Lord and of his Saints, Let him be accursed.

And in the Councill of Trent,

If any man say that the wicked is justified by faith alone, Let him be accursed.

If any man say, that justifying faith is nothing else, but a confidence in the mercy of God forgiving sinnes for the sake of *Christ*, and that we are justified by this confidence alone, Let him be accursed.

If any man say, that by Gods commandment all *Christ*s faithfull ones ought to receive the *Eucharist* in both kinds, Let him be accursed, &c.

Now on the contrary, let the worshippers of the *Beast* and his image heare the anathema, or curse of the *Angell*.

If any man worship the *Beast*, &c. Let him be accursed.

Furthermore who these worshippers of the *Beast* and his image are, who, I say, are marked with the *Beast*s Character, I have before shewed. Now let us consider the curse.

10. The same also shall drinke of the wine of the wrath of God] The curse of the wicked is typed out by a propheticall phrase including the sinne, for which *Babylon* was threatned by the former *Angell*. *Babylon* gave her worshippers to drinke



of the sweet and voluptuous wine of her fornication: But God will give them to drinke of the deadly wine of his wrath: as if he should say: they have drunk the former wine, so they shall drinke the other likewise: the meaning is: They have committed fornication: therefore they shall be punished. The punishment of the wicked by a prophetical phrase is compared to Wine, a Chalice, and Cup, alluding to the excesse of the wicked, who swallow down full cups of wine.

*Which is powred without mixture into the cup*] But in the Gr. it is, *ἡ ἀκρασία* *ἀκρασία*, as it were, *with unmixed* *mixt* wine, which words seem to be contradictory to themselves: because *ἀκρασία* called in Latine *Merum*, is not wine *mixt* or allaid wine, but such as is without mixture: Yet there is no contradiction in it, for with the Greeke the word *ἀκρασία* *mixt*, signifies not wine allaid with water, but such as is powred forth for to be drunke, although it be without any mixture: And hence the Latines sometimes use the word *MISCERE*, to *minge*, simply for to powre out drinke: Iuvenal. Satyr. 5.

*Nescit tot millibus Emptus*

*Pauperibus miscere puer.* Here the words *miscere pauperibus*, signifie to fill drinke to the poore.

So that, *to drinke out of the mixt cup* (for so the words may be translated) is to drinke out of a cup filled with the wine of Gods wrath: and this wine is called *ἀκρασία* not allaid with water, to denote its strength and efficacy to make drunke.

*Brightman* understands this *pure wine* said to be *mixt*, of divers kindes of wines mingled together, which mixture (saith he) doth much sooner beget drunkenness. The sense is all one.

*Of his indignation and anger*] The Gr. *ῥυακίς* signifies *furie* or *great indignation*: and is more then *ἄγος* *anger*. The words seeme to be taken out of Psal. 75. 9. *A cup is in Jehovahs hand, and the wine is red, it is full of mixture*: And Ier. 25. 15. *Take the wine-cup of his furie at my hand, and cause all the nations to whom I send thee, to drinke it.*

This Cup of his anger the Lord in the following Chapter divides into *seven* vials, the which being full of his wrath, he will powre forth on the Antichristian idolaters, *six* of them in this life, but the last in the end of the world. Therefore he threatneth temporall and eternall punishments. The temporall he expoundeth specially in Chap. 16. here the eternall are more clearly described.

*And he shall be tormented with fire and brimstone*] This is a declaration and an amplification of their punishment: *He shall drinke of the wine of wrath*, that is, he shall be tormented: for as he drunke the wine of pleasure: so likewise he shall drinke the wine of torment, and that eternally.

He addes the matter of the torment, *With fire and brimstone*] *Brimstone* is soon set on fire, burnes strongly, is not easily extinguished, and cauleth a filthy smoak and deadly stinke. *Fire*, is nourished by brimstone, it devoures and destroyes combustible things, & the burning therof is intollerable torment to the body. Not as if there were materiall fire or brimstone in hell, but the grievousnesse of the torment is hereby noted. It seemes to be an allusion unto Psal. 11. 6. *Upon the wicked he shall raine snares, fire and brimstone, and an horrible tempest shall be the portion of their cup.* This is expounded in Chap. 19. 20. where the *Beast* and they that worship him are to be cast alive into a lake of fire burning with brimstone. This is the torment of hell, in which the glutton being to this day crieth, *Father Abraham have mercy upon me, for I am tormented in this flame.* The Scripture doth not finde words, as it were, sufficiently to expresse the unspeakable torments of the wicked. *Isaiah* saith: *The worme of transgressors shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh.* Christ Math. 8. 12. calls it utter darknesse, where is weeping and gnashing of teeth: & 5. 22. hell fire: & 25. 41. everlasting

Luk. 16.

24.

Isai. 66.

24.

Mark. 9.

43.

Luk. 3. 17.

lasting and unquenchable fire. Paul saith, Tribulation and anguish shall be on every soule that doth evill : and againe : The Lord will take vengeance in flaming fire, on them that obey not the Gospell.

Rom. 2. 9.  
2 Thes. 1. 8.

IN THE PRESENCE OF THE HOLY ANGELS, AND IN THE PRESENCE OF THE LAMBE] The Lambe shall be the Iudge of the ungodly, who despised him, and as much as in them lay exposed him to be torne by the Beast. The Angels are added to the Lambe as sumners, by whose ministry, all men shall be gathered from the foure corners of the earth, and presented before the tribunall seat of Christ to be judged. The word therefore, *ἐνώπιον* before, which is attributed as well to the Angels as to the Lambe, signifies, that the Angels shall not onely be beholders of the torments of the wicked : but also executioners of the same : So the Apostle : They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

2 Thes. 1. 9

Holy] to distinguish them from evill angels, concerning whom Paul saith : Know ye not that we shall judge the Angels ?

1 Cor. 6. 3.

II. And the smoke of their torment] He further amplifies the torments of the wicked, if happily the kings and inhabitants of the earth might be restrained from worshipping the Beast by the horreur of cruell torments. The smoake of their torment, by an hebraisme he calleth it a tormenting smoak : Or by a metonymia of the signe the fire tormenting them. But I rather approve the former, because he had before spoken of their torment by fire. Now what is more bitter, then to be tormented, broyled, and stifled with smoak ?

Before in Chap. 9. the *smoak of the bottomlesse pit* did denote in a sence somewhat different, the darkness of doctrine, brought into the Church by the Pope of Rome through the operation of Satan. And this belongs to the matter of the infernall torment : not that there is a reall smoak in hell (for properly smoak is an exhalation or fume arising out of a materiall fire, which is not in hell : otherwise the smoak must cease, when the matter is wholly consumed) but the Scripture doth metaphorically shadow out the grievousnesse of the torments in hell from things known unto us, and very hurtfull, as calling the same, *smoake, fire, brimstone, the worthe, &c.*

What  
smoak is, &  
whether it  
be in hell.

Ascended for ever and ever] Smoak by its lightnesse ascends upward : and so the smoak of eternall fire shall ascend *εἰς αἰῶνας αἰώνων* into ages of ages, that is, for ever and ever : for it is an unquenchable fire, *Isai. 66. 24.* Hence we see that the torments of the wicked in hell shall be everlasting and without end. Before in Chap. 8. 4. The prayers of the Saints are called a *smoak ascending up before God*, by a more noble metaphor. That smoake was sweet and pleasing to God, as being the smoake of incense : But this here is stinking and pestilent unto the wicked, as being the *smoak of brimstone*. The verbe *ἀναβαίνειν* to ascend, argues that the place and fire of hell is beneath : but where it is, they shall feelee, who too curiously seek it.

And they have no rest day nor night] He signifies their continuall torments without any intermission : they shall not now and then have rest : but shall be perpetually tormented. Thus hitherto the Glutton cryeth in hell without intermission, *I am tormented in this flame*. For as hell fire shall not be extinguished, no not for a moment : so the wicked shall not have so much as a moments respite from torment, but in this unquenchable fire they shall be like incorruptible firebrands, never to be consumed. O most miserable men, whom the cogitation (and perhaps horreur also) of so great torments, hath not hitherto moved to repent, and forsake the worship of the Beast. Before Chap. 4. 8. this same phrase is applyed to the foure Beasts : *And they rest not day and night, saying, holy, holy, holy, Lord God Almighty* : And to the sealed in their foreheads : Chap. 7. 15. *They serve God day and night* : But in a contrary sence : for there is noted the continuance of the Saints their joy in heaven : here the perpetuall torment of the damned. In the meane while it appeares, that by the phrase *ἡμέρας καὶ νυκτὸς* day and night

is sig-



is signified, *alwaies, perpetually, and without intermission*: for however there be no light or day in hell, but a perpetuall night or darknesse: yet the holy Ghost speaketh after the manner of men, who have dayes and nights interchangeably.

*Who worship the Beast*] That the worshippers of the Beast might leave of to say that these torments are prepared for hereticks, whom they so terme, the holy Ghost doth expressly repeat, that they are prepared for *them that worship the Beast and his image*: Touching whom we have before treated.

*And whoſoever receiveth the marke of his name*] This is that *large and Catholick* symbole of the Romanists: for as we heard Chap. 13. the Beasts name in Greek is *λατῦνος* Latinas, in Hebrew *רומני* Romanus.

12. *Here is the patience of the Saints*] An hortatory and consolatory exclamation unto the Saints, to stir them up to patience under the trials of Antichrist: & not to decrease in faith and obedience under the crosse: but looke up to the promised reward in heaven. This is the summe of the two following verses. The first member, *here is the patience of the Saints*, is taken out of Chap. 13. 10. yet the scope is something different. For there it was spoken in respect of Antichrists tyranny: the sence therefore was thus: seeing Antichrists tyranny is so great, the Saints ought to prepare themselves patiently to endure, lest falling from their constancy, they make shipwrack of salvation: Here it is spoken with respect unto the torments of the Antichristians. Hence therefore the holy Ghost suggesteth an argument of patience to the Saints, that seeing so tragically an end, is certainly to befall Antichrist and his followers, therefore they ought quietly to endure his tyranny, knowing the other are to suffer eternall punishment for the same: which horrible destruction of the adversaries ought to provoke the Saints to constancy.

*Here are they that keep*] A periphrasis of the Saints, for they are called *Saints*, not who are canonized in *Antichrists Calender*, but the *observers of the commandments of God, and faith of Jesus*: and both is opposed to the *false worship of the Beast*. The *faith of Jesus*, is our confidence in Christ the alone Saviour. The *keeping of the commandments of God*, is obedience to the Gospell, not according to Antichrists decrees, but according to Gods Commandments. Both these cohere, for without obedience faith is hypocrisie, *here, faith he, are they that keep*: for, henceforward *they shall, or let them keep*: that is, we are exhorted to persevere constantly in the faith of Jesus and obedience of Gods commandments, that we may be free from Antichrists punishments.

13. *And I heard a voice*] Thus much of the *exhortation*. The consolation of the Saints followeth. It is an argument stirring up to constancy taken from the reward of heavenly felicity, for to use *Brightmans* words, *the last evil which the wicked could bring upon them, is the meane of the present felicity of the faithfull*. It is opposed to the temptation of anathemas, by which the Pope shall strike the *three Angels*, accusing them: as broaching a *new Gospell*: That they were enemies of the *Catholick Church*, and damnable hereticks: On the contrary the *heavenly voice* pronounceth them, *Blessed, &c.* this is the connexion and scope, let us now see the words.

The particle (*and*) is *continuative*: for, *Then, as Beza renders it, or causall, for, therefore be constant in the faith of Jesus, and obey God against the Beast: because, or, for I heard a voice*. The words are *Johns* declaring with what comfort the Saints should raise up themselves to constancy: And whence he hath it: *I heard a voice from heaven*: Therefore being proclaimed from heaven it is certaine and true: he saith not whither it were a voice of God or an Angell. But it is the voice of Christ: who published the same in the Gospell: *He that heareth my word, and believeth in him that sent me, hath life eternall, and shall not come into condemnation, but is passed from death to life*: And: *If a man keep my word, he shall never see death*.

The heads of the voice are three. I. a commandment to write. II. The argument of the writing. III. The prooffe and declaration of the argument.

*Write*] Before in Ch. 1. 19. he had a general commandment to write the Revelation

Iob. 5. 24.  
Iob. 8. 51.

tion: This is a speciall commandement to write the heavenly voice, touching the blessednesse of such as die in the Lord. Both places teach (against the Iesuites) that the Apostles were commanded by Christ not onely to preach, but to write their doctrine. Now wherefore is he bid to write? That we might understand the dignity of this doctrine, the which the holy Ghost would not have to vanish in the aire, but to be set down in tables, that it might perpetually serve for the consolation of the Church, and that Antichrist might not in any wise be able to deny, deprave, or suppress the same.

Write] to wit, to comfort the Saints, and refute the monstrous judgement of Antichrist touching the godly, that they are damnable hereticks: to refute also the wicked fiction of Purgatory, in which they say that the soules of them that die in the Lord, are first to be tormented, before they can enjoy felicity.

Blessed are the dead that die in the Lord from henceforward] By the second argument of this most comfortable writing, the dead in the Lord are declared to be blessed: by which is refuted the prophanenesse of Epicures, who say, that death is the end of things, and that the dead are wholly brought to nothing. And the wicked opinion of Antichrist, touching the unhappy estate of the godly, by him accursed as hereticks. But the heavenly voice pronounceth them blessed in death. Therefore Antichrists beastly thunder-bolts should not terrifie us. But let us see who are said to be blessed, and when.

Of the former it is said, *οι νεκροι οι εν κυριω κοιμουντες* the dead who die in the Lord. Beza renders it, which die for the sake of the Lord, or, because of the Lord: according to the saying: Blessed are ye when men shall say all evill against you falsely for my sake: The which Ribera also approves. And so indeed the words *οι νεκροι εν κυριω* in the Lord do sometimes signifie, as Rom. 16. 1. Receive Phoebe our sister in the Lord, as becommeth Saints; that is, for the sake of the Lord. Salute Amplius my beloved in the Lord. Salute the beloved Persis which laboureth much in the Lord, that is, for the cause of Christ: Thus taken, the consolation should onely belong to Martyrs that die in the Lord, that is, who lay downe their life for the glory of Christ.

But undoubtedly the consolation is more largely to be extended even unto all whosoever die godly: who as they are said to be, and abide in Christ: so also they are said to die in the Lord, that is, to depart out of this life in true faith and invocation on the Lord, and so to goe unto him. For to be in Christ, is to cleave unto Christ by true faith, Rom. 8. 1. & 16. 7. Who were before me in Christ. To abide in Christ, is to persevere in the faith of Christ unto the end, Ioh. 15. 4. 7. Abide in me, &c. If yee abide in me, &c. So to die in Christ, is to fall asleep in the faith, 1 Cor. 15. 18. Then they also which are fallen asleep in Christ are perished, that is, in the faith of Christ, and in the hope of the blessed resurrection unto eternall glory. In this sence the consolation belongs not onely to the Martyrs, but to all true professours also: which exposition in my judgement doth best agree with the drift of the place. For here he speakes not of those sad times of Antichrist, when he raged in his full furie against the Saints, but of the more happy age of reformation, when the power of Antichrist shall in many places be broken, neither shall the martyrdoms of the Saints be so frequent as before.

Hence therefore we are taught, who after this life, are translated from death into eternall happinesse. Not such as die in the faith of the Beast, Antichrist, the Pope, or Mahomet, &c. But that die in the Lord. For there is no salvation in any other, neither is there given any other name whereby we must be saved, &c. He is the way, truth and life: no man cometh to the Father but by Christ. All that goe out of him are deprived of blessednesse, and shall be tormented with the plagues before described.

But when shall they be blessed? *αυτατοις* from henceforward] This particle in all Greek copies, save in that of Montanus, closeth up the sentence. But the old Latine makes it to cohere with the following words: *a modo jam dicu spiritus*, rendring

Bel l. 4. de verb. c. 4.

Who being dead are said to be blessed. Mat. 5. 11. What is it to die in the Lord.

To be, and to die in Christ.

The consolation belongs as well to professors as to martyrs.

Act. 4. 12. Ioh. 14. 6.



rendering the word *et* also or *per*, viciously and sencelessly, *jam, now*, as *Ribera* confesseth. For what sence is it to say, *from this time now saith the spirit, that they may rest?* *Beza* joynes *et* *henceforward* with *paradoxus*: *blessed, henceforward*. But it matters not where it be put in the sentence, so that it be not taken from it. Commonly it is understood of the terme or beginning of happinesse: and the question is, what that terme is?

What is the  
terme or be-  
ginning of  
happinesse?

Some referre it to the time when this voice was heard, as if he should say, *from the very instant of this revelation the dead in the Lord are blessed*. But the question will be, whether the dead in the Lord were not blessed before the time of the revelation? It is cleare that all the Apostles, and many of the Saints were departed in the Lord before this time. Now Christ extends blessednesse unto all the faithful, *Mat. 5. 11.* & *Ioh. 5. 24.* And seeing in this place is treated of the last times of the Church to be reformed by the three Angels; I see not, by what way he should goe back to those former times of *John*.

Others therefore referre *henceforward* to the houre of every ones death, so a sence I confesse true and godly, but scarcely native or proper. It is true, they that depart hence in the faith, doe presently passe from death to life: for so Christ teacheth, *Ioh. 5. 24.* This opinion also is pious, and becomming charity, not to deny that blessednesse to them that die in the Lord, which is promised them in Gospell. *He that beleeueth in the Sonne of God hath everlasting life. He that beleeueth in me comes not into judgement, but is passed from death to life.* The which also, the carrying of *Lazarus* soule into the bosome of *Abraham* doth plainly confirme. Yet I know not whether *henceforward* can here properly be understood of the houre of every ones death.

*Ioh. 3. 36.*  
*Ioh. 5. 14.*

The Papists  
Glosse.

And this indeed the Papists deny, to confirme their fiction about *Purgatory*, in which, as they feine, even they that die in the Lord are first to be tormented and purged (both from the pollution of veniall sins, as also from the guilt of temporall punishment, in which they died) before they can obtaine blessednesse in heaven. And they will have *henceforward* to denote the time of the last judgement, making the sence thus: *Blessed are the dead, &c. a modo jam, from the time now*, that is, from the end of the last judgement they shall eternally rest from their labours. So *Anselmus* and *Lyra*, the which *Bellarmin* confirms, because saith he, this whole Chapter treateth of the last judgement.

*Lib. 1. de  
turg. c. 13.*

The Glosse  
refuted.

But first, this last is false: for the last judgement, being the fourth *Act* of this vision, is not handled through the whole Chapter, but in the end onely, viz. from the 14. verse, for undoubtedly the three Angels publishing the everlasting Gospell with the ruine of *Babylon*, & future torments of idolaters, go before the last judgement: And therefore *henceforward* cannot be applyed to the time of judgement.

*Ioh. 3. 36.*  
*Rom. 8. 1.*  
*1 Ioh. 1. 7.*  
*Act. 15. 9.*

Secondly it is false, that men dying in the Lord, carry with them any pollution to be purged thereof: for this crosseth the Gospell: *He that beleeueth in the Sonne of God hath everlasting life. There is no condemnation to them that are in Christ Iesus. The blood of Christ purgeth us from all sinne. Purifying their hearts by faith.* Therefore, whosoever die in the Lord, are without any mortall sinne cleaving unto them, much lesse veniall, and so being purged through faith in the blood of Christ from the guilt both of eternall and temporall punishment, they are translated into everlasting happinesse.

*Lib. 3. con-  
duas epist.  
Pelag. c. 3.*

Neither is this their wicked fiction confirmed by *Austins* authority: he saith rightly: *that the faithfull in this life are partly the children of God, partly the children of this world*: for so the Apostle affirmeth, *Rom. 7. 15.* & *Gal. 5. 17.* for all of us are spirit and flesh in part. But he saith not that we die such: for before we depart, by faith in the blood of Iesus Christ we are purged from all sin.

*Augustine  
vinculated.*

I know that the 110. Chap. of *Austins* *Enchiridion* is objected touching the threefold condition of the soules departing: *that some goe hence very evil: some very good, but others betwixt both, and so according to their merits are kept in hidden receptacles either in rest or paine unto the resurrection.* But I doubt whether *Austin* ever saw

saw that *Platonick Chapter*: and doe beleeve it was foisted into the *Enchiridion* by some body else; my reason is, because *Austin* in other places doth expressly speak but of two conditions of them that die, and of two places after this life, altogether denying a third. *As through one*, saith he, *all go to condemnation*: so *all by one to justification*. Neither is there any middle place for any: but he that is not with Christ must needs be with the Divell. More clearly in another place. The faith of Catholics doth by divine authority beleeve, that the first place is the kingdome of heaven, from whence, as I said, the unbaptized are excluded. The second *GERENNA* or hell, where all apostates, or infidels shall feele eternall torments. A third we are altogether ignorant of, for we finde it not mentioned in the Scriptures of God. And againe: I have given no divisions of places, save ONELY OF TWO; &c. So likewise: There is left no middle place between the right hand and the left.

To returne to the particule *ἀπὸ τῆς*, henceforward, although it be not applyed in the least to the houte of death: yet the assertion of the Saints happineffe remains certaine and true, even from the very instant of death, not onely by many Scriptures before alleadged, but from this place: for it is not said *οἱ ὄντες θνήσκουσιν* they that were dead; but *οἱ ὄντες θνήσκουσιν* they that die, in the present tense. Therefore so soone as the godly are dead, they are blessed: Thus *Purgatorie* is hence notwithstanding excluded.

But what then is meant by *henceforward*? We are to observe that the time of this *Third Act*, is the time of the reformation and deliverance of the Church from Popery by the three Angels: from henceforward therefore, that is, from the time the three Angels published the everlasting Gospel against *Babylon* and *Antichrist*, Blessed are the dead that die in the Lord; that is, they not onely are or shall be so: but the three Angels shall publish and preach the same, refuting the heathenish fiction of *Purgatory*, *Satisfactions* and *Indulgences*. For these Angels shall not onely teach that *Antichrists Bulls* are vaine, but also prove by the Scriptures of God that the paines of *Purgatory* is a wicked and feined imagination, there being no such place: And as hereby the godly shall be freed from that error and vaine feare: so *Antichrists* gaine shall be much lessened.

*Yea saith the spirit, that they may rest* This is the third. The holy Ghost seems to adde two reasons of their blessednesse: ONE is, because they rest from their labours, to wit, which they have suffered in this life, for, they have attained the end of their labours and combats, henceforward enjoying everlasting rest: The other, because their workes follow them, by a *metalepsis*, for, because they now have the fruit or reward of their workes, which was laid up in heaven for them. It appeares that both reasons are taken from runners in a race, who having attained the marke, enjoy a twofold benefit: rest and reward. So *ἵνα* that, is here put for the causall *ὅτι* because they rest, &c. Their workes are said to follow them, or *μετὰ αὐτοῦ* with them (as it is in the text) being as it were the followers of faith in this life. Hence the merits of workes are rather overthrowen then established. For seeing they follow, therefore they merit not, otherwise they should goe before as causes. Now they draw with them a free reward, because the gift of God is eternall life.

Lib. 1. de peccat. Mort. c. 28.

Lib. 5. by pogn. circa medium.

Serm. 14. de verb. Apostoli.

Purgatorie fiction refused.

The Authors opinion concerning the particule hence forward.

The merit of workes is not here established, but resisted.

Rom. 6. 23.

### The third Part of the Chapter.

#### Of the Harvest and Vintage of the last iudgements:

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Sonne of man, having on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voice



voice to him that sat on the cloud: Thrust in thy sickle, and reape, for the time is come for thee to reape, for the harvest of the earth is ripe,

16 And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another Angell came out of the Temple which is in heaven, he also having a sharpe sickle.

18 And another Angell came out from the Altar, which had power over fire, and cried with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the Angell thrust in his sickle unto the earth, and gathered the vine of the earth, and cast it into the great winepresse of the wrath of God.

20 And the winepresse was trodden without the city, and blood came out of the winepresse, even unto the horse-bridles, by the space of a thousand and sixe hundred furlongs.

### THE COMMENTARY.



And I looked and behold a white cloud: Hitherto we have handled three Acts of the fourth Vision: The first (briefly to repeat them againe) comprehends the condition of the Church in its beginning and growth, with her many combats under the Roman Emperours, both Pagan and Christian untill Antichrists rising, in the first 800 yeeres, Chap. 12. The second opposed to the former, contains the consolation of the godly under the foresaid conflicts, in the same Chapter. The third having two parts, represents 1. Antichrists persecutions, which from his first rising till now have continued more then a thousand yeeres, Chap. 13. 2. The Churches preservation under the same, and also her future purging from the dreges of Antichrist in the last times. Chap. 14. The fourth Act here followeth, describing the joyfull Catastrophe or change of all the Churches afflictions in the day of judgement, the forme whereof is figured out in two parables, viz. of the Harvest and Vintage, in the rest of this Chapter.

The consent  
of interpre-  
ters about  
the last  
judgement.

Furthermore, I see all interpreters (a few onely excepted) unanimously to agree that the last judgement is here treated of: And I wonder that any should dissent in a matter so cleare and evident. For by types and words not much unlike, the judgement to come is described in Dan. 7. touching the Sonne of man comming in the cloudes of heaven to judgement: and Mat. 3. & 13. of the harvest of the tares and wheat. They agree also in the scope, that these types serve to comfort the godly, and terrifie the wicked. For the godly doe groane under their afflictions & troubles, desiring to know what end at length shall be put to their evils: On the contrary Tyrants and Antichrist doe tumultuously rage without let or punishment, promising to themselves perpetuall prosperity: Lest therefore the faithfull should be discouraged, seeing the sonne of perdition thus to rage, and themselves overwhelmed with divers sorrows and calamities, here the last judgement is propounded to John, in which shall follow a wonderfull change of things. For then the Wheat shall be gathered into the heavenly Barne, and the chaffe burned with unquenchable fire. This I say is the scope and use of the remaining matter in the Chapter.

But in the coherence of these things with the foregoing, I finde all equally at a stay,

stay, as not perceiving wherefore the last judgement is here againe represented, seing it was before shewed unto *John*, Chap. 6. towards the end. & Chap. 11. towards the end. and afterward againe in Chap. 16. and most clearly in the end of Chapters 19. & 20. *Ribera* (as before Chap. 11) hath nothing to say, save that the day of judgement is here described by an anticipation: because the context of the things themselves requires that the punishment of the wicked be here described. But no reason can be given why these judgements should be so often described, and that indeed at the end of every *Vision*, except our method be observed, in which we have noted that all the generall visions consist of *four* Acts answering each to other. This therefore is the true cause why the last judgement is here againe represented, because the *last* Act of the *fourth* Vision now followeth. Let us see the words.

Touching the Coherence interpreters are troubled.

*And I saw*] This is the last part of the vision. The day of judgement is figured out by two types, The *Harvest* and *Vintage*: because there shall be two acts of the same: The gathering of the godly into heaven, and the casting of the wicked into hell fire. The former is set forth by the *Harvest*, in which the wheat shall be gathered into the barn, according to the parable of Christ, Mat. 13. 30. The latter, by the *Vintage*, because the wicked shall be trodden downe in the lake of Gods wrath, that is, be tormented with eternall paines of hell. So these types may not unfitly be distinguished.

The last Iudgement figured out by the Harvest and Vintage.

Notwithstanding it is not amisse to difference them as the whole and part. For the *Harvest* shall not onely gather the wheat out of the Lords field into the garner, but also burne the tares that are gathered, as we see in the said parable, Mat. 13. Thus the *Harvest* should represent the whole judgement. But the *vintage* shall cast and tread all the grapes in the lake of Gods wrath. Now the godly shall not be cast into this lake, for they shall not come into condemnation, Ioh. 5. 24. But the ungodly onely. And therefore by the *vintage* the punishment of the wicked seemes onely to be represented. Thus much of the parables in generall.

*And behold a white cloud*] The person of Christ the Iudge is gloriously described in this verse, by foure adjuncts. 1. by his forme: that he is like to the Son of man. 2. by the gesture of body, he sits on a white cloud: 3. by his habit, he hath on his head a Crown of Gold. 4. By the Instrument: He holds in his hand a sharpe Sicle. In these words is no obcurity: therefore I will not dwell on them.

They who deny or doubt, (as *Ribera* and *Brightman*) that the Son of man doth here denote Christ, because it is not said the Son of man, but like to the Son of man: Neither with an article *ὁ υἱὸς τοῦ ἀνθρώπου* seeme in my opinion to ground it on a very slight conjecture. For in Dan. 7. 13. It is plain; Christ is said to be like to the Son of man: *I saw in the clouds of Heaven as it were the Son of man.* And Paul Philip 2. 7. *Being made in the likenesse of men, he was found in fashion or habit as a man.* And Rom. 8. *He sent his son in the likenesse of sinfull flesh.* And Heb. 2. 14. *He likewise tooke part of flesh and blood:* and Verse 17. *It behoved him to be made like his brethren:* In which Phrases the verity of Christs humane nature is not denied, but the priviledge of the *Man-Christ* is noted: that though he bee like unto us in all things, yet is he not (like us) man onely, but God also; neither as man is he borne a sinner of mans seed, but conceived and begotten of a Virgin by the operation of the Holy Ghost, being not defiled with any staine of sinne.

That which they say of the Article, is infirme: For before also in Chap. 1. 13. *John* saw CHRIST *ὁ υἱὸς τοῦ ἀνθρώπου* like to the Son of man (without an Article) standing in the midst of the seven Candlestickes: Here he sees him sitting as a Iudge on his Tribunall.



*On a white cloud*] Noring his diuine Majesty: For God in the Psalms is often said to be carried and ride on the clouds, because of his heavenly power. This *white cloud* is that throne of glory, whereon Christ saith he will sit, Mat. 25. 31. The which throne he himselfe interprets of the clouds of heaven, Mat. 26. 64. Hereafter yee shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heaven, according to that in Dan. 7. 13.

*The crown of gold on his head*, is the ensigne of his Kingly Majesty. In Chap. 19. 12. he hath many Diadems on his head: and on his thigh a name written, *The King of kings, and Lord of lords*. The Beast also had crownes on his hornes, but not of gold, and ten onely. This Iudge therefore is more powerfull then Antichrist and all tyrants, for with an *iron rod* he will crush all aduersaries as a potters vessell in the day of judgement.

*The sharp sickle of a reaper*, which is in his hand, to wit, in his *right hand*, denotes Christs judicary and diuine power, to whom it is as easie to execute his judgement on the whole earth, as for reapers with a sharp sickle to cut down the ripe corne. ANDREAS: *the sickle*, saith he, is a symbole of *consummation*, for Christ himselfe calls the end of the world, a harvest, Mat. 13.

15. *Another Angell came out of the temple*] This Angell and the other two comming forth out of the temple and altar, vers. 17. 18. are not preachers of the Gospell, as *Brightman* supposeth (for at the harvest and vintage of the last judgement preaching shall cease) but it is one of the chiefe Ministers of Christ, by whom he will execute the judgement. He comes out of the *Temple*, to wit, of heaven, as vers. 17. & before Chap. 11. 19. By and by another comes forth from the Altar of Heaven, which is visionally to be taken: because properly there is no Temple nor Altar in heaven: but formerly in Ierusalem it was fashioned and made according to the heavenly patterne. *The great cry of the Angell* (saith ANDREAS) denotes the common supplication of all vertues, desiring to see the glory indeed of the just, but the excision of the unjust and all iniquity, that transitory and unstable things might have an end, and that which is stable and eternal appeare.

*Thrust thy sickle*] It is no commanding but a supplicating voice, for the Angels command not Christ, but worship him: The words are taken out of *Joel 3. 13.* where Iehovah saith: *I will sit in the valley of Iehosaphat to judge all the heathen round about. Put yee in the sickle, for the harvest is ripe.* The Angell knew that the day of judgement was neare, and intreateth therefore, that the Iudge would stay no longer, but thrust the sickle into the harvest.

*Thy sickle*, saith he, to wit, which is thine by office.

But how doth the Angell bid Christ to reap, seeing Christ calls the Angels reapers, Mat. 13. 39? *I answer*, In all Allegories circumstances doe often varie. Christ is here said to doe that, which there is applyed to the Angels, because Christ reapes by the Angels his ministers, yea the Angell here offers himselfe to the Lord to reape.

*Because the time is come for thee*] Gr. *ἡλθὲν σοὶ ἡ ὥρα*, thy *houre*, &c. The Angell addes a twofold reason of his petition. *The former* from the first cause, for, saith he, the terme of judgement prefixed in the counsell of God is at hand. But whence doth the Angell know this, seeing that day and houre is not manifested to any creature, *Mar. 13. 9*? *I answer*, by revelation from God: Or else, by the signes which he saw were either all past or at hand.

In saying, *for thee*, he acknowledgeth him to be appointed by the Father the onely Iudge of the world: as he saith himselfe: *The Father judgeth no man, but hath given all judgement to the Sonne.* Here by the phrase we have no obscure argument, that *Iohn* the Evangelist is the Authour of the Revelation, with whom we finde nothing more familiar then to expresse a defined time by *ὥρα*, *houre*, as *Cha. 2. 4.* *My houre is not yet come*, *Chap. 5. 25.* *My houre is come and now is*, *Chap. 7. 30.* *No man laid hands on him because his houre was not yet come*, *Chap. 13. 1.*

*Iesus*

Jesus knowing, that his houre was come, Chap. 17. 1. Father, all honore is come, glorifie thy Sonne, &c.

To reap] That is, to take away men from the earth: by gathering the good as wheat into the barme: but the tares into bundles to be burnt, as is declared, Mat. 13. 30.

For the harvest is ripe] This is the second reason, from the next cause, or order of nature, requiring harvest when the corne is white, Ioh. 4. 35. Lift up your eyes, saith Christ, and looke on the fields, for they are already white to harvest: Therefore being ripe, the time of harvest is at hand. This ripenesse signifies that the measure of the Churches calamities, Antichrists tyranny, and the iniquity of the wicked was now full, as God in Gen. 18. 21. saith touching the finnes of the Sodomites: that he was come to see whither they were come to the full height or not: And Christ of the Pharisees: Mat. 23. 32. Fill ye up then the measure of your fathers. This also commendeth both the patience and justice of God: The Lord is not slack in his judgement, but is patient towards us, not willing that any should perish: but by long-suffering leadeth us to repentance. So then he will execute judgement most justly, because he will not doe it, till there be no hope of the worlds recovery, and that the finnes of men are come to that height as none shall have cause to complaine either of the overmuch haste or severity of the Iudge.

2 Pet. 3. 9.  
Rom. 2. 4.

16 And he that sat on the cloude thrust in his sickle] Christ readily yeelds to the request of the Saints: for its no sooner desired, but he thrusts the sickle into the earth, for, into the ripe fruits of the earth, by a Synecdoche, that is, on men themselves. When therefore the houre of judgement shall come, Christ will finish the harvest of the earth, without any delay, labour, or hinderance, for he is a most carefull and powerfull Iudge.

And the earth was reaped] that is, both the living and the dead being cited before the tribunall seat of judgement received rewards, according to that in Ioh. 5. 29. & Mat. 25. 46.

The declaration of this parabolically harvest is best expounded by Christ himselfe, Mat. 13. 39. The harvest is the end of the world: The reapers are the Angels: then the Sonne of man shall send forth, and say, gather ye together first the tares, and binde them in bundles to burne them: but gather the wheat into my barme. The tares are the seed of the wicked one: the good seed are the children of the Kingdome. Then therefore the Angels shall gather out of his kingdome all things that offend, and them which doe iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth: but the righteous shall shine forth as the Sun in the Kingdome of their Father, &c. This is that harvest which Iohn saw, by us indeed who walke in faith, longed after: but it shall be dreadfull unto the worshippers of the Beast: for we shall be gathered into Gods barme: but as many as have not repented of their Antichristian idolatry, being threshed with the eternall scourges of Gods wrath, shall be burnt in hell fire.

If thou demanda how Christ himselfe is said to thrust the sickle into the earth: seeing this charge was committed before to the reaping Angels: we have even now answered, that Christ is said to have done that which the Angels are to doe by his commandement, as in Ioh. 4. 2. Christ is said to have made and baptized more Disciples then Iohn, yet it is added, he baptized not, but his Disciples did, to wit, by his authority and commandement.

17. And another Angell came out of the Temple] Another type of the foresaid judgement, properly representing the horrible punishments of the wicked under the forme of a vintage. First Christ doth againe come forth in the likenesse of an Angell with a sharpe sickle not to reap, (as before) but to cut downe the vine, which againe represents Christs judicatory power.

Some by this Angell understand the Saints, who in that great Day, as assistants to Christ, shall judge the world, according to that in 1 Cor. 6. 2. But I dare not attribute this sickle to the Saints. Perhaps this Angell is one of the chiefe ministers



nifters of Christ the Iudge: Or it is an *Enallage* of the singular for the plurall, because as the Angells shall be Reapers, so also Vintagers in the end of the world. Yet I see nothing to hinder, why Christ the Iudge may not here be understood, who alone holdeth the *Indicatory Sickle*, because he onely hath received all power from the Father. For often Christ is said to be an Angell: as in Chap. 7. 2. & 8. 3. & 10. 1. To wit, the *Angell of the Covenant*, and great Counsell: neither is it unusuall that Christ in respect of his divers functions in divers Visions, should also be represented under divers Types, as sometimes being called the *Son of man*, otherwhile a *Lambe*, a *Lyon*, an *Angell*, &c. He is said to come out of the *Temple*, the which Iohn in Chap. 11. 19. saw open in *Heaven*: for the *Temple*, especially the *Sanctuary*: was a figure of *Heaven*: Heb. 9. 2. so then he came out of *Heaven* from whence the Iudge shall come.

We see that all things are *dramatically* acted in this *Revelation*: for as in *Comedies* among men, divers persons comming out of divers *Scenes*, do act their parts on the *Theatre*: so it is in these *Visions*, to the end we might more easily perceive *Heavenly things* by a certain similitude of things done amongst us.

18. *And another Angell came out from the Altar*] Seeing the former Angell having the *Sickle*, was Christ the Iudge: We therefore do rightly understand this Angell to be some chiefe Minister of Christ: whose Cry; *Thrust thy Sickle*, is not a commanding voyce or admonitory, as if the Iudge were slack in his Office, but supplicatory, desiring him not to deferre the Iudgement any longer, but to execute the same, because of the inveterate malice of the world: as in verse 15.

He comes out of the *Altar*] Or from the *Altar*, that is, from Christ who is the *Heavenly Altar*: namely as a *Herauld*, who in the name of all the rest proclaimes the time of the last Iudgement, testifies the desire of all the *Heavenly Powers*, for the vindication of the Church, and punishment of the adversaries, and offers as it were his most ready ministry to the Iudge.

Having power over fire] Hence we learne, saith *Andreas*, that God hath set the angelicall powers as administrators of things created by him: One over Water, another over Fire, another over another part of the world: This exposition I do not altogether reject, seeing the Scripture other where testifies, that some Angells were set over particular Kingdomes. Yet I neither will affirme, nor deny whether some are set over one Element, others over another: because afterward in Chap. 16. 5. mention is made of the *Angell of the waters*: Nevertheless it is clear, God useth them to execute some one judgement, some another.

Furthermore what this *Fire* is, over which he is said to have power, is diversly disputed: some understand the *fire of the holy Ghost*. But no created Angell can have power over the holy Ghost, who is the eternall God. Others, the fire, which shall consume the world: as if this Angell who is said to have power over fire, should set the whole world on fire. But God shall need no Incendiaries to burne the World.

*Ribera* hereby understands the *fire of the heavenly Altar*, by which the Sacrifices of the Saints were burn'd: probably indeed, but by an allegory not safe enough: for seeing the sacrifices of the Saints in Heaven are their prayers and thanksgivings, by which they allwayes praise the Lord: I see not how it agrees to Christian beleife, that any created Angell should have power over this fire. But I wonder that none have applyed it to the *fire of Purgatory*.

*Bede* applyes it to the fire of *Punishment*: which *Ribera* approves not, because the punishment of the wicked is here Metaphorically figured, not by fire, but by the *Wine-Presse of Gods wrath*: yet a little before we heard that the ungodly should be tormented with fire and brimstone, the smoake whereof should ascend up for ever and ever.

This interpretation *Bullinger* followeth, and we also approve of: for fire in the *Psalmes*, and generally through the whole Scripture, denotes Gods plagues and punishment on the wicked, the which he executeth by his Angells.

This

Dan. 10.  
13. 20.

What is  
meant by  
this fire.

This *Angell* therefore hath power, to wit, ministerially over *Hell fire*, because by this *Angell*, or by these *Angells* (for it may be an *Enallage* of the singular for the plural) *Christ the Iudge* will cast the *tares* into eternal fire: which agrees with the *Parable of Christ*. Mat. 13. 42. *They shall cast them into a Furnace of Fire.*

*And gather the Clusters of the Vine of the earth*] A *Vine* doth sometimes denote the *Church*: Isa 5. 1. Mat. 20. 1. Into which the *Lord* sends divers labourers to dresse the same. But here it signifies either the *Church of malignants*, or the world of ungodly men: therefore he calls it the *Vine of the earth*, for the whole multitude of the wicked, who are not those ripe grapes, which the *Lord* looked for and found not in his *Vineyard*: Isa 5. 2. but it is taken in the evil part for the wild, untyme and sowre grapes, which *God* in wrath threatens to cut off: And they are said to be ripe, not for new *Wine*, but *Vintage*: because when the wickedness of the ungodly is grown to its full ripeness, destruction & ruine necessarily followes.

19. *And the Angell thrust in his Sickle*] The execution will be short: for the *Iudge*, when the houre is come shall without any let cut downe the *Vintage* of the earth, that is, execute wrath on the wicked, by casting them into the great *Lake of Gods wrath*.

*Hell* metaphorically is called the lake of Gods wrath, or the place of infernall torments, for as the clusters of the *Vine* are troden in the *Wine-presse*, so the *Reprobates* shall be punished in *hell*. It is great, that is, large enough to containe all the multitude of the wicked that perish. A large *Vintage* requires a spacious place: now this *Vintage* shall be the greatest, to wit, of all the wicked even from *Cain* the first parricide, unto the last enemy, which shall be death: And therefore the lake must be great.

The lake  
of Gods  
Wrath is  
great.

20. *And the Wine-presse was troden without the City*] This shall be the thrusting of the wicked into eternall torments.

*Without the City*] viz. the *Heavenly Ierusalem*, which is described Chap. 22. 15. *Without* shall be dogs and sorcerers, and whoremongers and murderers, and Idolaters, and whosoever loveth and maketh alie: which is the proper description of the *Grapes of the Vine of the earth* to be troden in the great lake of hell, and to be cast forth into utter darknesse, where shall be weeping and gnashing of teeth.

*And blood came out of the Wine-presse*] The Scripture is wont to call red wine the blood of the grape, of the like rednesse thereof. Here he calls the liquor, flowing out of the lake, *Blood*, not by reason of the colour, but to denote the bloody and horrible kinde of punishment that is to befall the wicked; for seeing they could not be satiated with the blood and slaughter of Saints, therefore hell also being made red with their blood, shall not be satiated for ever and ever.

*Unto the Horse-Bridles*] He aggravates the horribleness of their plagues from the great abundance of blood flowing out of the *Wine-presse*, both by the space, of a thousand and six hundred furlongs, and the depth so great, that it reacheth even to the horse bridles. For there shall be an innumerable multitude of the clusters of the earth, that is, of all the wicked from the beginning of the world to the end thereof, who being together cast and miserably crushed in the *Wine-presse*, there shall on all sides flow forth so much blood, as it shall encrease to such a wide and deep Lake or Sea. A *Furlong* containes an Hundred twenty and five Paces. Eight Furlongs make an Italian or English mile: Thirty two a Germane: so then a Thousand six hundred Furlongs make fifty Germane miles.

Why the holy Ghost doth assigne precisely this number to the lake, needs not to be known by us. *Andreas* thinkes it is to signify the consummated iniquity of those men, and the greatnesse of their punishment: seeing a millinary number is most perfect, and most consummate: And in the six hundred year of Noah, we read that sin was overwhelmed by water. But it is more safe to say that a great definite number put for an indefinite.

But





The PREFACE of the Fift VISION: Touching the  
seven Vialls contained in Chap. XV. & XVI.

**I**ohn points at a new Vision, in saying; And I saw another great signe: for so he began the fourth Vision Chap. 12. This Vision therefore is the Fift, more short indeed (for it is comprehended & ended in Chapters 15 & 16.) But not much plainer then the former, therefore it is called a Marvellous Signe. He saw seven Angells going forth out of the heavenly Temple, with seven Vialls full of Gods wrath, & pouring out the seven last plagues upon the worshippers & throne of the beast, & on divers elements: whence there follow dreadfull events: Now it manifestly appeareth, that grievous punishments are hereby denounced to the Kingdome, and followers of Antichrist. But it is very obscure to define what manner of plagues, and what the effects are; whether they are properly or tropically to be understood, and to what times they belong.

Lyra applies all these things Metaphorically unto the Acts of the Roman Popes, Hadrian, Leo, Hildebrand, &c. against the Emperours Constantine the Image Breaker, and Henry IV. and others, untill the Holy Warre raised by Peter the Hermite, that is, from the yeere 742. untill the yeere 1094: But his grounds are insufficient, for if so, then these plagues should have been ended long agoe, whereas they are called the last, filling up the wrath of God.

Ribera applying it literally to the foure yeeres of Antichrist, supposeth, that there shall be reall plagues like the Egyptian, unto which there is here a plain allusion. But it will manifestly appeare in its place, that the literal sense cannot generally stand. Yea even hence it appeares, that the Kingdome of Antichrist is absurdly straitned to the time of foure yeeres: because the History of the seven plagues requires a far greater time. We will collect from such things as are plaine the darke and obscurer matters.

Two things seem to be cleere.

First, that the beginning of these plagues belong to the time when the beast was already ascended out of the sea and earth, and when the whole world worshipped his image: Yea, when the beast began to be overcome by some, that is, after Popery had stood a long while in its flourishing estate, and began now again somewhat to decline: This appeares by the first and fift Viall poured out upon the worshippers & throne of the beast. Chap. 16. ver. 2. 10. as also by the song for the victory over the beast. Chap. 17. 2.

The Second is; that the plagues shall end in the fall of Babylon, when the Islands shall flee away, and the mountaines shall not be found, that is, in the end of the world: which appeares by the seventh Vial: see also Chap. 20. 11.

By which, first it is manifest, that this Vision is not universall, neither doth it contain the whole History of the Church, as did the three foregoing, but is particular and restrained to Antichrists Kingdom: Therefore it doth



not consist of the four Acts, which we shewed were in the former: but onely of the two latter: so that the seven Vials answer not to the seven Seales and Trumpets, as some have thought, because of their likenesse in some effects: for the beginning of the Seales and Trumpets extended it selfe even to the times of the Apostles, and first birth, (so to say) of the Christian Church as before appeared: whereas the pouring out of the Vials only shadowes out the last plagues of the Kingdom of the beast.

It belongs  
to the last  
times.

Secondly, It is manifest that this Vision belongs to the last times, and shall be finished indeed at the end of the world, but takes its beginning about the time that the measuring of the Temple (treated of in Chap. 11.) was already begun, that is, about the time of the Churches Reformation in Doctrine and manners, whereby the throne of the beast was grievously shaken, and the Popes Kingdom much weakened by Luther, and other evangelicall Preachers.

Thirdly, It plainly appears that the seven Vials of these angels, answer to what was published by the three, or more clearly, by the two latter Angels (for the preaching of the first took no great effect) of which before in Chap. 14. verse 8, 9, 10, 11. Teaching us that the thundrings of those crying Heralds: Babylon is fallen, is fallen. And If any one worship the beast, he shall drinke of the wine of the fury of Gods Wrath, &c. shall not passe away without effect, but be very terrible and mortall to Antichristians, what ever they attempt to the contrary by fire and sword: because from that time forward they shall receive one plague upon another, untill they be utterly destroyed. For as the Gospell is the savour of life unto life, to them that are saved, so a savour of death unto death, to them that perish.

2. Cor. 2. 16

The scope  
and use of  
this vision.

The scope therefore and use of this Prophecie is Doctrinall and Consolatory. For First it teacheth, that after the beasts kingdom hath flourished and vexed the Saints a long time, it shall be weakened by preaching of the Gospell.

Secondly, It shall alwayes notwithstanding remaine in some power, not ceasing to make War with the Saints untill the end.

Thirdly, Howsoever it shall tyrannically rage against the Reformation of Evangelicall doctrine, yet it shall never be able again to suppress the same, but there shall be many Angels to poure out the vials of Gods wrath on the throne thereof.

Lastly, as the Gospell shall be pleasing and saving to the elect: because by it they overcome the beast, for which they shall celebrate God with perpetuall praises: so to Antichristians it shall be grievous and mortall, because being turned into rage in regard of the successe thereof, they shall fret and grieve to see their kingdom, which seemed immoveable, to be weakened, lessened, and go to ruine, untill (being wasted with the last plagues) they shall be cast according to the threatening of the third Angell Chap. 14. 10. into everlasting torments of fire & brimstone. Now hence the spirit suggests a twofold comfort unto us.

The first, from the often renewed plagues of the beast: whose power, wealth, luxuriousnesse and ostentation was great, as we heard Chap. 13. But we need not be offended at those shadowes, for she shall receive and feel inward torments and gnawings by the preaching of the Gospell, and in the midst of her delights be tormented by Gods wonderfull judgements and severe plagues.

The


The second, from the small fall of Babylon: the Popes parasites affirm: that the seat of Saint Peter shall endure for ever: that the Catholick Romane Church being founded and strengthened by God shall stand, &c. That the Gates of Hell shall not prevaile against her: but Babylon shall come in remembrance before God, and in a moment be cast down by an earthquake: so she shall cease to vex the Church and persecute the Saints.

We have heard the Argument, Scope and Use of the Vision: now it is partly dramaticall, partly propheticall. The Dramaticall part containes certaine preparatory apparitions serving for the Order, and preparation of the vision Chap. 15. The Prophecticall part foretelleth the kinds and encreasing of the seven plagues on the worshippers of the Beast. Chap. 16.

## CHAP. XV.

### The Argument, Parts, and Analysis.

This whole Chapter is a preparation to the following Vision, for Iohn declares here what, & what manner of things he saw before the pouring out of the seven Vials, The parts here are three:

I.  He seven Angells with so many plagues, ver. 1. II. A company of Harpers, ver. 2, 3, 4. III. The clothing of the Angells, ver. 5, &c.

In the First he expoundeth what he saw. I. generally, *A great and marvellous signe in Heaven.* II. specially, *seven Angells, with their Instruments: having seven plagues:* The which he describeth by the Epythite, *Last*, with the reason hereof: *because in them is filled up the wrath of God:* verse 1.

In the second he expoundeth I. The place of the harpers: *A sea of glasse.* II. The harpers themselves, whom he describeth 1. by the effect: *They had gotten the Victory, &c.* 2. By their station: *standing on the sea of glasse.* 3. By the Instrument *having the harpes of God* ver. 2. 4. By another effect, *And they sang,* verse 3. III. The Argument of the song, generally from the Author and subject: *The Song of Moses and of the Lamb.* And specially, so far as concerneth the words and the sense: consisting of a Preface, Proposition and Reasons.

The Preface is laudatory, figured out by an exclamation to God: I. They declare his power and Majesty: *Lord Almighty, King of Saints.* II. His workes by the adjuncts of quantity and quality: *They are great and marvellous.* III. His Iudgements by the adjunct qualitie of Iustice and Constancy: *Iust and true are thy wayes* ver. 3.

The Proposition: The Lord is to be feared and glorified. It is figured out by an Interrogation. *Who shall not feare, &c.* The reason is threefold. 1. From the Property of God: *for thou onely art holy.* 2. From the worship due to him: *All nations shall come.* 3. From the moving cause: *Thy Iudgements are made manifest.* v. 4.

In the third he rehearseth 1. The receptacle of those Angells: *The Temple of the Tabernacle opened in Heaven* ver. 5. 2. Their gesture: *They went out.* 3. Their habit: *having seven plagues.* 4. Their ornament: *clothed in white and pure linnen,* ver. 6. 5. The Instruments given them: *he gave them golden Vials:* which he describeth by the number: *seven:* And what they contained: *full of the wrath of God, &c.* verse 7. 6. Two effects 1. The smoake of Gods Majesty filling the Temple. 2. A shutting out of all persons from entring into the Temple, during the time of the plagues, verse 8.



*The first Part of the* CHAPTER.

The Argument of the *Vision*: seven ANGELS, with  
so many PLAGUES.

I And I saw another signe in Heaven great and marvellous,  
seven Angells having the seven last Plagues, for in them is  
filled up the vrrath of God:

## THE COMMENTARY.

Why the  
Visions are  
iterated.

The follow-  
ing things  
doe all be-  
long to An-  
tichrists  
judgement.

And to the  
terror of  
the wicked,  
and comfort  
of the godly.

What a  
signe is.

Austin lib.  
2. de doct.  
Christi cap.  
1.



ND I saw another Signe] Iohn is not informed by one *Vision*, but by many touching future things, that so by comparing the obscurer types with the plainer, the Revelation might the better be manifested: The iteration therefore of the *Visions* is not in vaine.

Now it is to be observed, after that the *Beast*, that is, Antichrist was once mentioned, his tyranny and pompe plainly described in the foregoing *Vision*: the remainder of this whole Prophecie containes descriptions of the judgements, by which God will restraine and destroy Antichrist, but deliver the Saints from his Tyranny, and bestow the rewards of Victory on them: both to the end to meet with the scandall of desertion of the godly, least it should be thought that Christ neglects his under the Crosse, or to be a sleep, or want power to suppress Antichrists rage: as also that in hope of Victory and glory to come; they might with the more alacrity resist Antichrist, and persevere constant under their long during troubles. To this end tend the *seven last Plagues*, which God in the last times will poure out on the *Throne and followers of the Beast*: Let us henceforward keep this use in memory.

Iohn therefore saw another *signe*, that is, another *Vision* signifying events, divers from the former: for a *signe* is that which makes something divers from it selfe to come into the cogitation, besides the shape or forme it suggesteth to the senses. But as signes are not the things themselves: so the things themselves are not to bee sought in the signes as if they were included, according to the common error now adayes, touching the Sacramentall signes: which except thou affirme them to be changed into the things they represent, or really to containe them, presently they are reputed as vaine and empty things. But its enough for the Sacramentall use of signes, if they make spirituall things to come into our minde and beleefe. But this by the way.

*In Heaven*] That is (as most interpret it) in the Church: But there is no need of an Allegory: for these are heavenly *Visions*: And Iohn saw these sights acted on the heavenly Theatre.

*Great*] A great signe (as Chap. 12. 1.) shadowing out great things: It requires attention, as also the following Epithite *Admirable*, representing things worthy of admiration: to wit, the great & wonderfull judgements of God in delivering his Church, and casting down Antichrist: for it is a thing indeed to be wondred at, that the powerfull Kingdom of the Romane Antichrist, should be only weakned by such a contemptible and weak meanes as the preaching of the Gospel. It is also admirable, that the faithfull, men despised should fight against and overcome the *Beast*. Thus these Epithites serve to comfort us, knowing that the Church shall certainly overcome Antichrist.

*Seven Angells*] He summarily propounds the whole *Vision*, which he expoundeth

deth afterward. Therefore we will not stay long upon it. Of *seven Angells* mention is made in Chap. 1. ver. 4. and Chap. 8. verse 2. & 16. 1. & 17. 1. & 21. 9. In all which places they are said to be *οἱ ἑπτὰ seven* with the article *οἱ* excepting in this place: whence it might be questioned whether these *seven* be the same with the former that sounded the Trumpets.

*Brightman* thinks they are not the same: neither do I dislike his opinion if we take the Angells for the Ministers of the Gospell, because the time of the *six former Trumpets* and these *Vials* is different. Yet we may rightly understand they are the same: because the said *seven Angells* that is, many (for a septenary number doth indefinitely signifie perfection) doe type out divers persons in sundry Visions.

*Having the seven Plagues*] That is, as we have it expounded in ver. 7. *Seven golden Vials full of the wrath of the living God, &c.*

The Plagues, which God in wrath will inflict on Antichristians, are said to be the last, because they shall happen in the last times: For the christian Church hath four periods. One under the Rome tyrants: The second from *Constantine* under Christian Emperours untill the times of *Phocas*: The third under Antichrist swaying in his full vigour, from Pope *Boniface III.* unto *Leo X.* in whose time Antichristian power began to decline: The fourth under Antichrists declining from *Luthers* time to the end. Unto this last period, belong the last plagues. Thus *John* himselfe expounds it: because in them is filled up the wrath of God: *ἐτελείσθη is filled up*, for, *τελεισθήσεται shall be filled up*: by an Enallage of the Preterperfect for the Future usuall with *John*, because of the certainty of the events; he signifies therefore that the plagues should continue unto the end: One Plague following another, till the last did put an end to Antichrists rage, and the Churches troubles. They are said to be *seven* for the number of the *Angells*, that is, divers, and continued, as we shall see hereafter.

*Ribera* moves a Question how *Iohn* should returne from the Harvest and Vintage of the last judgement even now described, unto the *seven Plagues* which are to be before the judgement: neither indeed is it a frivolous Question, yea insoluble to *Ribera* and all such who make the *Revelation* a continued History: he himselfe hath nothing to answer, save his *ὑπερον ὡς πρὸς* saying that the Prophets do not alwaies observe the order of things as they are done: & that it was needfull the plagues of the wicked should often be inculcated: of which the last indeed is true: but for the other there is no reason (*viz.*) why the last judgement should so often be anticipated, unlesse we observe that all the Visions (the first excepted) do end in the last judgement: because every of them do represent either the generall History of the Church, as the three former *universall Visions*: Or else the last times of Antichrist, and of the Church, as doe the three following speciall ones.

The last plagues.

The four periods of the new Church.

A question about the order.

## The second part of the Chapter.

### The Fift Company of Harpers

2. And I saw as it were a sea of glasse, mingled with fire, and them that had gotten the Victory over the beast, and over his Image, and over his marke, and over the number of his name, stand on the sea of glasse, having the harpes of God.

3. And they sing the song of *Moses* the servant of God, and the song of the Lambe, saying, Great and marvelous are thy workes, Lord God Almighty, just and true are thy wayes, thou King of Saints.

4. Who shall not fear thee O Lord, and glorifie thy Name? for thou onely art holy: for all Nations shall come and worship before thee, for thy Judgements are made manifest.



## THE COMMENTARY.



II.

*And I saw as it were a sea of glasse*] Before the Angells pour out the plagues, a company of *Harpers* come forth on the Theatre, celebrating the power & judgement of God. And why so? to prevent the thoughts of the godly, lest they might think that the following plagues were repugnant to the goodnesse and justice of God: and the blasphemies of the wicked, that they might not accule God of cruelty, and complaine of injury done unto them.

It serves also to the decency of the *Vision*: for as in *Commoedies* musically interludes are againe and againe iterated at the ending of their Acts, to delight the beholders and drive away tediousnesse: so in this apparitionall Revelation are heard almost in every Vision, a company of singers, as it were in distinct Acts: least either Iohn in the contemplation of so long a Revelation, or we in the meditating thereon, should be over wearied.

We have heard the scope of this apparition. Now let us see who these singers are, where they were, how, and what they sang. First the place is noted: *A Sea of glasse mingled with Fire*: the meaning whereof we shall the better understand, when we know, what this company of singers is.

*I saw them that had gotten the victory*] If they got the victory over the *Beast*, then the *beast* had fought with them, to wit the same who made war with the Saints Chap. 13. verse 7. These *Harpers* therefore are those Saints there mentioned. The successe of the war is not prosperous to the *Beast*, he sought to devour them: but on the contrary he himselfe was vanquished, though indeed it was a bloody victory to the Saints. This divine miracle ought to animate the godly cheerfully to fight against the *Beast*.

Who these  
harpers are.

But how do the Saints overcome the *Beast*: seeing in Chap. 13. 15. the second *beast* caused all that would not worship the first to be slaine? how then do they conquer, seeing they are slaine?

How they  
overcame  
the beast.

*I answer*: the victory of the Saints is spirituall: They are indeed bodily overcome and slain by the *Beast*, suffering punishments and torments this way: yet spiritually they overcome the *beast*, while by refuting and condemning his false and idolatrous worship, they constantly persist both in life and death in the true faith of Christ: This is the victory of the holy Martyrs and Confessours, of which it is said: *The victory that overcometh the world is our faith*. It is bloody indeed, and not obtained without great resistance, yet it so far excelleth all the triumphs of *Alexander* and *Cesar*, by how much the *Beast* is more cruell then those Monarchs. They by force of armes brought some part of the world under their power: But to this *Beast* the *Dragon* gave great power, so as the whole world followed and wondred after the same.

1. Ioh. 5.4

This victory of the Saints *Iohn* makes as it were fourfold.

The victo-  
ry of the  
Saints fore-  
told.

I. They got the victory over the *beast*] that is, over Antichrist himselfe, whose power, threatening, and Tyranny they despised and contemned, cleaving constantly unto Christ.

II. Over his Image] to wit, which he caused to be made for him by the *Inhabitants of the earth*. This we have shewed to be that whole *Idol worship*, by which the worshippers of the *Beast* rage againstall, who refuse to adore him and his Image: Now to contemne this so great a madnesse, and overcome it by their blood, is to get the victory over the Image of the *beast*.

III. Over his character] viz. which the second *beast* caused to be imprinted in the right hand or foreheads of the worshippers of the first *beast*. Chap. 13. verse 16. This we shewed to be both a common and speciall obligation to the profession and worship of Antichrist. Over this Character the Saints and Professours

get

get the victory when they cast off the *beasts religion*; and constantly refuse to be obedient unto him.

IV. *Over the number of his name* ] which in Chap. 13. vers. 8. he shewed was 666. being Antichrists nationall name expressed in the Hebrew letters of *ROMANUS*, and the Greek *LATEINOS*, as before we shewed. Over this number and name also the Saints get the victory, by communicating no more in the *Romish Idolatry, Latine service, Masses, &c.* This is the victory for which the company of *harpers* sing songs of *Prayles* to God.

But are these *harpers* the Martyrs in Heaven, or the faithfull in the Church Militant? Some interpret it of the Church Triumphant; others of the Church Militant, applying it to the Protestant Churches in *Germany, France, England*, and other places, who are said to have overcome the *beast*, by casting off the yoke of the Pope, having obtained the liberty of a more sincere doctrine from their Emperours and Kings.

Whether these harpers are the Martyrs or other Professours.

For my part I understand it simply to be the same company of *harpers*, who in the foregoing Vision Chap. 14. ver. 3. by a new song did gratulate the company of *sealed ones*, standing with the *Lambe on Mount Sion*. Nevertheless *Brightmans* opinion is not altogether to be rejected; because the word *νικῶντες* who overcome, is in the present tense: for if the triumphant Church were only meant: hee would have said in the preterperfect *ἔνικῶντες*, or in the Aorist *ἐνίκησαν* who have, or had gotten the Victory: The participle therefore *νικῶντες* being put in the present doth also include such who obtain Victory over the *beast* even in this life.

Furthermore from this place there ariseth unto us a most sweet consolation, touching the spirituall victory we obtaine over the *beast* by the sincerity and constancy of our faith, although the *Beast* bite, kicke, persecute and kill us: It serves also to stir us up stoutly to resist him. Besides it furnisheth us with three things, for the true understanding of the foregoing matter.

First, that the former *beast* ascending out of the *Sea*, could not be the old *Romane Empire*, but necessarily Antichrist: The reason is, because these *holy harpers*, sing not a triumphant song for any conquest they had over the *Romane Empire*, seeing they never made war against it: for Christians according to the precept of the Apostle were allwayes obedient to Emperours: but they celebrate the victory over Antichrist, with his sinfull deceits and inventions.

The Sea-beast is Antichrist.

Secondly, that the first and second *beast* in a divers respect, denotes one and the same Antichrist, as before we have declared: The reason is, because one, that is the former is onely mentioned, who being overcome the latter was so likewise: Now the Saints rejoyced and sung because Antichrist was overcome.

The Sea-beast and that rising out of the earth is the same Antichrist.

Thirdly, that Antichrists Kingdom cannot possible be restrained to the space of foure yeers, as the Papists will have it: The reason is because many Martyrs and Professours had already gotten the victory over Antichrist, before the Plagues were poured out upon the throne and worshippers of the *beast*. Now all the plagues cannot be comprehended within so short a space, but must longer torment the followers of Antichrist, as we shall see hereafter: Therefore it necessarily follows, that Antichrist bare sway and made war with the Saints long before those foure yeers, forasmuch as here it is said he was overcome by them. Thus much touching the persons of the *Harpers*: now let us see where they were.

Antichrists Kingdome cannot bee restrained to four yeers.

I saw as it were a sea of glasse ] *Lyra* (whom *Gagneus* followeth) makes this sea the Sacrament of Baptisme: which is glasse, that is, pure: mingled with fire, that is, with the regenerating grace of the holy Ghost; *Andreas* will have it to be meant of the multitude of the m that shall be saved; in which sence the sea and *harpers* should be the same: which is not proper. *Lambertus*, of the large knowledge of the truth: *Brightman*, the doctrine of the Gospell, said to be glasse, that is, perspicuous and clear: but mingled with Fire; to wit, of contentions and strifes which



which Satan hath raised amongst the teachers of the Gospell. But these opinions I passe by.

Before in Chap. 4. verse 6. *John saw before the throne, a sea of glasse like to chry-stall*, which is the purest glasse. Now here he sees the same *sea*: It denotes the world of wicked men. *Ribera* rightly calls it the multitude following Antichrist, for the *sea* is called a gathering of waters: The *waters* are the wicked nations obeying Antichrist, as in Chap. 17. And Ierem. 51. 42. *Cyrus Army that vanquished Babylon is called, a sea comming up upon her and covering her with the multitude of the waves thereof*. The *sea* therefore is a gathering of people, or the whole multitude of the ungodly, that is, the world tossed like the Sea with many waves and confusions.

Why the  
sea is said to  
be glasse.

*It is of glasse*, so said, first because it is clear as glasse, that is perspicuous and open to the eyes of God: for God sees the secret counsells and hidden endeavours of the world and Antichrist: *secondly*, because it is bright like Chrystall: for the pompe and lustre of the world bewitcheth Antichristians. *Thirdly*, because its weak and bricke as glasse: for the world passeth away with the lust thereof. The favour and prosperity of the world is *glasse*, for when it most shineth it is then broken. *Lastly*, The *sea* for the most part is like *glasse* in colour: hence the Poets call the Sea *Mare vitreum*, *undae vitreae*, the glasse Sea and glasse waves. *It is mingled with fire*, viz. of afflictions and calamities, in which the godly also are often involved: however they stand as conquerours upon this *sea*, because they trample the world with the delights and baits thereof under feet: neither are they of the world, nor removed from their station by the fire of affliction, but persist constantly in the faith unto the end. This indeed the Saints triumphant have fully attained unto, and we, who are yet in the body in part: for it is our duty also to stand on the *sea*, that is, to trample the world under our feet. Or they stand *in the sea* [as *ἰν τῇ θάλασσᾳ* high or besides the sea] because they are not part of the *sea* or world, but separated and redeemed from the world, as in Chap. 14. ver. 4. And this sense I like best: because by the following verse it appears, here is an allusion to the *red sea*, by which the Israelites standing, saw the Egyptians drowned, and rejoicing over their destruction, sang songs of praises to God.

The harps  
of God.

*Having the harps of God* By an hebraisme the *harps of God* are put for such as are rare and of a most sweet sound: for with the Hebrews whatsoever are said to be the things of God, are excelling things, worthy his high Majesty: so the *mountaines of God*, the *Cedars of God*, the *City of God*, that is, very high and great. It is opposed to the *harpes of David* and of other Saints, by which they sometimes praised God. These are infinitely sweeter in sound: for these *harpers* sang a new song which none could learne but they that were marked with the seal of God: unknown also to the former Saints, viz. touching the weakning and ruine of Antichrists kingdome, by these *harpes*, that is, by the preaching, Prayers, and sweet confessions of these Champions.

3. *And they sing* for, *they sang*, viz. with their harpes, together with their voyces, like to joyfull harpers. But what sing they? *The song of Moses the servant of God* We have a twofold song of Moses: One of thanksgiving which he sang with the Israelites by the *red sea*, for the overthrow of Pharaoh and the Egyptians: *I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea*: Exodus 15. 1. The other of praises, celebrating Gods wonderfull benefits unto the Israelites, Deut. 32. Both may bee here understood, but chiefly the former, because of the similitude: for as then the Israelites standing by the *red sea*, sang with Moses their leader a triumphant song unto God for the drowning their adversaries, under whose bondage they had a long time groaned: so the saints being brought thorow the yast sea of this world, do joyntly sing praises to God, and blesse him for their deliverance from the most cruell bondage of Antichrist. And hereby they intimate not obscurely that

Pharaoh

Pharaoh and the Egyptian servitude was a figure of the Churches bondage under Antichrist.

And the song of the Lambe ] that is; praising the Lambe for his benefits bestowed on the Church.

Divers songs we have already heard. In Chap. 4. 11. The elders sing to him that sat on the throne: *Thou art worthy O Lord to receive glory.* Chap. 5. 9. The Elders againe sing a new song to the Lambe: *Thou art worthy to take the Booke and to open the seales thereof: for thou wast slaine and hast redeemed us to God by thy blood, and hast made us Kings and Priests to our God, &c.* Vnto which song the Angells and all creatures do there by mutuall accord sing *Amen.* Chap. 11. 17. they likewise sing to God: *Wee give thee thanks Lord God Almighty, &c.* Alike song wee heard Chapter 2. ver. 10. *Now is come salvation and strength, and the Kingdom of our God, &c.* Again in Chap. 14. the company of harpers sang a new song to the Lambe standing on Mount Sion. This therefore is the song of the Lambe, by which the triumphant Church, or the heavenly companies celebrate the Lambes victory, and their own over Antichrist. Now this title affords a cleer argument to prove the divinity of the Lambe, considering that to him this wonderfull worke of the conquest over the beast is attributed by the Saints. But now let us hear the song.

The songs  
of the Re-  
velation.

It seemes to be collected out of divers places of the Psalmes and Prophets, by which these divine fingers commend unto us the authority and dignity of the Scriptures. As from Psal. 86. 10. they publish the great and wonderfull workes of God. Great, because they fill heaven and earth: Wonderfull, because they are unfearchable and beyond humane reason: such are the works of creation, and the government of the world, our redemption, and preservation of the Church in this life. from Psal. 25. 10. they celebrate the true & righteous wayes of the Lord: for all his paths are mercy and truth. Gods wayes are his counsell and judgements about the Church and the enemies thereof: And though he suffers the godly to be afflicted and sore troubled, and the enemies to bear sway and flourish, which indeed seems unjust to flesh and blood, yet the wayes of Jehovah are righteous: for he knowes wherefore he doth the same, and the event shews that his wayes are all right and good: for in the end he performes his promise to the Saints, in preserving and delivering the Church, and in punishing and destroying the adversaries: by which he declareth that he is constant in his promises, true and omnipotent in his threatning.

34. Argu-  
ment of  
Christs do-  
mion.

Lord Almighty, King of Saints, Thou onely art holy] By these Epithites the Saints extoll God above all adversaries, and stirre up their own confidence and joy, for seeing he is omnipotent, he can easily cast downe his enemies. If King of Saints, then he can strongly defend his holy Church: If onely holy, or most pure, then he alone, (not the creatures) is to be served and cleaved unto. *ὁ βασιλεὺς αἰῶν* O King of Saints] so all greek copies read it, excepting Montanus, who reads it *τῶν αἰῶν* King of the Nations, and also Andreas from Ierem. 10. 7. Who would not feare thee O King of nations? The old Latine: *τῶν αἰώνων* King of eternity, which the interpreter seems to have read for *αἰῶν* of Saints.

4. Who shall not feare thee O Lord] An exclamation taken out of Ierem. 10. 7. Or rather out of the everlasting Gospell Rev. 14. ver. 7. where the first Angell cryed: *Fear God, and glorifie his Name:* They shew the madnesse of the Antichristian adversaries, who lift up their hornes against Almighty God and the Lambe; and the stupidity of the world, which is not moved by the consideration of the great and wonderfull workes of God to feare and glorifie him. To feare God is in true faith and obedience to submit to God. To glorifie God, is not to make him glorious, as if he were not so before, but to celebrate his due glory and praise. Onely holy] They condemne the pride of Antichrist, boasting himself to be holy and holinesse: whereas God alone is holy and holinesse it selfe, purifying the heart, and sanctifying the elect. For all nations shall come] As in Psal. 86. 9. All Nations whom thou hast made shall come and worship before thee O Lord, and shall



*glorifie thy Name*: shewing not absolutely what all shall do, but what all ought to do: the Antichristian adversaries shall never come: for they will not amend by their plagues, but persevere in their Idolatry and rage against God, as we shall see in the *fourth and fift Viall*. Neverthelesse some remnants of the Christian nations shall come adoring and worshipping God sincerely through Iesus Christ: to wit, the elect in *Italy, Germany, France, England, &c.*

The Church therefore celebrates the effect of the Gospell in the last times, that she shall not decrease amidst her divers afflictions, but be encreased by divers nations: who forsaking Antichrist (his fraud being discovered) shall turne to Christ. Which effect the Antichristians have now a long time seen, and we yet daily do: And God grant that our posterity may see the like more and more.

*For thy judgements are made manifest*] That is, are begun to be manifested: for as yet they speake not of the finall judgement, nor generally of Gods ancient judgements, but they celebrate in speciall those wonderfull judgements of his, by which he began in these last times to weaken Antichrists kingdom, and bring the Church into the liberty of Christ: for it is wonderfull to consider that the power and authority of Antichrist, which had so long beene formidable to Christian Emperours, and Kings, as causing them like so many unreasonable dogs to cast down themselves and lick his feet, and as most vile slaves to hold the bridle or stirrup while he mounted on horseback, should by the preaching and ministry of a few poor and contemptible teachers, be exposed to the common contempt of men, insomuch as no man but the Popes (sworne vassalls, should any more stand in awe of his *anathemas* and threatnings: Now this worke, these *Celestiall harpers* do worthily pronounce not to be of man, but a wonderfull judgement of God, for the which he ought to be praised continually of all creatures.

The sense therefore is, that because God in the last times by the preaching of the Gospell hath manifested Antichrist, and by his wonderfull judgement poured contempt upon him, it shall come to passe, that by degrees one Nation after another shall leave him, and be converted to Christ: and so indeed it shall be. Onely let not us by our sins stop this judgement of God, which he hath begun to reveale. Thus much of the Triumphant Song.

### *The third part of the Chapter.*

#### The Furniture and clothing of the seven Angells.

- 5 *And after that I looked, and behold the Temple of the Tabernacle of the Testimony in Heaven was opened.*
- 6 *And the seven Angells came out of the Temple, having the seven Plagues clothed in pure and white linnen, and having their breasts girded with golden girdles.*
- 7 *And one of the foure beasts gave unto the seven Angells, seven golden Vials, full of the wrath of God who liveth for ever and ever.*
- 8 *And the Temple was filled with smoake from the glory of God, and from his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angells were fulfilled.*

THE

## THE COMMENTARY.



And after that I looked, And the Temple was opened ] After the ecclestiastall interlude, Iohn returns to the description of the Angells, declaring from whence they came forth, in what habit, what the Vessells were wherein they bore the Plagues that were to be poured out, whence they received them, and what he saw in Heaven during the time thereof: such was the Furniture of the Angells to declare the judgements of God; the which, as it appeareth, is dramatically inserted, to illustrate the order of the Vision. Now whether in every of the particulars lie hid such mysteries as some looke after, I know not, neither do I beleve it. But as in dramaticall shewes, the preamble of the singers being ended, the Scenes are opened, and other persons come forth in new apparell to act other things: so these Angells came out of the Temple, that was open in heaven, unto a new Act of this Revelation.

6. And the seven Angells came out of the temple ] Who these Angells were, we shall more fully manifest in the following Chapter.

In that they came out of the temple in Heaven, most do hereby understand the holy and irrevocable judgement of God against Antichrist. For it shall be most righteous, although the wicked shall gnash their teeth against it, and gnaw their tongues.

Some understand hereby to be signified, that God judgeth according to the decrees of his word, preached by his Ministers the Angells: because the ministry here on earth is instituted according to the heavenly patterne: Or also, that all Antichrists plagues proceed from Christ the high Priest of the heavenly Tabernacle: now these things being plain I reject, not: but leave to the judgement of the Reader.

Clothed in pure linnen ] The old Version hath it, having on a pure stone, which is a manifest error, as Alcasar the Iesuite acknowledgeth and correcteth: Ribera correcteth it also, but doth not correct it, yea on the contrary he labours to establish or hide the apparent untruth of that version, to the end it might remaine authenticke, but with what conscience it may easily appear.

The pure linnen garment ] Some expound of the joy of the Angells, because of the judgement of the wicked: Others of Angelicall purity.

With a golden girdle about the breast ] This some understand of the love of Angells towards such as here on earth exercise themselves in the worship of God: Others, of their strength in executing the commandments of God: in which sense a girdle is generally taken in scripture: for the garment not being girt up hinders in going. They are golden girdles, as before in Chap. 1. 13. Christ appeared, the which we interpreted of the Majesty of Christ: Therefore the Angells have golden girdles representing as it were the Majesty of Christ their Lord. But these mysteries in my opinion have little solidity in them, for I judge that this habit imports nothing else but to set forth the Angelicall decencie: Angells have no bodies, but are spirits: yet they take corporall formes for our sakes: neither is it meet they should appear naked, but some clothing was requisite for them, howbeit not common but holy garments, such as God of old prescribed to the Priests & Levites, which were of linnen, long, white, and girded with a girdle: In such habit the Angells commonly appeared: so Ezech. 9. verse 2. the sealing Angel appears clothed with linnen: so the two Angells at Christs resurrection, which appeared to Mary were clothed in white, and shining garments: And againe at his ascension, Acts 1. 10. Let this suffice.

And one of the four beasts ] Of these beasts we heard Chap. 4. 6. & 5. 6. & 6. 1. & 7. 11. & 14. 3. One of them gives to the seven Angells the seven golden Vials. We need not enquire whether it were the first or second, or why

1. Per. 2.  
13.  
Eph. 6. 14

Luke . 24  
Joh. 20. 11



one, and not rather two or all four. Also in Chap. 5. 8. the *Elders* and *beasts* had *seven* vials but full of odours, which were the prayers and thanksgivings of the Saints: here they are full of Gods wrath: The former I leave, and retaine the dramaticall Allegory.

The plagues of Gods judgements are metaphorically called *the wine of the wrath of God* Chap. 14. 10. Wine is drunke out of cups, pots, and vials. In Chap. 14. 10. the third Angell threatened to the worshippers of the beast, a *mixer cup*, and full with the wine of Gods fury: here he sheweth how God will dispense the same unto them. That *great cup* he divideth into *seven Vials*, that is, into divers kinds of punishments, to be poured out by these Angells. A *Vial* the Greek *phiala* as it were *piala* from *piō* to drinke: as *Athenians* will have it, contains so much as a man can drinke at a draught, and saith it is greater then a *cup*: which agrees not with the place here, for out of this *cup* the *seven vials* are filled with the wine of Gods wrath: And therefore the *Vials* were lesse then the *cup*. It is needlesse (I suppose) to seek a mystery, in that they are said to be *golden* ones: for they are so called according to the customary use, because *Vials* are not wont to be made but of gold or of silver.

The Epithite of *GOD living for ever and ever* doth amplify the heaviness of his wrath, as if he should say, This shall be a terrible wrath, because it shall endure for ever and ever: Thus he signifieth that both temporall and eternall punishment doth wait for the wicked.

8. And the Temple was filled with smoke] John saw moreover two things, which put an end to the preparation. First, The temple was filled with smoke proceeding from the Majesty and power of God: And secondly no man could enter into the temple, untill the seven plagues were fulfilled. Here he manifestly alludes to the History of the tabernacle, which in the dedication thereof was wholly filled with a cloud of the glory of the Lord, so as *Moses* could not enter into it: And to the history of the Temple, which likewise at the dedication was filled with the cloud of the glory of God, so as the Priests could not stand to minister, so long as the glory of *Yehova* filled the house.

That cloud was undoubtedly a signe of Gods gracious presence in the Temple and Tabernacle, of his approving the worship therein, and his hearing the prayers there poured out to God. But this *smoke* cannot be any such signe, seeing here is not treated of the worship and prayers of the Saints made in the heavenly Temple: But of the plagues of the wrath of God to be hence poured forth upon the adversaries. Interpreters therefore are of divers opinions, and much troubled about it.

Most will have it to signifie in the *thesis*, that Gods judgements are unsearchable, and however they are most righteous, yet are they not so acknowledged untill they are accomplished, because this *smoke* hinders the knowledge thereof: the which indeed is true, but too generally.

Others confesse that the *smoke* is a signe not of grace, but of the wrath of God, because of the disparatie between the cloud and smoke. But yet they do not sufficiently expound wherefore the wrath of God filled the Temple in Heaven, and who were kept out of the same, and how long.

*Anabrose* and *Arethas* expound this latter (as *Ribera* saith) that no man in body and soule shall enter into heavenly blessednesse, untill the seven plagues are ended, that is, untill the Day of Judgement. But what is this to the present matter. I acknowledge the allusion of the Histories, but I gather another sense from the scope, viz. that the whole serves for the terrour of Gods adversaries.

The *smoke* therefore is a symbole of Gods anger in his Temple, and ready to inflict *smoke*, that is, horrible blindness on Antichristians, yea even on their quicke-sighted and most acute Doctors and Sophisters, so as none of them could enter into the Heavenly Temple, that is, understand the just judgements of God, and that these plagues were inflicted on them by God in wrath, because of their

Ex. 40. 33

1. King 8.  
10.

Whether  
the cloud be  
a signe of  
grace or  
wrath.

The authors  
opinion:

The smoke  
of Gods  
wrath: Psa.  
18: 9.

wic-

wicked Idolatry : and so cannot repent , untill the *seven plagues* were fulfilled, that is, never. For in Psal. 73. ver. 17. by entring into Gods *Sanctuary*, is signified, the acknowledging of his judgements. This sense the events of the *Vials* and *plagues* in the following Chapter will make good unto us.

This *smoake* therefore denotes the blindness of Antichristians under their punishment. It comes not out of the *bottomlesse pit*, but from the glory and from the power of God; because it shall be inflicted by his most righteous and powerfull judgement, according to the threatning of the Apostle: 2. Thes. 2. 11. *Therefore God will send them, &c.* for seeing the Pope raised a *smoake* out of the *bottomlesse pit* of hell Chap. 9. verse 2. therefore also he shall be punished with *smoak* for ever and ever.

The universall *No man* I restraîne to the Antichristian adversaries, who one-ly shall be kept from entring into the Temple, that is, from the acknowledging of Gods judgements, and from repentance, as will appear in the following Chapter.

The particle *Untill* I understand of eternity, as in the saying, *Thou shalt not go out untill thou hast paid*, that is, never: *He knew her not untill*, for, never: And indeed the plagues shall never be ended, because they shall proceed from the glory of the living God, and from his anger against the Devill and his instruments for ever and ever. The obstinacy and finall blindness of Antichristians is signified, of which we shall hear Chap. 16. 9. *They repented not to give glory to God.* And verse 11. *They blasphemed the God of heaven, and repented not of their deeds.* This is my opinion touching the *smoake*, untill I understand that something more agreeable is alleadged.

## CHAPTER XVI.

### The Argument, Parts, and Analysis.

The Preparation of the Vision we heard: viz, *Seven Angels stand in the Theatre of Heaven with seven Vials full of the wrath of God ready to poure out the same.* Now followeth the vision or the pouring of them out, with the events, namely horrible plagues and the effects thereof: for the Angels having received commandment, in order poure out the Vials upon divers elements and places, whence followes the joy of the godly, the misery of the Antichristian adversaries, and at last their rage and destruction.



The Parts of the Chapter are two: The former contains the commandment of God, verse 1. The second, the execution in the rest of the Chapter, distinct in their pourings out according to the number of the Angels, and seven Vials: The first on the earth, with the effects thereof. A noisome sore fell on the worshippers of the beast. verse 2. The second on the Sea, with its twofold effect: The corrupting of the Sea, and death of all living creatures in it, verse 3. The third on the Rivers, the effect whereof is first internall, the waters are turned into blood. ver. 4. secondly, externall, a twofold gratulation. 1. of the Angel of the waters praising the righteousness of God, ve. 5. in rendring like for like. ve. 6. 2. Of a voyce out of the Altar assenting to the former, ver. 7. The fourth on the sun: the effect whereof is threefold: 1.



The scorching of men, ver. 89. 2. Their blasphemies. 3. Their impenitency, *ibid.*

*The fifth* on the throne of the beast, the internall effect whereof is the darkning of the Antichristian Kingdome, ver. 10. and a twofold externall effect, 1. blasphemies against God, and the moving cause: *viz.* their paines and fores. 2. Their obstinacie in sin, ver. 21. *The sixth* on *Euphrates*, the internall effect whereof is the drying up of the waters thereof, and the end of it, to prepare the way for the Kings of the East: The externall, three unclean spirits, who are described, 1. by their *originall*: out of the mouth of the Dragon, the Beast, and the false Prophet: ver. 13. 2. By their *figure* or shape, they are like to frogs, *ibid.* 3. by their *disposition*, it is diuinish ver. 14. 4. By their cunning and impostures, working miracles, *ibid.* 5. By their function or office: to raise up warre against God, *ibid.* here an exhortation to the Saints is inserted, in these troubles to be watchfull, ver. 15. 6. By the execution of their charge: the gathering of the enemies into *Harmageddon*, ver. 16. *The seventh* on the aire, the event whereof is the last judgement or conlumination of all things: This is proclaimed, 1. By voyce *ye yee it is done*, ver. 17. 2. It is figured in foure types. 1. By horrible tempests, verse 18. 2. By the diuision of Babylon, and the ruine of the cities of the Nations: And the efficient cause hereof: *Gods remembrance* of Babylon ver. 19. 3. The flight of the Islands and Mountaines, ver. 20. 4. Haile of a talent weight falls on the wicked, the effects whereof are blasphemies against God, v. 21.

Thus we have the Argument and Order of the Chapter: to the understanding whereof it seemes requisite in a generall way to premise a few things: 1. Of the scope, and of the seven Vials, whether they be the same with the seven Seales and seven Trumpets: 2. Of the seven Angells pouring out the same. 3. Of the last Plagues following thereupon.

I. Of the Scope and Vse of the Plagues: and of the seven Vials, whether they be the same with the seven Seales and seven Trumpets.



Considering that I spake in the Preface of the Scope of the Vision, I will now onely adde, that the consideration of the Order makes very much for the comfort of the godly, and terror of the adversaries. In the former Vision indeed are contained the plagues, by which the beast with his associates afflicted the Saints. In the third Vision, the beast fought against and killed the two witnesses, contumeliously abused their Carcasses, and the inhabitants of the earth triumphed over them being slaine: In the fourth Vision the Dragon persecuted the woman, and made war with the remnant of her seed: The beast also molested the Saints by Warre and overcame them, to the great applause of his worshippers, and to them onely it was permitted to buy and sell: such as refused to worship the beast were slaine. Thus the tyranny of the beast stood in its vigour, and his kingdom flourished and was greatly admired at.

Here on the contrary we shall heare of the Plagues by which the beast and his followers shall be tormented. Now in the end indeed of the foregoing vision Babylon and the worshippers of the beast were vexed by the preaching of the Angells: But in this Vision the Saints begin to sing in triumph over the beast, and the Angells are joyned to them pouring out seven Vials &c.

Touch-

*Touching these it may be demaunded, whether they agree with the seven Seales and seven Trumpets. It is answered, although there be some likeness of effects in the six Trumpets, and six latter Vials, yet the seven Vials do not altogether answer to the seven Seales and seven Trumpets. The reason is plaine by verse 2. both of this and the foregoing Chapter from the time, because the vials begin to be poured out on the marked ones of the beast, Chap. 16. 2. long after the beasts rising, even when he was already in part overcome Chap. 15. 2. But the originall of the beast is first treated of in the first Seale, and first Trumpet, as we noted on ver. 1. of Chap. 13.*

*The pouring out therefore of the vials followed after the opening of five Seales, and the sounding of foure Trumpets, the sixth Seale and first trumpet being almost ended, and the fourth period of the Christian Church begun, which, as we noted on Chap. 15. 1. tooke its beginning from the measuring of the Temple or Reformation of Evangelisall Doctrine in the West, and is to endure unto the end.*

## II Of the seven Angells pouring out the Vials, Who they are, and what the pouring out of the Vials is.

**T***Hese seven Angells are thought by most to be such preachers, whom Christ in the last times will raise up against Antichrist, and according to their threatning inflict these plagues on Antichristians. If so, then these Angells of the fifth Vision, should analogically answer to the two witnesses of the third Vision, and to the three angels of the fourth Vision: because all these are publishers of the Gospell against Antichrist: unless perhaps they so differ in time, as what at first was done by two, that is a few, afterwards was done by three, that is more: and at last by seven, that is, very many were raised up to oppose Popery. If we take this sense, then the golden Vials given to the Angels should be that golden and eternall gospell, which the first of the three angels flying through the midst of heaven evangelized to the inhabitants of the earth, saying with a great voyce, Fear God, &c. Chap. 14. ver. 6. And the pouring out of the vials should be the preaching of the Gospell, which worketh indeed in the elect the fear of God, joy and life, but to the marked ones of the Beast it occasioneth sores, diseases and death: as the Apostle foretold: That the Gospell should be a favour of death unto death to them that perish.*

2 Cor 2. 15

*This sense Ribera the Iesuite likes not of, Because it is not the worke of Preachers to inflict plagues, but to foretell and denounce them, and to deterre men from their evils. But these Angells saith he, do not foretell the plagues but inflict them. Therefore they are true Angells, by whom the Lord inflicts plagues, with he doth not by the Ministers of the Gospell. But these things are not solid.*

Ribera's opinion examined.

*For first these Angells are not said to cause the plagues, but to poure out the vials of Gods fury: Therefore properly the plagues were caused by the wrath of God. The angels were onely ministers of the pouring out, which lets not, but that it may metaphorically be understood of the publi-*



publishing and denouncing of the wrath of God. As God therefore by his ministers saves some, and condemnes others: so also he inflicteth these plagues by their preaching.

How farre  
ministers of  
the word  
are said to  
cause  
plagues.

1 Cor. 4. 15  
1 Tim 2. 16  
1. Cor. 3. 9.  
Job. 20. 21

Secondly, it is not absurd to say that the Preachers of the Word do inflict plagues, because they communicate in the worke of God, which he executes by them. Therefore they are said to beget, and to save them that heare them: because in this worke they are *συνεργοι* Co-workers with God. They are said to forgive sinnes, because in the name of God they declare and confirme the remission of sinnes to them that repent. Why then may they not also be said to strike the wicked with plagues and condemne them, as being Co-workers with God that doth the same? certainly in Chap. 11. ver. 5. the two witnesses slew their enemies with fire that came out of their mouth, and they had power to smite the earth with all manner of plagues as often as they would. And therefore the Iesuites reason doth not weaken the former opinion, that they are preachers of the word, neither doth he solidly prove the contrary, that they should be reall Angells forasmuch as God doth equally dispense his judgements as well by the preachers of the Gospell as by Angells, although in a divers manner.

Who the  
Angells of  
the seven  
trumpets &  
of the seven  
vials are.

What then? I so judge touching these seven Angells of the Vials, as of the seven Angells of the trumpets. The six former might denote preachers: because at the sounding of their Trumpets, the temporall events there described did happen. But the seventh could not: because he openly denounced the last judgement as present; Chap. 10. 7. & Chap. 11. 15. he therefore was that Archangell, by whose voice and Trumpet the dead shall rise up at the comming of Christ. 1. Thes. 4. 16. 1. Cor. 15. 52. now this no preacher can do.

So likewise these six former may signifie ministers of the Word, because during their Vials the marked ones of the beast shall be smitten with these plagues in this life: But the seventh proclaiming the consummation *γίγναι* It is done, cannot be any other, but that Archangell the chief Herauld of Christ the judge: nevertbelesse (as before I noted) there is no necessity to fasten on this exposition: for the angells which Iohn saw, were so in appearance, and ministers of the plagues in a Vision: by which representations God shewed to Iohn, what he was about to doe: what kinde of plagues he would inflict on antichristians towards the time of the measuring of the Temple and Reformation of the Church. But there is no necessity urging us to affirme, that he precisely shewed unto him the manner and persons, that is how, and by whom he would accomplish the same.

### III. Touching the Plagues that followed the pouring out of the V I A L S.

Firstly touching the plagues it is demaunded, whether they are properly or allegorically to be understood, and whether they are to fall universally on all antichristians, or on some onely, and in what time every one of them is to be inflicted, and after how long time one is to follow the other?

The

The two latter of these questions, touching the time, are more curious then profitable, seeing they can hardly be defined by the understanding of man, further then hath been formerly spoken of the beginning and end of the vialls: Whence it is most certaine that Antichrist shall reigne much longer then foure Yeeres.

For the other question on whom they are to be inflicted, whether universally on all, or on some onely, we shall learn by the severall vialls.

Lastly it were in vaine generally to dispute touching the quality of the plagues: seeing we shall more rightly understand every of them apart in their places.

Ribera indeed thinks that all of them are to be taken litterally, because these plagues are like to those of the Egyptians, which happened not metaphoricallie, but litterally: him Alcasar refutes, and interprets the plagues mystically: yet however it sufficiently appears there is an allusion unto the plagues of Egypt: notwithstanding neither are they all alike, nor would a litterall sense hence follow: for the history it self is one thing, and a Vision alluding to the history another. In the History all those things happened really to the sense: in the Vision all these things are enigmaticall, as, the Angells, Vials, pouring out, &c. And therefore wee may not doubt that the plagues also are enigmatically set forth. Now we will speake of every of them in order.

## CHAP. XVI.

### The first Part of the Chapter.

A Command touching the pouring out of the Vials.

I And I heard a great voice out of the Temple, saying to the seven Angels, Go your wayes and poure out the seven Vials of the wrath of God upon the earth.

### THE COMMENTARY.

I. **A**nd I heard a great voyce.] The Angells having receiued the Vials full of Gods wrath in Heaven, do not hasten to poure them out, but wait for a heavenly Commandement to doe the same: for the ministers of God neither do, nor indeed may do any thing against the wicked of private affection, but in all things are to containe themselves within the limits of their vocation, that so they may righteously execute the judgements of God. John therefore heard *A great voyce*, that is, vehement and terrible: like as he heard Chap. 1. ver. 10. and Chap. 6. ver. 1. & Chap. 11. ver. 12. and doubtlesse it was the Lamb, or of God sitting on the throne as chiefe moderator of the plagues: Out of the temple, which ere while was filled with the smoake of the glory and power of God. Poure out the seven Vials of Gods Wrath.] that is, of my wrath. If wee understand this of the pouring out of the preaching of the Law and Gospell against Antichrist, then the commandement here is a testimony of the diuine calling of such ministers as



in these last times have opposed the *Roman Antichrist*, the Popish Sophisters do enquire after their calling, by whose commandement they are sent, or who ordained them to preach the Gospel against the Church of Rome? here they may see a commandement, *Go, poure out*. But if it be understood of the infliction it selfe of the plagues, then the commandement is a testimony of Gods providence, not onely in permitting them to be inflicted on the wicked, but also commanding his ministers, and himselfe powerfully inflicting the same by them. In vaine therefore do the Antichristian adversaries rise up, and tyrannically rage against the ministers of God, and publishers of the Gospel: for herein they have to doe with God himselfe. They are also deceived in thinking it is by chance that they are overwhelmed by so many plagues: for they lie under Gods hand, avenging his own glory.


*Poure out*] this is a word of aggravation: They are not bid to let fall the plagues by drops as it were, but to *poure them forth* abundantly on the heads of wicked men, that they may feel the weight of Gods hand.

*On the earth*] the first Viall was onely poured out on the earth, and all the rest on other elements, as the Sea, Rivers, Sunne, Aire, &c. Therefore it is a *Synecdoche*, one part being put for all: for the calamities of all the other parts or vials shall also fall on the earth, that is, on the *inhabitants of the earth*, by which name the idolatrous worshippers of the beast are allwayes signified in this Prophecie.

The pouring out of the first Viall upon the earth.

2. *And the first went, and poured out his Viall upon the earth, and there fell a noisome and grievous sore upon the men which had the marke of the Beast, and upon them which worshipped his Image.*

### THE COMMENTARY.

II.  *ND the first went*] To wit, the first Angell: here we may note the readinesse and prudence of the Angells in executing the commandement of God: for being bidden to *go & poure out*, the word is no sooner spoken, but they incontinently do it, yet not confusedly, but every one in order, and upon such parts as they were commanded, although for brevity sake Iohn doth not expresse the distribution of the Commandement. Here obedience unto the precepts of God is commended unto us: and likewise it signifies that the troubles of the adversaries even in this life shall long endure, and follow one upon another: for all the evils shall not be poured out in one month, or yeer, or *four years*, (as the common fiction is) but the *seven plagues* shall succeed each other in order, that is, the Antichristians shall be vexed most grievously and a long while by many divine judgements, untill such as are recoverable, being broken by their long continued affliction shall repent: and the rest that are incorrigible perish without excuse. For the word *seven*, as before, I take indefinitely for a full and perfect number: as in Levit. 26. 28. *I will smite you seven times for your sinnes.*

*On the earth*] This (as I said) is either by a *synecdoche* put for the *inhabitants of the earth*, on whom all the *seven vials* are to be poured out: Or by the earth in a stricter sense is signified certaine regions of the earth, on which indeed the first

viall

viall was poured out, but the effect thereof was on all the inhabitants of the earth. Now what was done? *A noysome and grievous sore* [Greek *ἄλγεα καὶ κακὸν ἄνθρωπον* *An evill and miserable boyle or botch.* The old version: *a very evill and cruell wound*, but improperly: for he saith not *ῥαγάδα* a wound, but *ἄλγεα* an ulcer, that is, a filthie and incurable disease, as biles and venomous impostumes, which in a few hours disperse their poyson into the heart, and either kill or make men to runne mad.

*ἐπὶ ἀνθρώπων* Upon men] Beza; against men. He expoundeth and limiteth the foregoing words, upon the earth: neither are all men promiscuously smitten with these boyles, but the marked ones of the beast, and worshippers of his Image: now who they are we have heard Chap. 13. ver. 16. & Chap. 15. ver. 2. viz. both great and small, rich and poore, bond and free, who alone had power to buy, sell, and exercise the Antichristian trade or merchandise. It is plaine he alludes to the sixth Egyptian plague, by which the Egyptians, and their Magicians also were smitten with boyles breaking forth with plaines, so as they could not stand before Pharaoh: but the Israelites were not touched by them: so these boiles or sores shall not touch the Angells or ministers of the Vials, and other conquerours of the beast, although they also shall be in the earth, but onely the adherents of the beast. Here it may be demanded whether the beast shall be free? not in the least, but for brevity sake he is not mentioned, nor such as have the number of his name: because immediately a peculiar and grievous plague attends both him and his throne.

Now let us see what manner of sore this is. *Lyra* takes this first Angell to be Pope Hadrian pouring out Anno 740. the boile of excommunication upon Constantine, whom he calls Iconomachus or Image-breaker. Rightly indeed he calls the Papall excommunication a boile: for never was there a more cruell pest depopulating the Church then it: however it is not to the purpose here: because this is a plague of the last times.

Which thing *Foxe* not observing (otherwise a diligent interpreter of the Revelation) very unfitly applies this noysome sore unto the raging pestilence which a little before the Diocletian persecution (for fifteen yeers together) over spread the whole Romane Empire, under Gallus and Volusianus about the yeere 125. In which sense this plague should not at all belong unto the worshippers of the beast in these times.

*Ribera* understands it properly of incurable Vicers, lying hid in the inward parts of the body, (like to the sixth Egyptian plague) with which the worshippers of his feined Antichrist shall be tormented. Bullinger also and Aretius interpret it of the Spanish or French disease, common to the Clergy in their impure single life. Others apply it to other grievous diseases. But such the godly also are incident too: But not to the boile or sore of this Viall.

*Andreas* therefore more rightly understands it of spirituall ulcers, or inward tortures and pangs of a corrupted heart, continually like a Scorpion biting and gnawing the minds of Apostates, that is, because Antichrist whom they worshipped as God, cannot helpe them in their plagues and distresses. Notwithstanding he addes, that happily externall ulcers also shall torment their bodies, to augment the griefe and torment of their ulcerous consciences.

*Brightman* doth well observe that the construction it selfe (There came a noysome and grievous sore upon men, for, in men) doth intimate an inward ulcer, inwardly troubling and vexing the hearts and consciences of men, and he addes withall it is nothing else but malice and envy, then which the Sicilian Tyrants could not devise a more exquisite torment, &c.

By which indeed the Papists were wonderfully tormented at the pouring out of this Viall: for as soon as Luther began to oppose popish Indulgences in Saxony, Zwingle and Oecolampadius to extinguish Purgatory in Helvetia: It is wonderfull to consider what hatred, malice, sorrow, fury, and madnesse these ulcerous Priests, Monks, Schoolmen, Canonists, & Bishops were possessed with, what argu-

*Lyra opinion.*

The Popes excommunication is a noysome sore.

*Ribera opinion.*

*Hora. lib. Ep. 2.*



ments and counsells sought they not, to extinguish this new flame? Certainly this griefe was more tedious and painfull unto them, then any *Egyptian ulcer*.

The first Viall therefore being poured upon the *earth*, that is, on the Regions of Bohemia, Germanie, and a while after on France, England, Denmarke, &c. begate foule ulcers in the minds of the Papists, which are so far from being cured as yet, as on the contrary we see the Monks and Sophisters of our time more ulcerous then those of old.

The first  
viall chiefly  
fell on  
Germany.

I apply the Earth, under the first Viall principally unto Germany, because (I know not by what destiny) Antichrist hath more bewitched the Germanes then other people, so as they are ready to beleieve, do, or suffer any thing whatsoever, for the sake of the *beast*, yea some have not been ashamed to boast, that the Germanes, at the Popes Commandement, for the redemption of soules, would with the beasts of the field have eaten grasse, had it not bin for Luther: O wretched soile! yet by how much Germany was deeply drown'd in the Gulfe of Superstitions, by so much the Lord in mercy hath pittied them, and vouchsafed the greater grace unto them, above other Nations. For though it is true indeed, that the first Viall being poured out on this *earth*, occasioned a noysome and filthy ulcer on the worshippers of Antichrist: yet on others who overcame the beast, it wrought the true feare of God, encrease of joy, and to be short, it recalled the greater part thereof, from Antichrist to Christ, as we may see at this day,

## CHAPTER XVI.

The pouring out of the second Viall on the Sea,

3 And the second Angell poured out his Viall upon the Sea, and it became as the blood of a dead man: and every living soule died in the Sea.

### THE COMMENTARY.

III.



And the second Angell poured out:] The first plague hath wrought but little effect on the *skabbie Monks*, for as yet they many wayes bewray that ulcer of venome and malice which lies hid in their hearts against the Gospell, neither will they suffer themselves to be cured, being blinded by a just judgement of God. And therefore the second Angell proceeds to poure out the wrath of God upon the Sea, which became as the blood of a dead man] that is, corrupted and filthy: and every living soule died, &c. It is a plaine allusion unto the first *Egyptian plague*: when Moses turned the waters of Nilus into blood, that the Egyptians could not drinke thereof, and all the Fishes of the River dyed. Now we come to the meaning.

Ex. 7. 20.

The little  
viall exposi-  
tion of An-  
dreas & Ri-  
bera.

Some take it according to the letter, that the Sea is to be turned into blood, either miraculously by Elias and Enoch, as of old by Moses: or else by the slaughter of Sea-combats (and such as dwell neer the Sea) under Antichrist. So Andreas whom Ribera followes, All things shall be so as is here spoken. The Sea shall be like to blood, which is poured out when a man is slain: or it shall be so red as if it were dyed with the blood of many men, and all Fishes in it shall die, as in the River of Egypt.

But the greater part of Interpreters acknowledge that this corrupting of the Sea

Sea is mystically to be understood: for indeed the turning of the Ocean into blood, cannot be a more heavy plague to Antichrist, then to the rest of the sonnes of men: The losse also of the Fishes would be common to others as well as to him: yea his losse would be lesse: for being the greatest Monarch he could the easier beare it, though there should not be a Fish left alive in the whole Sea, seeing the Land can furnish him with infinite dainties: Therefore we must not at all keep to the Letter.

To come therefore to the mystery, first I passe by the historicall glosse of *Lyræ*, touching *Charles the Great*, who, as he saith, poured out this Viall, that is, the vengeance of God upon the Sea, viz. on the Saxons whom he vanquished, which are signified by the Sea, because of the multitude of that people.

I passe by also the conjecture of *Gagnæus* the *Popish Commentator*, that the sea signifies the gentiles, because of their manifold worshippings of divers gods whose blood (whether it be corporally or spiritually taken) is largely to bee poured out. But they erre from the Scope, not observing that here is treated of the plagues of Antichrist.

Most of our Interpreters understand the sea to be the world, or the chiefe men of the world, or *Ilanders*, who shall become like corrupted blood, because God will bring upon them all kinds of horrible warres, pestilence and destruction, that every soule, that is, the greater part of the wicked shall miserably perish, or, that all that assent to Antichrist in persecuting of the Saints shall perish through finall damnation: which opinion is not unfit, yet too generall: forasmuch as the world was never free from war, pestilence, and destruction: And the godly have allwayes had no lesse share in these evils then others: but these plagues shall be peculiar to Antichristians.

Therefore we are more nearly to consider what this sea is: whether that of *Glasse* which *Iohn* saw before the throne Chap. 4. 6. and on which stood the *Conquerours of the beast* Chap. 15. 2? But it seemes not to be the same, because this here is a watery Sea, the other of glasse. Again, whether it be that into which the *burning Mountaine* was cast, Chap. 8. 9? It is not, for that denoted the world of the faithfull, that is, the Church, which the Mountaine of the *Romane Empire* had almost overwhelmed: But this here is the *Antichristian SEA*, because one of the last plagues is poured upon it.

Or, whether it be that out of which the *Beast ascended*, Chap. 13. ver. 1? It seemes to be the same: for the sea there spoken of, may be taken two wayes: either for the pit, whence the *beast ascended*, Chap. 11. 7. but so it is not here taken: Or for the vile assembly of *Episcopall counsels* by whose authority, chiefly after the *sixt age*, the Monarchicall power of the *Romish chaire* was established: thus it should be the same. Therefore *Brightman* doth not unfitly (as it seemes) determine, that this sea, is the *Councell of Trent*, into which from the yeer 1545. unto 1563. under five Popes, viz. *Paulus 3. Julius 3. Marcellus 2. Paulus 4. and Pius 4.* the Rivers and Fountains out of all parts of the Antichristian world did unburthen themselves as it were into a Sea, that is, thither were gathered 9. *Cardinals*, 3. *Patriarchs*, 33. *Archbishops*, 233. *Bishops*, 7. *Abbats*, 8. *Generalls*, 4. *Counsellours at Law*, 149. *Divines*, 11. *Vicars of Bishops*, in all 467. together with an infinite number of servants, Pages, and Scullions out of every Nation, Tribe, and tongue: For the Angells going forward to pour out Gods Vials, that former grievous ulcer compelled the Antichristians to flow to the *Latine Sea* to get remedy for their disease. But what was done? The waters of the sea became as the blood of a dead man, that is, corrupted and mortall, hence every soule living in the sea dyed, for the *Decrees of Trent* were bloody, that is written (and so indeed generally they were) with the blood of hereticks: But (being false and destructive) by their filthy and deadly savour, they killed the soules of all living creatures, swimming or seeking for life in this sea.

It cannot  
bold.

Lyræ opi-  
nion.

The conje-  
cture of  
Gagnæus.

What this  
Sea is.



## CHAP XVI.

The pouring out of the Third Viall on the Rivers and Fountaines of Waters.

- 4 And the third Angell poured out his Viall upon the Rivers and Fountaines of waters, and they became blood.  
 5 And I heard the Angell of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.  
 6 For they have shed the blood of Saints and Prophets, and thou hast given them blood to drinke, for they are worthy.  
 7 And I heard another out of the Altar say, Even so, Lord God Almighty, true and righteous are thy judgements.

## THE COMMENTARY.



And the third Angell poured out] This Angell poures out the wrath of God on the Rivers and Fountaines of Waters which became blood, Greek *ἐγένετο αἷμα*, which the old version renders and blood was made, but *ἐγένετο* is to bee referred to the Rivers and Fountaines of Waters, They to wit, *τὰ ὕδατα* the Waters became blood. The sense of this effect the Angel will declare verse 6. Thou gavest them blood to drinke, (for, thou didst shed their blood) because they shed the blood of thy servants: The turning therefore of the waters into blood, denotes a bloodie vengeance on bloodthirsty adversaries: Hence it appeareth, that this plague is divers from the former: although in both there be an allusion unto the first Egyptian plague.

Now we are to see, who these wicked are, here signified by the Rivers and Fountaines.

Lyra's opinion.

Lyra thinks Charles the Great to be this Angell, who poured out the Viall, that is, the vengeance of God, upon the Rivers and Fountaines of Waters, that is, on the Moores or Hunni, who anciently inhabited near the Poole Maotis, where there are many bubblings of waters after the manner of fountaines: And they became blood: because Charles his army killed many of the Hunni. But he erres from the scope.

Rib. opinion.

Ribera also here urgeth the letter, but absurdly: For have ever the Rivers and Fountaines shed the blood of the Saints according to the Letter? Or hath God given blood to drinke to the Fountaines?

Gagnaeus opinion.

Gagnaeus therefore doth more rightly apply it metaphorically to the persecutors of the godly, because rivers and floods of waters do often in Scripture denote grievous persecutions. Now it may bee demanded who these Persecutors are?

Foxe his opinion.

Foxe understands it of the Romane tyrants, who by Ten persecutions shed the blood of Saints in abundance, to whom likewise God gave blood to drinke, because scarcely one of them dyed a naturall death: But neither is this to the scope: for it is certaine this place intends not the punishment of the adversaries of the primitive Church, but the last plagues of Antichristians.

Others of our Interpreters come neerer to the scope, understanding the rivers and

and fountaines of Waters, the ~~false~~ Prophets and false teachers of Antichrist: because Peter calls them *πηγάς ἀρύδης* Fountaines, or wells without water, that is, deceivers: for as dry wells frustrate the hope of the Traveller, who thinks to find water in them, and doth not: so false Prophets deceive such who looke for sound doctrine and consolations from them; whatsoever they promise or make shew of.

Notwithstanding these also shew not who are here meant, nor do they sufficiently unfold the kind of the plague here signified: but keep for the most part to the *thesis*, that to Antichristians the waters become blood, that is, unprofitable, yea deadly to drinke of: for as to the godly all things, yea even their sinnes do work together for their salvation: so to the ungodly the good creatures of God become a curse, and are turned to their destruction. This indeed is true, but expresseth not the meaning of the prophesie; because that which followeth: *Thou gavest them blood to drinke*, doth not cohere with this sense: for God gave not blood to drinke to these rivers and fountaines, that is, layd not a cruell punishment on them, in regard they had shed the blood of the godly.

Therefore such false Prophets are not here simply to be understood, who onely by their false doctrine kill the soules, which the Sea of Trens did by its filthy and corrupt blood, killing all that tooke in the same, which was the second plague: But such cruell false prophets, who either with their owne hands, or by their bloody counsells: and condemnatory sentences shed the blood of innocent Christians. But who are they?

We must keep to the Allegory of the Sea, Rivers, and Fountaines. The sea hath its continuall course, and is nourished by the flowing waters of rivers and fountaines: so likewise the fountaines and rivers have their moistnesse from the vapour of the Sea: hence they are rightly called the *breasts of the Sea*, because they both suck for themselves, and give nourishment to the Sea. The Sea was the gathering together of Bishops and Doctors in Council. The Rivers therefore and fountaines of Waters, who are they, but Bishops and Doctors, not indeed belonging to the Council, yet chief Antichristian Pillars and Champions for Popery.

Thus also in Chap. 8. 10. the Rivers and Fountaines were Bishops and Doctors of the Church, viz. the successours of Pope Sylvester, whom he (being corrupted through the favour and liberality of Constantine) drew with himselfe from Heaven into the Earth, and made bitter the wholesome and sweet Doctrine of Christ by the wormewood of humane traditions, as there I declared. Therefore here also the Rivers and Fountaines are Bishops and Teachers, but in time diverse from them. Those were made bitter before Antichrists rising: These here exercise their cruelty after Antichrists declining. These therefore became blood, that is, they shall pay their own blood for the blood which they shed of the Saints. The time and manner whereof the Lord knoweth: whom I beseech to bring these rivers and fountaines to repentance. Therefore I thinke that the event of this Viall is propheticall, which as yet wee have not scene, and perhaps understand not.

5. And I heard the Angell of the waters] In Chap. 14. ver. 18, This Angell is said to have power over the fire: here he is called the Angell of the waters, hence arose the opinion that sundry Angells are set over severall elements.

The Papists also hence have feined that their tutelar Saints are appointed over diseases, Arts, Handicrafts, Cities, Countries, and every member of man. But hence nothing can solidly be gathered: for the Angell of the waters, is not a Neptune let over the waters: but it is the same Angell pouring the Viall on the Rivers and Fountaines: so called, because God by his ministry turned the waters into blood: after the same manner the first Angell might be called the Angell of the earth, the second the Angell of the sea, the fourth the Angell of the Sun, &c. because they poured out the Vialls on the earth, sea, sunne, &c.

Because thou hast judged thus] He declares God to be just in judging these things, that is, because he turned these cruell and cursed Rivers and Fountaines

into

Bullinger.  
Marlorate.

2. Pet. 2.  
17:

1. Pet. 2.  
17.



into blood, to vindicate Gods judgement from the slanders of the wicked: for it might seem that the Plagues of Antichristians were not altogether righteous, but rather too cruell. Now the Angell ascribes them not to men but God, affirming them to be most just, in regard they singularly agree to the rule of *distributive justice*, which renders rewards to the just, and punishments to the wicked.

See Bezas  
annotations  
on this  
place.

[O Lord which art] Sundry times before the true God, yea Christ is thus described: save that in stead of *ὁ ἐρχόμενος* which is *to come* (before used) here it is *ὁ ὢν* who shall be (as Bezas hath brought to light out of an ancient manuscript) though it commonly be read, *ὁ ὢν* and *holy*, as cohering with the foregoing word *δικαίος* righteous, as if he should say, *Thou art righteous & holy*, that is, pure from all unrighteousnesse. Let us learn therefore rather to adore Gods holy judgements, although we do not fully comprehend the causes of them, then to repine and murmur against them as being unrighteous.

[For they have shed the blood of Saints] By the Law of requitall they celebrate the justice of God: because they shed blood, therefore with blood shall they be punished. For hee that sheddeth mans blood: by man shall his blood be shed. Gen. 9. 6.

[Thou gavest them blood to drinke] Bloody waters are not to be drunke, yet such shall be the drinke of the aduerialies. The history of *Cyrus* is knowne, whose head being thrown into a great Tub full of blood, *Tomyris* queen of *Scythia* upbraiding his cruelty, said: *Drink thou blood who couldest not be satiated with blood.*

But thou wilt say, whose blood either of the Saints or Prophets have they shed? For answer to this, (not to speake of the lecret Plots, Conspiracies, and poysonings ordinary to Monkes and their Confederates) read *Foxe* his booke of *Martyrs* and thou shalt see who they were that put to death, even in England alone, multitude of Saints and Prophets, many Bishops, Doctors, and Teachers, very holy, learned, and innocent persons: As *Cranmer*, *Ridley*, *Latimer*, *Hooper*, with other Martyrs, who in *Queen Maryes* dayes for their constant profession of Evangelicall Doctrine, and opposition of Idolatry, were condemned, some to the fire, others to other torments: Who I pray have been the architects of all Conspiracies, Plots, and Commotions in the neighbouring Nations? Let Histories speake. Rightly therefore the innocent blood of the Saints is imputed unto them by the Angell.

[For they are worthy] Their cruelty is the reason why they justly drinke blood. The Angell rejoyceth not simply over the plagues of the wicked, but declares the justice of God by the law of requitall. Every one shall be rewarded according to what he hath done: for this is the judgement of God, that they which commit such things are worthy of death, Rom. 1. verle 32. God therefore is righteous, and so are his judgements on blood-thirsty men.

The merits  
of workes  
hence not  
established.

Before in Chap. 3. 5. it is said of them that overcame: *they shall be clothed in white: for they are worthy*: hence the merit of good workes seemes to be confirmed: for if these of right are punished for their cruelty, because they are worthy, that is, because they have merited the same: Then also the other must of right be clothed in white, because they are worthy: that is, because they have merited the same. As cruelty therefore is the meritorious cause of punishment: so innocency should be the meritorious cause of reward.

[I answer. The consequence will not hold from a contrary dissimilitude. Evil workes in order of justice do merit punishment: but good workes doe not merit life eternall; because in order of justice, the creatures good workes are due debts to the Creator: now nothing that we do can possible merit: considering we are obliged unto it by duty: But to merit, is a worke not due, making a reward due, by the work done, which before was not due.

7. And I heard another out of the Altar] The old Version: *I heard another,* omit-

omitting the words, *out of the Altar*: some Copies also have it, *And I heard the Altar*: which is a manifest error as *Ribera* himself cannot deny. John therefore heard another, (to wit) Angell comming out from the Altar, undoubtedly being the same spoken of in Chapter 14. verse 18. *Even so Lord God Almighty* see ver. 5.

### The pouring out of the fourth Viall on the Sunne.

- 8 And the fourth Angell poured out his Viall upon the Sunne, and power was given to him to Scorch men with fire.  
9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory,

### THE COMMENTARY.

8. **A**ND the fourth Angell poured out] The two former Vialls were Historically to us: the events whereof we have, and do yet see. The third as I said is propheticall: such also are the four following, the events of them being yet to come, & therefore the searching into them is the more obscure and difficult, the last excepted, which contains the finall punishments of the adversaries, the ruine of Babylon and the Wound. Yet I will speake of each of them that which shall seeme to be most probable.

The fourth Viall is poured out on the Sunne, the events whereof are, 1. A scorching heat, *καύμα*, a most violent and burning Feaver engendring intollerable paine. 2. Blasphemies of men against God. 3. desperate obstinacy in sins.

If with *Ribera* we take the Sunne properly, then a horrible scorching by reason of an excessive heat is portended to the Antichristians, that their bodies as by a burning flame should be inwardly broiled, like such as are right under *Zona torrida*, who are tormented with continual heat, & forced in the day time to shadow themselves in Caves under the earth. Drinesse followes heat: and barrennes the drought of the earth, barrenesse is accompanied with want of corn, pestilence, hunger and intollerable thirst: by which plague the ungodly shall rage, and poure forth horrible blasphemies against the Name of God, and at last rush into utter despaire: so the sense should be thus, *he poured out his Viall on the Sunne*, that is, by it so powerfully wrought on the Sun, that it scorched the earth with its beams more vehemently then formerly. And thus *Bullinger*, *Meyerus*, *Aretius*, *Foxe*, *Chytrius*, (who notwithstanding alleadgerh also a mysticall sense) interpret it

Now the reason why I assent not unto them is, first, because this shall be a plague peculiar to the Antichristians: whereas heat, drought, barrenesse, hunger, and thirst are common calamities incident to the godly and wicked: neither are we to doubt, But that these words, *It was given to this Angell, or to the Sun* (for the relative *αὐτῷ* may be referred to either, though more properly to the Sunne) *to burne or scorch men with heat*, are onely to be referred to those ulcerous ones having the marke of the beast. ver. 2.

Secondly, The second effect should but little agree, for why should men blaspheme God because of the heat? They would rather curse the sunne it self

D d d

thus

*Ribera's opinion.*

*Why the former all exposition cannot hold.*



Lib: 4. pag.  
135.

thus scorching them, after the manner of the *Aians* who, as *Herodotus* reports in *Melpomene*, curse the sun rising over them, and bitterly raile on it, because with his scorching beames it spoiles both them and their country.

Thirdly, although afflictions for the most part are Sermons of repentance; yet this plague seemes chiefly to worke inwardly on the conscience, thereby to instigate men to repentance, but they on the contrary do obstinately blaspheme: Therefore I rather understand it of an inward, then outward plague.

A diuers  
mysticall  
sense.

Now (passing by the letter) the conjectures of Interpreters are very diuers touching this sun, and its scorching, which I thinke it not amisse briefly to repeat, that by comparing them, we may gather a truer sense.

Lyra's opi-  
nion.

Lyra doting as his manner is, makes this Angell to be *Pope Leo III.* whom the Romanes by sedition displaced, evilly intreated and cast into prison, out of which notwithstanding he made an escape by the meanes of some, as Writers report: he poured out his Viall on the sunne, in declaring the griefe of his mind to *Charles the great, King of France*: because as the Sun in its light excells all other Planets: so he shining in faith and magnanimity excelled all the Kings of the earth. To him it was given to afflict men by heat: because *Charles* came to Rome with an Army and grievously afflicted the Popes Rebels, and restored *Leo* to his seat. Hereby men were scorched, to wit, the seditious Romanes by the heat of wrath, and blasphemed the name of *Charles*. The rest I mention not: The unsavourinesse of the glosse being as it plainly appears altogether contrary, to the scope.

Gagneus o-  
pinion.

1. Pet 4. 12

Some interpret the Sun to be *Antichrist*, who falsly affirms himselfe to be the Sun of the Church. So *Gagneus* the Papist and our *Marlorate*. He shall torment men with heat: that is, afflict them with grievous persecutions: for heat and fire denote afflictions. But this exposition cannot stand, because *Antichrist* will not persecute his followers, but the godly only who by no torments will be brought to blaspheme the name of God.

Others understand the Sun to be *Christ* the sun of righteousness, to whom it shalbe given, to torment the consciences of Antichristians with the heat of his wrath, as it were by fire: for because they can by no meanes resist the Gospell of *Christ* (by the heat of wrath being turned into fury) they shall blaspheme the name of God, that is, the truth of the Gospell in its clearest light, as if it were diuinish and hereticall, being far from repentance and giving glory to God. If this be the sense, we may then understand, what we are to expect henceforward of the Papists, and how we are never to hope for any reconciliation with them.

Bright-  
mans inter-  
pretation.

Here also I will alleadge *Brightmans* opinion not altogether diuers from the former. The sun he interprets of the holy scriptures, by whose light our darke mindes are enlightned. The Viall is to be poured out on these, not to hurt them, as the former vialls were hurtfull to the earth, sea and rivers, but to give a force and set an edge upon them, that may more sharply pricke and penetrate into the consciences of men: for although the scriptures in our times have been very much illustrated, yet many things (especially propheticall) are as yet not sufficiently explained. And although indeed *Antichrist* be plainly discovered: yet what shifts and feined pretences doth he daily make, to the end the world may not take notice of him? But by how much the day of Iudgement drawes nearer, by so much the more shall the light of the Sun, that is the Scriptures, bring to the eyes of the world a more abundant and clearer light: The summe of all is, that a greater perspicuity of the Scriptures seemes to be expected, by which Antichristians as by a more vehement heat of the Sun, shall be very much tormented: because the filtinesse of *Antichrist* will hereby be more discovered, which shall occasion them to persecute men with the greater hatred, yea such shall be their exceeding folly, as they will rage and fret against the Sun, because their filthy whoordomes are laid open to the view of all the world.

This sense is clearer then the former: yet both are to one effect: for *Christ* by

by the scriptures will send forth a great light and new heat, which indeed should rejoyce the adversaries, amend them, bring them to repentance, but through their owne malice they shall be the more enraged thereby. Now all things will be cleare.

*And it was given him to scorch men*] καυμάτισαι τὰς ἀνθρώπους the phrase denotes some extraordinary judgement of God: For indeed neither Christ nor his word do in themselves, or of their own nature worke this effect, viz. to torment men with the scorching heat of fury, but the sunne is given or attributed unto them accidentally: God sending on Antichristians *strong delusion that they should beleve a lie, because they received not the love of the truth.* They ought indeed by the beames of the Sun of righteousness so clearly shining in the holy Scriptures, to be enlightned, warmed and stird up to acknowledge, love and imbrace the truth of Christ: but they maliciously in heat of fury will rage against Christ, and be tormented by fire, that is, extreame malice and envy. In that he saith with the article τὰς ἀνθρώπων *The men*, he expressly points at them in ver. 2.

9. *And men were scorched*] Again with the article οἱ ἀνθρώποι that we might not indefinitely understand all men, but onely the *ulcerous marked ones of the beast*: who are like dogs over heated, gaping and hanging out their tongues: for the more their eyes are smitten with the beames of the Gospell, the more despitefully they shall hate the same; and be scorched with heat, or rage, because they shall find no way how to darken the Sun, and extinguish the light thereof.

*And they blasphemed*] A second accidentary effect on the Antichristians, is by desperate oppressing of the truth, they shal break forth into blasphemies against God, to wit, by attributing the worke of God to the devill: like the blasphemous Jews in Mat. 12. neither is it strange: for they learned to blaspheme of the *Beast* their head, unto whom as we heard in Chap. 13. 5. *A mouth was given, speaking great things and blasphemies against God, his name, his Tabernacle, and those that dwell in Heaven*: It is true the *beast* did long before cast out blasphemies, but they were nothing in comparison of those which these ulcerous blasphemers shall pour orth against God.

*Having power*] By this attribute he, aggravates their fury: they ought humbly to intreat God to take away the plagues: who onely hath power, (as to inflict, so) to remove the same: but they like mad men, will not cease to set their faces against the sun, and to blaspheme God to their inevitable ruine and destruction: for at last they shall be necessitated to fall under their plagues.

Here by the way we are admonished that God is the orderer of all scourges: from which if we desire to be freed, we must humbly turne our selves by supplication unto him.

*We are admonished also of the end of Gods scourges*: for the words, *And repented not*: shew, that therefore men were thus afflicted, that they might be recalled by this rod, unto true repentance and detestation of Idolatry.

*Lastly*, we are informed how to shun and turne away the rod: for had these men repented, God would have mitigated and taking away this scorching plague. Repentance therefore lessens and takes away plagues, but impenitencie increaseth them. Now *to repent* is to forsake evill workes, and endeavour truly to lead a pious life.

*To give God glory*] An increase of their obstinacie, in that they would not by repentance, give God his due praise. But what glory? I. *The glory of his justice*, that he had inflicted the scorching plagues on them, for their deserts, and that it were just to lay more heavy punishments on them except they repented. II. *The glory of his truth*, that onely the Doctrine of the Gospell revealed in the word of God, is true and saving. III. *The glory of his mercy*, that forgiveness is prepared for the Repentant, viz. for such who forsaking Antichrist, do by a livelie faith, turne to Christ. *Lastly the glory of his almighty power*, that



that he will utterly destroy the beast and all such with him, who persevere in their blasphemies: Behold in our repentance how many wayes Gods glorie is manifested and attributed unto him, and our salvation furthered by it.

### The pouring out of the fift Viall on the Throne of the BEAST.

10. And the fift Angell poured out his Viall upon the seate of the Beast, and his Kingdom was full of darknesse, and they gnawed their tongues for paine.
- 11 And blasphemed the God of Heaven, because of their paines, and their sores, and repented not of their deeds.

### THE COMMENTARY.



*And the fift Angell poured out*] The fift Viall being poured out on the Throne of the Beast, his Kingdom is filled with darknesse, his worshippers fret, blaspheme, and remaine obstinate unto the end: which effects are not much differing from the former. And therefore this plague is the lesse obscure, provided we understand what the throne of the beast is, and the darkening of his Kingdome.

Now we are to oblerve that touching this Viall alone, scarce any Interpreter keepes to the Letter, but all bring forth Allegories, howsoever some more properly then others.

*Lyra makes  
the Romane  
sea the  
throne of the  
beast.*

*Lyra* takes this Angell to be the Emperour *Otto*, who poured out the Viall, that is, vengeance on the throne of the beast that is, on Pope *John*, whom *Crescentius* thrust into the roome of *Gregory*, living the life of a beast: now howbeit he erres from the scopes, (as ordinary he doth) yet here he dotes not, but acknowledgeth the *Romane Sea* to be the beasts throne.

*Andreas* thinks the throne of the beast to be the Kingdom of Antichrist, which (saith he) shall be darkned by this pouring out, because it shall altogether so appeare, and be wholly destitute of the light of the sun of righteoufnesse. He understands it therefore of the darknesse of doctrine, wherewith Antichrists Kingdome shall be utterly overwhelmed: from which opinion our interpreters, as *Bullinger*, *Marlorate*, *Alphonsius*, *Artopoeus*, *Aretius*, and *Chytraeus* do not much differ, save onely that they interpret the throne of the beast more clearly then he, viz. of the Popish Kingdom and its grosse Idols, errors, and horrible darkning of the truth, which at last shall be discovered by the light of the Gospell.

But hardly any one is so absurd as *Ribera*, who saith that the Kingdome of his feined Antichrist shall be darkened, because all his worshippers shall be smitten with grievous wounds, and so their prosperity and joy obscured. But he too much wresteth the metaphor of darknesse, for not the prosperity of Antichristians, but the Kingdome, that is, the power of Antichrist is said to be darkened: Hereby also this plague should nothing differ from the first.

But what if the throne of the beast be the seat of the Pope of Rome? and the darkning of Rome, its spoyling and ruine: of which see Chapter 17. ver. 16,

*Argo-*

*Ariopoeus* therefore thinketh that the Spoiling of the City Rome by *Charles V. Duke of Borbon* anno 1527. is here signified, but so this plague should not have been very great: for the Emperour soon restored the Pope again: neither did there thence follow greater darknesse to the Papall kingdom then before.

*Brightman* applies this darkening of the beasts throne to the last destruction of the Rome, by which the dignity thereof shall not onely be a little lessened, but wholly perish according to the verse of *Sibyl* *καὶ τὸ ἔσθ' ἀπὸ πύργου ὡς ὡς μὴ γαρονῆα* Then thou shalt be wholly in ashes, as if thou hadst never bin Rome. Nevertheless he thinks that the beast shall remaine sometime after the destruction of the City, not to regaine his former dignity, but that soon after a more horrible destruction may befall him. Therefore his Kingdom is said to bee darkened, not wholly extinguished, but deprived of its former lustre.

For mine owne part, I dare not simply disapprove of this propheticall sense: especially seeing the Iesuits themselves begin to prophesie of the destruction of Rome, and banishment of the Pope, as before in Chap. 14. I shewed out of *Ribera*. For though the *Turke* sit still, yet certainly Christian Kings and Princes will put their hands to this worke of God, for to thrust the Pope out of his nest: as *John Chap. 17. 16.* doth not obscurely intimate.

Notwithstanding if it be thought more agreeable not to restraine the Throne of the beast to the City Rome, but rather to understand the same of his whole Kingdom, which is said to be darkened, because in the *Egyptian Type* (for it is a plain Allusion unto the ninth plague of *Egypt*) not onely *Pharaohs* royall Court, but the whole land, except the dwellings of the *Israelites*, was overwhelmed with most thick darknesse three dayes together: I see not to whom I should rather assent, then to our foresaid interpreters, who expound it of the darkening, or totall darknesse, in which Antichrist hath deeply involved and plunged the Christian world these thousand yeers, which shall wholly be dissipated by the cleare light and preaching of the Gospell.

The darkening therefore of *Antichrists Kingdom*, is not a bringing in of a new darknesse: for his kingdom was never inlightened with the light of true doctrine: But began to be darkened even from the first, after that the smoake of the bottomlesse pit had filled all parts and places thereof with a most grosse myst or blindnesse, although the world in regard of its externall lustre thought it to be most bright and shining. But the full manifestation of the darknesse, and dispelling of the smoake, shall be a fatall darkning unto Antichrist, when the most cleare light of the Gospell shall breake forth and shine in all parts of the world: for then the beasts abominations shall be layd open to the view of all men: whereupon many shall desert him: his glory shall be obscured, his authority despised, and his Kitchen grow cold. This plague shall be more grievous then the former: or certainly an extreame encreasing thereof: for then the beast shall be neere to utter ruine: of which more afterward.

And they gnawed their tongues] Now follow three secundary effects of this Viall on the Vassalls and Worshippers of Antichrist.

First, they gnaw their tongues: By which proverbiall Speech is noted the extreame rage they shall fall into: And the cause is added: to wit, for the paine or griefe in which they shall be because of the fatall declining of the Popish Kingdom: for mad or furious persons use to bite their lips, tongues, and fingers, and gnash their teeth as beasts not able to revenge themselves. It may also be an Allusion to such as have the Falling-Sicknesse, who by the sharpe fits of their disease are wont to bite their lips and fingers: with the like madnesse or phrensie, the Papists shall then be vexed, when they see the Popes Kingdom to be darkened, exposed to contempt, and the authority thereof taken away: when Kings, Princes, and the Vulgar sort shall deny obedience unto the same.

Secondly, They shall blaspheme the God of Heaven] As before: for because

Ex. 10:23

How the  
beasts king  
dome is  
darkened.



they goe on to condemne the Gospell of Christ as diuinish heresie, and wickedly accuse the same as the cause of all the Commotions and troubles which themselves have raised.

Thirdly, *They repented not of their deeds*] viz, which we have expounded verse 9. and before in Chapter 9. ver. 20. 21.

### The pouring out of the Sixt Viall on Euphrates.

- 12 *And the sixt angell poured out his Viall upon the great River Euphrates: and the Water thereof was dried up: that the way of the Kings of the East might be prepared.*
- 13 *And I saw three unclean Spirits like Frogges come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.*
- 14 *For they are the Spirits of Devils, working miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.*
- 15 *Behold, I come as a theefe: Blessed is he that watcheth and keepeth his garments, lest he walke naked, and they see his shame.*
- 16 *And he gathered them together to a place, called in the Hebrew tongue, Armageddon.*

### THE COMMENTARY.

12



*ND the sixt Angell poured out*] The sixt Viall is poured out on that great River *Euphrates*, which, as histories testifie, runneth through *Babylon*, &c is the bound of the *Eastern Palestina*. Two events do follow, The drying up of the waters of *Euphrates*, And the sending forth of three unclean Spirits unto the Kings of the earth to make Warre against God, &c. By the former, the plague it selfe, by the latter, the last endeavour of the Beast to keepe off the plague is signified.

The drying up of *Euphrates* is by some properly, by others mystically expounded.

*Andreas opinion touching the drying up of Euphrates.*

*Andreas* expounds it properly, yet doubtingly: Perhaps, saith he, *Euphrates* by Gods permission shall be shallow, as that it will be easie for the Kings of the Nations and other men to passe over for to kill each other: Now these Kings of the East for whom the way shall be prepared, he guesseth to be *Gog* and *Magog*, who shall come out of the region of the *Scythians*: Or *Antichrist*, with other Kings out of the eastern *Persia*, where the Tribe of *Dan* shall inhabit, of which Tribe *Antichrist* is to be borne, and passe over *Euphrates* to the destruction and death of the soules and bodies of very many. The first clause of which sentence, touching the litterall drying up of *Euphrates*, *Ribera* approveth: but the latter hee rejecteth, viz. of *Antichrists* coming out of the East with other kings over the River *Euphrates* being dried up: because (saith he) *Antichrist* shall sit in *Jerusalem* on this side of *Euphrates*: and therefore shall not come out of the East which is beyond it, but supposeth that the seven Kings of the East shall be called forth by the three

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impure spirits, to joyne themselves with Antichrist in that generall battell against Christians. Wonderfull darknesse, and fabulous royes: no token of any plague doth appeare in these things: whereas it is certaine that the *beasts* last plague save one, is here denounced.

Here also I see our *Brightman* to keepe to the Letter about the *drying up of Euphrates*, but in a diverse sence and end. *Euphrates* in this place, as in Chap. 9. 14. in the *sixt Trumpet*, he understands to be the River of *Mesopotamia* which made the passage of the Easterne People into *Judea* very difficult: The waters whereof he thinks after the overthrow of Rome, shall be dried up by a like miracle as of old it happened at the red Sea and the waters of *Jordane*. To what end? That the way of the Kings that come from the rising of the Sun might be prepared: that is, that the Jews dwelling in the East may the easier and more speedily returne unto Jerusalem their native Countrey, not to restore the Jewish worship, but to embrace the Gospell of Christ. And he saith further that the converted Jews are called *Kings*, because all Christians are *Kings and Priests to God*: And *Kings of the East*, because they shall come from thence, and all the Eastern people shall be in subjection to them.

This opinion he backes with four reasons.

*First*, because it was never heard, that such a miracle happened to any Nation, but the Jews, who passed thorow the red Sea and Jordan as on dry ground.

*Secondly*, because the Prophet *Isaiah* in Chap. 44. ver. 22. & 51. 10. & 63. 11. seemeth to promise unto the Jews such a kind of passage, namely that the River should be dried up in their return unto Jerusalem.

*Thirdly*, because the Apostle *Rom.* 11. 25. hath foretold that in the last times the Jewish Nation shall with great zeale turne to Christ.

*Fourthly*, because it is not probable that so great a myserie as their conversion should be passed by in this prophesie. Now either it must here be mentioned, or else it is not at all spoken of in this Booke.

Thus I have clearlie laid downe the opinion of this Interpreter, which indeed is pious, ingenious, much desired by the godlie, and perhaps probable also: notwithstanding his arguments are of little waight.

For though it be granted that the *drying up of the Sea and Jordan* was peculiar to the Jews: yet hence it will not follow that the *Kings of the East* signifie the Jews to be converted to Christ.

Concerning the *drying up of Euphrates* we read nothing thereof, but only in this place now in question: neither is the same promised by the Prophet *Isaiah*, but the Jews assurance touching their deliverance out of Babylon is confirmed by the miracles which God of old had wrought for them.

The myserie foretold *Rom.* 11. hath partly been already accomplished, some Jews now and then having been converted to Christ: and partly yet remaines to be fullfilled, when many every where in *Europe Asia & Africa*, shall imbrace the Gospell, yet without a miraculous passing over *Euphrates* (beyond which it is not certaine that any Jews do inhabit) or returning into their countrey: seeing the faith of Christ is not in the least tyed to the Territories of *Judea*.

*Lastly*, this myserie is not passed by in silence, but was before plainly figured out in the *Vision of the 144000. sealed ones* out of the twelve Tribes of *Israel*. Chapter 7.

But what ever his reasons are, this one thing moves me not to assent thereunto: because either in these words of the *drying up of Euphrates*, the *sixt plague* is pointed at, or else here is no plague at all; for the following words set not forth a plague, but the *Beasts* endeavour to defend himselfe (although in vaine) against the same.

I think therefore that the *drying up of Euphrates* is rather mysticallie to be taken.

Now I find two mysticall interpretations (for *Alcasars* new and foolish opinion I leave to himselfe) which suppose, that the place here is a manifest allusion

Rev. 5. 10

Brightmans reasons.

Not very solid.

1.

2.

3.

4.

The drying up of Euphrates is mysticallie to be understood.

sion unto the taking of Babylon by *Cyrus* who drawing the streame of *Euphrates* another way, made the River shallow and passable, to the spoyling of the city, through the midst whereof it ran.

*Artopoeus*  
opinion.

*Euphrates* denotes the *Turkes* now possessing the same: The waters thereof drawne out into other Brooks, the stronge incursions of the *Turkes* on the *Romane Empire*, whose Princes being distracted because of the darkening and weakning of the *Beasts Kingdome*: some of them desiring to see it overthrown: on the contrary others wishing the safety thereof: hence refuse to joine their forces together for to resist the power of the *Turkes*, who by this meanes shall the more easily breake in from the East and spoile them, as hitherto experience hath taught us. This is the opinion of *Artopoeus*, which I rehearse, not because I altogether approve thereof. (for so the Plague should no more appertaine to Antichrist, then to us) but because it is not altogether disagreeing from what we see by daily experience.

*Bullingers*  
opinion.

But the other I much preferre before all the rest, viz. which *Bullinger*, *Aretius*, and *Illyricus* have learnedly expounded, that *Euphrates* signifies the principall Fortresses of the *Antichristian Babylon*, and by meanes whereof it grew to so great power, and hitherto hath stood in its strength: namely their spirituall Revenues, Tithes, First-fruits, Taxes, Annuities, Copas, Indulgences, Peter-pence, Improprations, Dispensations, Vacancies, Commendams: to be short, all the wealth and riches that were wont to flow to Rome out of all parts of Christendome. These waters shall be dried up, because these Taxes and Tributes formerly payed to the *Beasts kingdome* shall be as was said, darkened, that is, no more flow to Rome, but be bestowed elsewhere, so as the Chests, Cellars, Kitchens, and Store-houses of the Pope shall grow empty. The Way shall be prepared for the Kings of the East, to take Babylon, that is, without any let or hinderance kings, Princes, and People of all sorts shall forsake Antichrist, Tread the *Beasts kingdome* under foot, & embrace the gospel. The Kings I say of the East metaphorically are such as hitherto were addicted to Antichrist, but then embracing and professing the Gospel: (for the faithfull are Kings) & shall come from the East, that is, from Christ, who is the Day-spring from on high, Luke 1. 78.

The waters  
of Euphrat.

The Analogie of this mysticall interpretation is proved both by divine and humane historie. *Herodotus*, and *Xenophon* witnesse, that *Babylon* had two principle Fences: One without, viz. Their Walles, being fifty Cubites thicke, and two hundred Cubites high: The other within, viz. *Euphrates* running through the midst of the Citie, being of such a depth that two men, howbeit standing one on the necke of another, yet no part of their bodies would appear above water, as *Gobryas* in *Xenophon* speaketh: so that the River was of greater strength to the City then the Walles. Notwithstanding the kings of the *Medes* came and besieged *Babylon*, viz. *Darius the Mede*, and *Cyrus the Persian*, according to the prophesie of *Jeremy* in Chap. 51. 28. Prepare against her the Nations, with the kings of the *Medes*, that is, the kings comming from the East: for *Media* and *Persia* lies to the east of *Babylon*. Now the Besiegers despairing to winne the Walles took counsell how to divert *Euphrates*: for which purpose having made many deepe ditches, in the same night that the *Babylonians* were at their riotous feasting and so overcome with wine and sleep, the waters of *Euphrates* were brought into the aforesaid ditches, and the enemy passed through it into the City on dry ground, took the pallace of *Belshazzar*, killed him, and wonne *Babylon*, as we have it in *Daniel* 5. ver. 30. & *Ier.* 51. 32. her passages were stoppt, &c.

The history  
of *Cyrus* in  
taking of  
*Babylon*.

The walles  
of the Ro-  
mane Ba-  
bylon.

To this Type the thing in hand doth very well answer: for the *Antichristian Babylon* hath chiefly by two Monuments stood unmoveable. Outwardly in stead of walles, she hath Emperours, kings and nations, who as Vassals to the Pope do at his becke, take up Armes in defence of *Babylon*: Within her is *Euphrates* drawing to Rome as through a deep channell, the treasures of the world, in so much as the *Churches Eschequer* doth far surpass the Treasures of all Monarchs in the earth.



earth. It hath bin observed, that in most Provinces Clergie-men have had Two-thirds of all rents, scarcely one third remaining to the Prince and people: Thus as *Babylon* gloried becaule of her deep waters: so *Rome* boasteth of her excessive riches: but like as the waters of *Euphrates* being diverted, the River was dried up, and thereby an easie passage was prepared for the kings of the East, who tooke *Babylon* in one night: Even so *Romes* holy tribute being intercepted and derived elsewhere, there will be an easie way made for faithfull kings and teachers to passe as through dry Foordes, that new *Babylon* may fall in one day and bee destroyed.

The deepe waters of the Romish Babylon.

Rev: 18. 8

If thou aske, who shall make the ditches, and turne these Tributes of *Rome* another way: See the *History of Cyrus*: his army wrought day and night, till at length the worke being finished, *Cyrus* himselfe opened the Sluces and drew the waters from the City: so the continuall labours and endeavours of Gods ministers shall prepare the ditches: and *Cyrus* the Lords anointed Ilay 54. 1. that is, faithfull kings and princes shall themselves open the mote thus prepared, draw backe the Rivers of *Babylon*, and convert her Tributes to better uses, as in Chap. 17. ver. 16. is plainly taught unto us.

Thus we have heard the meaning of the sixth Viall, which without doubt is proper and true, for *Babylon* shall receive no plague more grievous then this, before the totall destruction thereof.

Neither is this interpretation new, or lately thought of by us: but even my *Anonymus* hath exprest the same 260. yeers agoe, in these words: *He dried up* that is, *The preaching of the Gospell doth and shall cause men to take away all temporall things, that is, Possessions and earthly Dominion from the Clergy, and they shall no more be given unto them.*

Neither are the waters of *Euphrates* onely begun to be dried up a little: but almost a hundred yeers the way hath bin a preparing for the kings of the East, to invade *Babylon*: Thus *Bohemia* in a great measure is fallen off from Antichrist, and long agoe hath denied to encrease *Babylons* waters: The like we see in *England, Scotland, Denmark, Sweibland*, with a great part of *Germany, France, Poland* and *Hungarie*: And what would ye thinke, if at last the waters of *Italy* and *Spain* should be dried up also?

But let us see the industry of the Beast in keeping off this plague. While *Cyrus* of old prepared the moles and built Turrets before the walles of *Babylon*, they scorned him, and therefore it was no wonder they perished on a sudden because of their securitie. But the *Romish Babylon* will more carefully stand on her watch, and make the siege of the Easterne kings tedious and difficult, as it followeth.

13. And I saw come out of the mouth of the Dragon] The internall effect of the sixth Viall we have heard spoken of: The drying up of *Euphrates*, being the first plague of the Beast. The externall effect now followeth, viz. the Beasts Ambassage unto the Kings of the earth to make Warre, for to keepe off the plague. The Connexion is to be considered. By six Plagues the beast is almost wasted.

- I. By the venomous ulcer on such as had the marke of the beast.
- II. By the death of every living soule in the corrupted Sea.
- III. By the blood of the Rivers and Fountaines.
- IIII. By scorching of men by the heat of the Sunne.
- V. By the darkenesse of the Beasts kingdome.
- VI. By the drying up of the River of *Euphrates*.

Now because the Beasts kingdome shall seem by all these plagues to be brought to a most desperate condition: he on the contrary will leave nothing unattempted for to uphold the same: And as the Poet speaketh:

*Flectere cum nequeat superos, Acharonta movebit.*

And therefore to advance his throne againe, and bring backe the waters of *Euphrates* into the Channells of *Babylon*, he will not feare to lift up his hand against

Ecc

Heaven:

Heaven: but by an unheard of fury will move warre against God, and by his Legates sollicite, and draw the *kings of the earth* into the Confederacie of this warre. But with what event? Here indeed it is not mentioned, but shall be declared in the following Vision Chap. 19. Namely that this his last rage shall expose the *Beast*, his *kingdom*, and the kings his Associates, unto utter destruction. This is the summe.

But because this last tumult shall be raised by the *Beasts Legates*, Iohn here expoundeth in order, from whom they are sent, and to whom, who, and what manner of Messengers they are, wherefore they are sent, together with the successe of their Message: all which things we will briefly consider.

The authors of this war & Ambassage.

The *Ambassadors* of the Ambassage are, the *Dragon*, *Beast*, and *False Prophet*. Of the *Dragon* and *Beast* we spake in Chapter 13. The *false Prophet* is here first mentioned. Now there we shewed that he is the same *Land-beast*, who by great signes caused the *Sea-beast* to be worshipped, and this will more clearly appeare in Chap. 19. 20. where the same effects are attributed to the *False Prophet*, which before were spoken of the *beast rising out of the earth*. Moreover we there made it appeare that both *Beasts* do represent one and the same *Antichrist* under a divers shape. The *former*, as a King: The *latter*, as a deceiver: Out of the mouth therefore of these three goe forth these three Messengers, that is, they are sent by their invention, counsell, commandement and authority, for this is meant by the Type of going forth out of the mouth: seeing Satan properly hath no mouth. Neither is the lense, as if one should proceed out of the mouth of the *Dragon*, another out of the mouth of the *Beast*, and the third out of the mouth of the *False Prophet*: for thus their originall and authority would seem not to be equall: But that they all three go forth as it were out of one mouth, by the common conspiracy of the three aforesaid parties, for to performe their interprize, viz, with lies, in behalfe of the *Dragon*, who is the father of all lies, and by tyranny in the behalfe of the *Sea-beast*, who represents *Antichrist* as he is a *secular Monarch*, and withall deceit of unrighteousnesse in behalfe of the *Land-beast*, that is, *Antichrist* as he is a spirituall Impostor. Now let us consider the Messengers themselves.

How the three Legates proceed out of the mouth of these three.

*Three impure Spirits*] *Ribera* understands them to be *Three Devils*, whom they call familiar spirits, such as *Magicians* send forth at their pleasure. But they shall be men properly, because they go, speake, and have to do with Kings in a civill way, all which little suites with Devils.

Notwithstanding they are said to be *spirits*, because by profession they shall be *Spirituall Fathers*: And *Three*, because there shall be many of them, sufficient for to performe what they shall undertake: for a threefold number denotes perfection: as before in Chap. 11. the *two witnesses* were indefinitely put for a few, yet sufficient for the Testimony of the truth. Yet here it seemes they are said to be *three* rather then *seven* (which number the Scripture more frequently useth) because they shall be the choicest and subtlest out of the flocks of *Locusts*, who ordinarily are not very many. Notwithstanding they shall be of the true kind of the *Locusts*: however they differ in forme and office.

*Impure Spirits*] Not onely being of an impure originall, but nature and manners also, labouring to staine both divine and humane things, even as the *Locusts* who came out of the filthy bottomlesse pit, did defile all things with their venomous mouths and tailes.

Aristoph. in Ranis:

*Like to Frogs*] They shall not be Frogs, nor in the forme of Frogs (for so they should be unfit messengers to be sent to Kings) but like to Frogs, in filthinesse, impudencie, and loquacitie, because like as Frogs with their continuall croaking (*Βραβραβρ Κοαζ κοαζ*) are most irkesome to our eares: so these *Emissaries of Antichrist* living a most impure life within their Covents, and being taught much to bable, do fill the eares of Kings with their cries, untill they induce them unto their holy Warre: Neither are they much unlike to the *Locusts*: for *Locusts* skip like Frogs: besides they resemble the *four square heads of Frogs* by their geometricall hoods.



14. *For they are the Spirits of Devils*] He further describes them by their nature and craft: they are instructed in the Schoole (not of the holy Ghost, but) of the evill one: and therefore they shall have the nature and disposition of their master: yet will some of them make a fairer shew; and thereby prove more hurtfull, and are the more carefully to be avoided.

*Working miracles*] They shall gaine credit to their Ambassage, not so much by words, as by signes and miracles, and thereby allure and deceive the *Kings of the earth*. But by what signes, and whose? by lies and the efficacie of Satan, from whom they originally proceed: for the wonders they worke are delusions of Satan, which are spoken of in 2. Thessa. 2. 9, & Rev. 13. 14. & 19. 20.

*Which go forth unto the Kings of the earth*] Thirdly, he declares their office: they shall leave the function of teaching unto others of their order, and shall be employed in Warlike Messages.

Here *Ribera* erreth, in thinking that these *Kings* are the same unto whom the way was prepared by the drying up of *Euphrates*: for they were Kings of the East, spoiling the beast: But these are the *Kings of the earth* and of the whole world: The former were against, These shall be for Antichrist.

*The Kings of the earth*] Thus he calleth (as before) the sworne *Vassalls of the Beast*, and therefore they are said to be of the earth, however by profession they would seeme to be Christians.

*And of the whole world*] That is, all Forraigne Kings whatsoever: for at last the beast will labour to have the friendship and assistance of them all. For in regard he shall see that they of his owne profession are more remisse and negligent then he would have them; therefore by Ambassages he will stirre up Forraigne Princes, and by all meanes labour to draw them on his side.

Now if thou demand who these *Legates* are, I answer: (howsoever undoubtedly they shall manifest themselves so much the more, by how much Antichrists fighting against God shall appeare, and the nearer we come to the day of Iudgement: yet) it seems not to be obscure in the least, both by history and experience. For it is plaine that the chiefe of these Messengers are the *Legates a latere*: who are sent with full power unto the *Kings of the earth* to negotiate for *Babylon*: next to them are the *Bishops* who order and direct the affaires of the Court: In the next place are the *Monkes* and *Iesuites* who insinuate themselves into the closets of women, dive into counsells, and are Architects of dissention. These (as their own Epistles witnesse) are daily sent as Legates to the kings of *India*, *America* and *Africa*, to bring them into the fellowship of this warre, that is a preparing. And now of late (if I be not deceived) they have made the king of *Persia* bounden to the Sea of Rome. And indeed without the religious interposition of these men, scarce any counsells of peace or warre can be handled in Court, as experience teacheth.

Moreover this Type doth very fitly agree to Frogs. They are *Spirits*, viz. spirituall fathers: but *unclean like Frogs*. Because (saith my Anonymus) they remain in the mire of riches prating and railing against the truth of the Gospel. *Spirits of devils* because (saith the same Authour) they are inspired by the Devill onely so to doe. *Working miracles* or doing signes, that is, making shew of outward holinesse, though in truth they be the greatest hypocrites, having their affections set on the earth and worldly Pompe, and therefore howsoever they be the truest Protectors of Antichrist, yet being outwardly cloaked with so many signes of Sanctitie, they captivate as it were all men, so that they are esteemed of them more holy then the rest of men. These things *Anonymus*: but we are further to consider, that by prodigious and false miracles they shall gaine credit to their Ambassage. viz. Such by which the beast himselfe is said to seduce the Inhabitants of the earth Chap. 13. 14. Now it is notorious, that there are none at this day in the world, who arrogate to themselves the glory of working signes and miracles, but the Popes Emissaries. Thus we see, who the Legates are, and to whom they go forth.

Who these three spirits are that are sent forth.

*To gather them to the Battell*] They will not professe to make warre against God: for then they should never induce any but mad men unto it: but pretend that it is a warre undertaken for Gods glory, and against hereticks, for the safetie of the Catholicke Church: although in very deed it shall be against the God of Heaven: they shall, I say, prepare a great Dyer, to cut off at last all the hereticks in one battell, and at once restore the affaires of the Romish Sea. But O great folly! for it shall not be the day of Hereticks but of God: Namely, Of *God Almighty*] Whereby the faithfull should be stird up to consider the wonderfull judgements of God. The Frogs indeed shall gather the Kings of the earth to Warre, thereby to root out the Gospell of Almighty God. But by that war God will root them both out together. It is called a *great Day*, because the judgement of that day shall be great and wonderfull by the slaughter of all adversaries: of which in Chap. 19.

15. *Behold I come as a thiefe*] By a prophetical Parenthesis, he exhorts us unto watchfullnesse. And it is inserted by the occasion of that *great Day* in which the enemies shall come to fight against Christ. Christ then on the contrary shall come to cut off the adversaries. Now this his comming shall be sudden and unexpected like a thiefe in the night as Mat. 24. 43. Luke 12. 39. 1. Thessa. 5. 2. Reve. 3. 3. We must watch therefore, least being brought asleepe by the cares of the World, we be on a sudden oppressed by that great day of the Lord.

*And keepe his garments*] That they be not polluted with the defilements of the flesh, and of this World: or rather, that they be not secretly stolen away: for if their garments be taken from them, they shall be forced to goe naked, having nothing wherewithall to cover their shame. This exhortation agrees with the doctrine of the Apostle: *We desire to be clothed upon with our house, which is from Heaven: if so be that being clothed we be not found naked.* And with that of Christ, unto the Bishop of Laddicea Chap. 3. 18. *I counsell thee to buy white raiment, that thou mayst be clothed, and that the shame of thy nakednesse do not appeare.* See the exposition on that place. And indeed Beza suppoeth that this Parenthesis is for some reason from thence here inserted: but there is no cause of such suspicion, seeing the occasion of the Parenthesis is manifest: and that the metaphor taken from garments is familiar to this Booke.

16. *And gathered them*] The old Version: *And he shall gather them*, as if it were *ὁ ὁυανζεν αὐτοὺς* Beza in his latter Edition: *he gathered them*, (according also as it is in our English Translation) to wit Christ, or God, referring it to the foregoing Verse: But in his former more rightly: *And they gathered them*: viz. the three uncleane Spirits: for the words *αὶ ἐκπορεύονται* and *ἐσυνάξουσιν* do cohere: as if he had said, *The Spirits went forth to gather the Kings of the world and they gathered them*: the 14. verse, as we have shewed, being inserted by a parenthesis: It is true, the Verbe *ἐσυνάξουσιν* being in the singular number, may carry both senses: notwithstanding it plainly appeares from the end of the Spirits going forth, that in the Text by an *Atticisme* (usuall to the Greekes) the Noun *νεκροὶ* *Spirits* being plurall is joyned with a verbe of the singular number. Now the end of the Ambassage of the uncleane Spirits was to gather the Kings: least therefore it should seeme they had bin slacke in their office: their endeavour is added: *And they gathered them*, viz. to the Battell, for by their importunitie, subtilty, and juggling, they perswaded the kings to take up this warre. The Kings therefore of the earth, and of the whole world are in readinesse with their armies for to defend the Beast against God Almighty. O detestable madnesse! The whole world will be up in armes: no corner shall be in quiet, or free from the warre of these frogs. And indeed it seemeth that towards the end of the world it shall come to passe, that not onely Popish kings (who then shall be but few) but also forraine and barbarous nations, as of India, Asia, & Africa, being induced by the craft and deceit of the frogs, shall joyn their forces against the professors of



of the Gospell; for to restore the authority of the Pope. What a confusion shall there then be in all places? And how great shall the feare and trembling of the godlie bee?

Now what shall be the event of this unhappy expedition? This is referred to the following *Vision*: onely the place where the battell shall be fought, is set forth by the Hebrew word *Armageddon*: concerning which if I should alleadge the severall gueses of Interpreters (seeing it seemes not to be manifested either by Scripture or Histories) time would faile me.

In the writing of the word copies do differ, generally it is written *armageddon* with two *dd*: some have it *Harmagedon* with one *d*: some *ippmagedon* with *E*: divers significations are also alleadged.

*Jerome* expounds it *The mountain of thieves*: Others *A cursed Troup*, from *arm* and *ma*: Others, *The army of malediction or destruction*: Others, *The deceit of destruction*: Others, *The ruine of the River or streame*: Others, *The mountaine of the Gospell*: Others, *The mountaine of apples or fruit*.

Two of these opinions I like best. First theirs who render it, *The deceit or guile of destruction* from *arm* subtle, and *ma* which signifies cutting off or ruining: that the very place of the battle it selfe might discover the imposture of the *Frogs*, who having put the Kings in hope of a great prey, should deceitfully bring them into the place of their destruction, where they shall be slain in a horrible manner, not by the sword of men, but by the sword of Almighty God: for while they tumultuously rage, and fiercely fight against the Gospell, in a moment they shall all be oppressed by the last judgement, and be cast into the Lake of brimstone with the *Beast*, false Prophet, and the *Frogs*, as it is in Chapter 19- verse 19.

The other opinion of *Beza* I rather approve, that *Armageddon* is that place where *Iosias* unhappily fighting with *Necho king of Egypt*, was slaine, as we read 2. Chron. 35. 22. & Zechar. 12. 11. where it called the field or valley of *Megiddon*: here *arm* *ma* *The mountaine Megiddon*: for at the foot of the mountaine was a valley or large field for Combat, but *Megiddo* was not the name of the mountaine or field, but of a citie, after which the field and the mountaine called *Gilboa* neer unto the same, took their denomination.

Neither doth it hinder that the field *Megiddo* was tragicall, not unto the adversaries, but to good *Iosias*: for it may be answered, that two things are here aimed at: The opportunity of the place, as being most fit for battle: and the mounting which there was of old for the death of *Iosias*: the which at last shall be here, in regard of the destruction of the adversaries.

The summe is this: This cursed armie here treated of, shall bee gathered into the place of its destruction, which is not meant of one certaine place, but wherever it be that these unblest Troupes shall then gather themselves and rage against God, there the day of judgement shall come upon them.

### The pouring out of the seventh Viall into the Ayre.

17 And the seventh Angell poured out his Viall into the ayre, and there came a great voice out of the Temple of Heaven, from the Throne, saying, It is done.

18 And there were voices and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

Of Armageddon the place of the battell.

And the great City was divided into three parts: and the Cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath.

And every Island fled away, and the mountaines were not found.

And there fell upon men a great haile out of Heaven, every stone about the weight of a talent, and men blasphemed God, because of the Plague of the haile: for the Plague thereof was exceeding great.

### THE COMMENTARY.



*And the seventh Angel poured out* ] Now the Battle is expected: but yet it is intercepted by the seventh Angell pouring out the seventh Viall, and last plague, the which respecteth the last judgement, and the casting the Fighting Adversaries into eternall punishment.

It is so apparent that this is a true description of the last judgement, that almost all Interpreters acknowledge the same. Yet none of them give a sufficient reason why it is here again repeated, seeing it hath so often before been described, save onely they say it is done by way of anticipation. But what cause is there that this Anticipation should be so often iterated? certainly none at all, except it be because this is the last *Act* of the *first Vision*: Now every of the Visions, as hitherto wee have seene, doe end with the last Judgement.

The latter  
Act of Vision  
on 5.

So that this part of the Vision is to be compared with the former Analogies of Chap. 7. towards the end of the second Vision: and Chap. 11. towards the end of the third Vision: and Chap. 14. towards the end of the fourth Vision. Now in this they differ, that in Chap. 7. the last judgement is onely described by the deliverance of the godly: On the contrary in Chap. 11. & 14. and here also, it is only figured out by the destruction of the Antichristians.

This also is to be observed: That the seventh Viall doth answer to the seventh Trumpet in Chap. 11. but not to the seventh Seale in Chap. 8. the opening whereof did not shut up the foregoing Vision, but made way for the following. Now to the words.

The last Viall is poured out into the Ayre, which is the common receptacle of all living creatures. The ayre therefore being smitten with the fury of Gods wrath, and infected with pestilence, what should follow but the common destruction of the creatures and end of other things: of which that we might not doubt, there came a great voyce, saying, *It is done*. It is a great voyce, because with marvellous earnestnesse it proclaimeth the judgement of the last Day. It came out of the Temple of heaven from the Throne, that we might understand it was the voice of God, or Christ the Iudge sitting on the Throne. The voice, *It is done*, is as it were abrupt or suddenly broken off: because in a moment it shall put an end to the fatall battle of the wicked against God. The word *It is done* is expounded *It hath bin*, Or, *It is done*: in both which senses is proclaimed the end of the world: Beza limits it, *It hath bin*, to wit, *Babylon*: as it is in the Poet: *Troja fuit, fumus Troes*. But it is better to take it absolutely, *It is done*, that is, now is the end of all worldly matters: for it is a dramaticall clause: As when the Comedie is ended, one cryeth out, in dismissing the Spectators: *Acta est fabula: Plaudite*. So then the fashion of this world shall passe away and come to an end, when it shall be proclaimed *It is done*: as Christ dying on the Crosse cryed out *It is finished*, signifying that the mysterie of our redemption was now accomplished by his death, that we might not seeke or expect any thing other-



otherwise as necessary to salvation. In a word, by this voyce we are sent back to what was before spoken by the Angell sounding the *seventh Trumpet* Chap. 10. 7. *That the myserie of God should be finished.* As before therefore at the sounding of the Trumpet, so now at the pouring out of the *seventh Viall*, the Angell cryeth *yezeou* *It is done, or It is finished.*

18 *And there were voyces, and lightnings, and thunders*] These horrible effects of the last *Viall* do figuratively signifie the comming of Christ the Iudge, the end of the world, and the destruction of the ungodly, as Chap. 11. 19. Now the effects are *Four*. 1. Respects the Aire. 2. The Earth. 3. The Sea. 4. Men.

First, there are *voyses, and lightnings and thunders in the Aire*: These are not such *lightnings as came forth from the throne* Chap. 4. 5. Neither such as happened at the casting of the censur upon the earth Chap. 8. 5. (for they were effects of the preaching of the word) but such as concluded the *third Vision* Chap. 11. 19: Being Signes I say, of Christs comming to judgement, and taking vengeance in flaming fire on them that know not God, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: to wit, those shakings of the powers of Heaven, the melting of the elements and horrible tempests spoken of by Christ and Peter, with these things the Lord will at last come to judgement, and take away the furious weapons out of the hands of all such as fight against God.

Secondly, In the earth, is an earthquake such as was not since men were upon the earth] And no wonder: for this shall be no naturall earthquake, but the earth being smitten with lightning from Heaven, shall be shaken and rent into a thousand pieces, and be burnt with fire, with all the workes that are therein.

Now the *Antichristian earthquake*, before mentioned in Chap. 6. 12. and 8. 5. differs from it.

19. *And the great City was divided*] Or rather broken &c. Now he expoundeth what (in this common destruction) happened in particular to Antichrists Seat, and Cities of other adversaries, that is, their kingdomes, Forts, Armies, and Palaces.

The great City was broken] that it, rent asunder by the earthquake into three parts, that is, It fell being broken to pieces: for here three parts denote the destruction: and the *threefold number*, the perfect, full, and utter ruine thereof: for a Citie being divided by an earthquake into divers parts cannot remaine entire, but must of necessity perish. Thus I understand this rupture, not of a light shaking, or rent, but of a totall subversion of the great City: The which sense the following word *πεσον* *Fell* doth necessarily import: for the Great City shall suffer no lesse overthrow then other cities of the nations.

But what Great City is here intended? Vndoubtedly, the same in whose streets the bodies of the two witnesses did lie unburied, Chap. 11. 8. that is, the Citie, Dominion and Church of Rome, which is the Kingdome of Antichrist; being as it were one Great City, because it is governed by one head, the Pope.

Brightman includes the Turkish kingdome or Empire, because here is treated of the totall destruction of all the ungodly. But the Mahometane tyrannie is more rightly comprehended under the Cities of the Nations: that so wee might take notice that Rome is let forth by the Great City, both formerly, here, and in the following Chapter also.

The Allegory of some seems to me not to be proper: namely that the great Citie, that is, the universality of men shall be divided into three parts, that is, in the last time there shall be found three sorts of men in the Church, Christians, Papists, and Neutralls: for these three sorts shall not then take their beginning, seeing they have already bin a long while in the world.

Ribera following Andreas, makes Jerusalem to be this great citie, understanding the division of it into three parts, to be three sorts of people living in the same, Christians, Jews, and Saracenes. But the following Chapter doth evidently shew that

1. Signes  
in the aire.

1 Thess. 1. 8.

Mat. 24. 29.  
3 Pet. 3. 10.

2.  
Signes in  
the earth.

2. Pet. 3.  
10:

The great  
City broken  
into parts:  
see chap 11  
8. & 14. 8.  
& 17. 18.

that not *Ierusalem* but *Rome* is this citie, as standing on *seven Mountaines*, and in Iohns time having dominion and power over the Kings of the earth, and therefore *Alcasar* doth justly reject this opinion, although himselfe doth wholly erre from the scope.

Neither is it materiall that *Ribera* supposeth that *Rome* must be overthrowne before these things do happen, unto which also *Brightman* seemes to assent in his exposition on the *fift Viall*: for of this wee shall see more in the following Chapter: however the Iesuiste erreth, feining that *Rome* shall be destroyed before Antichrists rising, seeing Iohn in Chapter 11. and againe Chap. 17. doth not obscurely make the *great City* standing on *seven hills* to be the *Seat of Antichrist*. But how long before the end *Rome* shall be cut off, the Lord knoweth: If some time before, it makes nothing against the sense by us alleadged. For by the *great City* we are not onely to understand the walles and streets of *Rome*, but all places wherever the *Romish Antichrist* hath any jurisdiction: which as the Iesuiste confesseth may stand (although *Rome* bee destroyed before) even unto this last Earthquake.

*And the Cities of the Nations fall*] Wee have heard of the ruine of *Rome*, Antichrist, and his kingdom. Now is added what happened to the other Adversarie kingdomes: They also fell by the foresaid *Earthquake*: for the *Cities of the Nations* I take to be the kingdoms, Provinces, Forts, and power of the Barbarians, not belonging to Antichrists kingdom, as *Iewes*, *Turkes*, *Saracens* and the like, dispersed throughout the whole world, which shal all at the same time be ruinated: And thus it must necessarily be understood: for if here we should understand the *Nations* figuratively, viz. of the Antichristian Papists, who worshippe God after the manner of the heathens, as it is before taken in Chapter 11. 1. it would seem to be a *tautologie* not to be approved of.

*And great Babylon came into remembrance before God*] That which before he called the *Great City*: here he calles it *great Babylon*, and so much we may plainly gather from the voice of the second Angel, *Babylon is fallen, is fallen, that great City*, Chapter 15. 8. & 18. 10. Wherefore I see no reason why we should here seeke for another *Babylon*, to wit, a new *Rome*, that is, *Constantinople* as *Brightman* supposeth: for seeing *Constantinople* to this day, and so without doubt shall continue in Mahumetisme and idolatry, the same shall fall with the *Cities of the Nations*. But to imagine that the Western Christians after Popery shall bee abolished, and also drive the Turke out of the East, and recover, or overthrow *Constantinople*, the Metropolis of the Turkish Empire, this, I say, seemes to me to be a thing rather to be wished then expected, in regard that our owne finnes shall fight for the Turke, even against our selves: untill such time that the *great Citie Babylon*, and all the *Cities of the nations* shall be utterly overthrowne by the *universall Earthquake*.

Wherefore then doth he repeat the name of the *great City*? I answer: hee doth it by an Emphaticall *ἀναμνηστικὴ* or *reversion*, that we may not thinke the division, which before he spake of, to be small, or to happen by chance, but understand the just and horrible iudgement of God in the destruction thereof: for then the Lord will give unto her the cup of the fury of his wrath: by which phrase is signified the most fearfull iudgement of God executed on her, in regard of her idolatry and tyranny, according to the threatning of the third Angel Chap. 14. 10. as if he had said: The *great City is broken*, *Babylon*, I say, the *great is come into remembrance before God*, that forasmuch as she hath made drunk the world with the wine of her fornication, she herselfe also shall have her fill of the cup of the fury of Gods wrath, that is, God will punish her in a horrible manner. Shee is said to come into remembrance before God *ἀνθυμνηστικῶς* or after the manner of men. For God did seeme for a thousand years and more, to connive and forget her as it were, in not punishing her wicked Idolatry and tyranny, but at last by his horrible iudgements he will make it knowne, that she was never out of



of his remembrance, and that he never approved of her flagitious works.

Now in what sense, and how many wayes both in the good and evill part God is said to *forget* and to *remember*, and wherefore the Scripture speaketh thus of God, we have fully expounded in our *Commentary on Genesis*, touching these words, *And God remembered Noah*. Chap. 8. 1.

20. *And every Island fled away*] The third kind of wonders are in the Sea, intimating how they that live (though never so remote) in the Islands, shall also be overwhelmed by this *fatal Earthquake*: for every *Island shall flee away*, that is, shall vanish away and perish, either by water or fire. Now by *Islands* the Hebrews understand all places seated neer the Sea: The *Mountaines* also which are either in the Islands or other mediterranean places, shall not be able to shelter the adversaries, because there shall none be found, but all bee swallowed up by the violence of the *Earthquake*. In the dayes of Noah when the flood came, men ranne to the Mountaines for safety: and at the destruction of Ierusalem, Christ counselled his disciples to *flee unto the Mountaines*. But here now the wicked cannot flee to the Islands or Mountaines: because then they shall not be: by a like manner of Speech the end of the world is set forth afterward in Chap. 20. 11. Before in the Antichristian Earthquake Chap. 6. 14. the mountaines and Islands too, are said to be removed out of their places in an allegorickall sense, but not to have fled and vanished away, as in this place. Now after what manner Antichrist removeth the *Mountaines* and *Islands* both civilly and ecclesiastically, we have there declared.

21. *And there fell great haile of a talent waight*] The fourth kind of signes are on men, *haile of a talent waight falling on the heads of the ungodly*. It is an allusion unto the seventh plague of Egypt: where *haile mingled with fire* very grievous, such as there was none like it in all the land of Egypt since it became a Nation, smote all that was in the field both man and beast, and broke every herbe and tree of the field. We read also of another grievous kind of haile, when great stones from Heaven fell on the Canaanites, and slew more of them, then did the sword of the Israelites. Ioshua 10. 11. But the foresaid was nothing in respect of this, which shall be of a *talent waight*, that is, he will cast downe haile like to huge Bullets of an hundred pound, such as a strong man is hardly able to move, much lesse escape without being hurt or killed if they fall on his head. Thus I rather take the *talent* for our hundred pound weight, then for the money talent of 60. or 80. Minas, as *Luther* hath rendred it: the Greekes indeed call any thing that is great *talantion Talantary*.

This haile fell on men, yet not on all men, but onely upon blasphemers, as the effect sheweth: for their punishments are here alone described: whereas the godly shall be as free from this haile, as were the Israelites of old: so that it notes the dreadfull destruction of the ungodly, which shall be as terrible as if haile of an hundred pound weight fell on them, and crushed them to pieces: And who knows, but that this very thing shall be literally accomplished: for touching the signes of the last day, nothing must be thought incredible.


*And men blasphemed God*] A horrible effect of the plague. The wicked being crushed by the haile (after the example of the Egyptians and Canaanites) will cry, as before, to the *Mountains fall on us, and to the hills cover us*, &c. wishing that they might perish and bee consumed by the same, but they shall onely be smitten therewith, their plague not being ended in one day, but shall bee tormented for ever and ever, as we heard before in Chap. 14. 11. Therefore being turned into furious rage, they shall blaspheme and accuse the LORD as it were of cruelty, as having lost all hope of being ever freed from the torment of the haile. Therefore hee saith: *They blasphemed God because of the plague of the haile: for the plague thereof was very great*. The which is a brieft description of the eternall torments of the Reprobates, who will never repent of their wickednesse.

3  
Signes in  
the Sea.

4  
In men:  
Ex. 9 24.

Because of these blasphemies *Brigheman* supposeth that the end is not here spoken of, for then, saith he, the wicked shall themselves subscribe to the sentence of the Law, and say Amen unto the same: But we are to munde that howsoever they shall willingly indeed subscribe as being convinced in their consciences that they suffer justly: yet outwardly with their tongues they will never cease to poure out blasphemies against Gods administrations; for if they feared not to breake forth this way against him while they lay under temporall plagues: what wonder is it then, if they doe the like, or more when they shall bee terminated with the last plague of the hille, that is, in hell for ever. Thus we see that the *sixth Vision* endeth with the end of the world.

The PREFACE to the Sixt VISION, Touching the Judgement of the great Whore, contained in CHAP. XVII. XVIII. XIX.

 He sixt Vision comprehended in Chap. 17. 18. 19. is a supply, and gives light to the foregoing Visions, especially to the third, fourth, and fift, as far as concerne the two latter Acts which treated of Antichrist: of these, I say, it is as it were a plaine Commentary: so that wee may no longer doubt, but Rome is certainly the seat of Antichrist, and that the Pope of Rome is the very Antichrist figured out, and revealed in this prophesie.

In the third and fourth Vision *Iohn* saw a monstrous beast rising out of the bottomlesse pit and the Sea, having seven heads and ten hornes, which killed the two witnesses, made war with the Saints, &c. now there it was somewhat obscure what should be signified by this monster: But here the whole mystery of the beast is explained, viz. who he is, who his heads are, & his hornes.

In the fourth Vision also he saw a woman ready to be delivered, whom the Dragon immediately persecuted and caused to flie into the wilderness out of the sight of men: here now he rehearseth, how in stead of the woman formerly banished: he saw another, viz. a whorish woman, clothed in scarlet and sitting on a beast, and that this woman is the great citie on seven hills, the Queen of cities, and Empresse of the world, that is, Rome.

In the said Visions, he made mention of the great city Babylon, whose destruction was proclaimed by the second Angell; here he prophetically foresheweth that that great Babylon is Rome, and that it shall at last be burnt with fire, even by the hornes themselves of the beast, that is, by such Kings who before gave their authority unto her.

In the fift Vision he saw the great citie divided into three parts, and overthrown by a great earthquake. Here by a prophetical demonstration he more plainly describeth the satall ruine thereof.

In the foresaid Vision (the sixt viall being poured out) he saw the Kings of the

Chap 11: 7  
Chap 13: 1

Chap 12: 8  
9: 10. 11:  
12: 16

chap 11: 7  
chap 14: 8

chap 16: 19  
cap 18: 2



the earth, and of the whole world gathered together by three unclean spirits, to war against God Almighty in defence of the Beasts kingdom. Here excellently be describeth the battell it self, and the dreadfull issue thereof, the victory of Christ, and the casting of the beast and all his confederates into the Lake of fire.

chap 16 14  
chap 19, 11

By all which it is manifest in the first place, that this vision, as I said, doth give a most clear light to the things before, yea to the whole Revelation.

Secondly that the scope and use indeed of this vision in generall, is to terrifie the adversaries, that they might not be lifted up, because of their prosperity, and presume against the church in hope allwayes to escape unpunished: as also to comfort the godly, least being offended with the present outward lustre and power of Antichrist, and overcome by their manifold calamities, they should faint under the same, but in hope of a happy issue persevere constantly under the crosse, fighting the good fight of Faith against the beast, and holding Faith and a good conscience unto the end.

The use of  
this Vision,

But the speciall use thereof is clearly and manifestly to set forth to the world Antichrist and his seat: For in regard the son of perdition shall sit in the Temple of God, and by a pretended divine shew and lying signes bewitch the world, so as he shall be thought not to bee Antichrist, but rather christe Vicar, and his kingdome the Catholicke Church: Therefore the spirit of God would once for all unmaske him, and by his owne finger as it were shew, that Rome is his seat, to the end that we might not suffer our selves any longer to be deluded by impostors, as if we were to seeke for Antichrist at Jerusalem, Babylon, or elsewhere.

Thirdly, It is not obscure unto what times this vision belongeth: The angel distinguisheth the age of the Beast by four periods of time: in which he was or had bin, in which he was not, in which he shall ascend out of the bottomlesse pit, and lastly in which he shall goe into destruction.

The first denotes the time in which the Beast was before Iohns time, so farre as concerned the Monarchicall power, although hee were not as yet the Antichrist.

To what  
times this  
vision be-  
long:

The second denotes Iohns time, and foreward along till the Emperour Phocas, even so long as the Beast as yet was not that which afterward hee came to bee.

The third is the time from Antichrists rising under the foresaid Phocas, so long as the Papacy stood in its vigor and strength, untill the declining thereof through Luther: for then the beast was ascended out of the bottomlesse pit.

The fourth is from the declining untill the future destruction: for from that time forward the Papacy began, and still by little and little doth goe into perdition: of which Bellarmine himself complaineth: from that time, saith he, that you began to make the Pope Antichrist, his dominion hath bin so far from encreasing, as that it hath more and more decreased: The which he truly said in a propheticall way: because in that yeere the Popes Legate was sent unto Paris to disturb the kingdom of France: notwithstanding the first part of his Speech is not true, for the Pope long before our time was reputed & known to be antichrist, as before we have proved.

Lib. 5 de P  
R. cap. 21  
col. 937: c2

Hence fourthly, it appeareth that this beast is the same with that in Chap. 11. 7. & Chap. 13. 1. yet not absolutely: for so far as this here was before his

rising out of the bottomlesse pit, and the Sea, in that respect indeed, and so far forth he is not that Antichrist there, but denotes the monarchicall power of the Romane Empire, and so his originall extends it selfe unto the first beginnings of the Romane monarchy. But againe so far as hee afterward ascended, and came under the yoke of the woman, hee came to bee Antichrist: and so his originall doth belong unto the times of the Emperor Phocas, which Wretch did no other good but onely this, that he was the first that discovered Antichrist unto the world, but of this more largely on ver. 3.

Fifthly, We are also to consider, seeing the beast is Antichrist, what they should be meant by the woman sitting on the Beast? Is shee not the Antichrist? yea verily, for as a rider with the Beast makes one horseman: so here, the woman with the beast makes one Antichrist: we are therefore to remember, that like as in vision fourth, C. 13. Antich. was figured out not by one, but by a double beast, in a diuers respect: so in this sixth Vision he is represented not under one but a twofold figure, viz. of a beast and woman, yea a woman having the beast under bit and bridle.

And indeed Antichrist is a whorish woman, because the Church of Rome (as the Angell sheweth) is an adulterous church: he is also a beast, not at liberty as of old, but under the yoke of the woman, who doth not lead the beast but rides on him, and constraines him as with a sharp bit to go whither she pleaseth: for the Pope hath two bodies holding the bridle of the Empire: And thus Boniface VIII. as a filthy beast did publickly shew himself in the first Iubile at Rome: appearing indeed in the first day of the solemnity in his pontificalibus, and imparting his apostolicall benediction unto the people: but the day following in a souldiers habit, with the Emperors armes and a naked sword before him, crying aloud from his throne, Behold here are two swords: The which Cranzius recording: Thou seest, saith he, O Peter, thy successour: and Thou O Saviour Christ behold thy Vicar. Behold to what pride the servant of thy servants is come? And in the margent: The Pope, saith he, acteth a twofold person in the theatre of the Iubile. My Anonymus calles the beast Antichrist, the wife, spouse & church of Antich. which comes to one thing.

Lastly, I observe, that this sixth Vision is not universal touching the whole course and time of the church, as were the second, third and fourth: but more particular touching the history of Antichrist only, yet much more clearer then all the other. For it most plainly represents the rising of Antichrist from his first Parentage, as it were, together with his seat, Kingdome, vassalls, successe and tragicall destruction. Now however it be particular, as is the first, notwithstanding it is not like that, distinguished by two Acts onely, but manifestly by foure.

In the first Act Antichrist is exhibited to the view of all men under the Image of a Whore riding on a Beast: and the whole mystery thereof is opened Chapter 17.

The second Act by a propheticall description represents the burning of Babylon or Rome, together with the sorrow and mourning of Antichristians for the same, Chap. 18.

In the third Act the heavenly companies do after each other declare the just judgements of God, and the marriage of the Lamb. Chap. 19. to verse 11.

Lastly the fourth Act, is a full manifestation of the Vision, declaring the last

How Antichrist is the woman and the beast.

Lib: 8 Sax- on cap 36,

and in of

The foure Acts of the first vision:



last battle of the beast, and the kings of the earth in Harmageddon against Christ, and the issue thereof, the beast with all his assistants, is throwne into the lake burning with fire and brimstone, from the eleventh verse unto the end of the Chapter. And thus much of the Preface.

## CHAPTER XVII.

The Argument, Parts, and Analysis.

*A whorish woman is shewed unto Iohn, sitting on a Beast, at which he wondring, the mystery thereof is unfolded, first, who the beast is: secondly, who are the seven heads and ten hornes thereof. And their unhappy fight against the Lambe: who afterward fight more prosperously against the whore herself. Lastly it is declared who the woman is.*

The Parts of the Chapter are three.

**I.** Here is a generall Preface shewing the occasion and Argument of the whole Vision, ver. 1. 2. II. The Vision it selfe ver. 3. 4. 5. III. The interpretation of the Vision, in the rest of the Chapter.

In the first Iohn is invited by the Angell to contemplate a new Vision, ver. 1. The Argument thereof being the judgement or condemnation of the great whore, *ibid.* Whose person is described generally by two adjuncts. 1. Of her seat or throne upon many waters. 2. Of her abominable fornication, as the cause of her condemnation, v. 2. with whom the kings have committed fornication, &c.

In the second is noted. 1. The place of the Vision, in the wilderness. 2. The Vision it selfe: A woman sitting on a beast, *ibid.* 3. The monstrous shape of the beast, *ibid.* 4. The attire of the whorish woman, ver. 4. The name on her forehead, ver. 5. and her cruelty, ver. 6.

In the third is shewed a twofold occasion of the interpretation. Iohns great admiration, ver. 6. and the readinesse of the Angell to interpret, ver. 7. The interpretation followeth, 1. Of the Beast, ver. 8. 9. 10. 11. 12. 13. 14. 2. Of the woman, ver. 15. unto the end. The beast is unfolded: first in the whole, secondly, according to his parts. Of the whole Beast is shewed 1. the fourefold state: also his authority among the inhabitants of the earth, ver. 8. to which is annexed an exclamation, stirring up to attention, ver. 9. The parts of the beast are unfolded, 1. The seven heads: that they are so many mountains, and so many kings, ver. 9. 10. 11. 2. The ten hornes, that they also are so many kings, ver. 12. 3. The conspiracy of the kings with the Beast against the Lambe, ver. 13. 4. The fight of the kings with the Lambe, ver. 14.

To finish the woman here is shewed, 1. her seat on many waters, ver. 15. 2. her cause, desertion and burning, ver. 16. The secondarie causes whereof shall be the hornes of the beast, *ibid.* The first and chiefe, the divine motion, ver. 17. 3. The surname of the woman: the great city reigning over the kings of the earth, &c. that is, Rome, ver. 18.

## CHAPTER XVII.

The first Part of the Chapter.

The Preface of the VISION.

- 1 And there came one of the seven Angels which had the seven vials, and talked with me, saying, Come hither, I will shew unto thee the judgement of the great whore, that sitteth upon many waters.
- 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have bin made drunke with the wine of her Fornication.

## THE COMMENTARY.



*And there came one of the seven Angells.]* The occasion of the Vision is the invitation of the Angell unto a new Vision. Now whether this Angell were the first of the seven by an hebraisme; it matters not: *Brightman* takes him to be the *sift*, who poured out the Viall on the Throne of the Beast. But it may be as well any one of the others: for every of them did poure out the last plagues on the beasts kingdom. Notwithstanding it seems to be the *seventh* or last, who with his Viall raised an earthquake whereby Babylon was destroyed: for this shalbe the judgement of the great whore, to which Iohn is now invited to behold the same, he had heard indeed by the preaching of the *second Angell* in Vision *sift*, the fall of Babylon, and even now in the earthquake he saw the division or rent thereof: but the Type was something obscure: here therefore in a more evident vision the tragical judgement of Babylon is manifested to him.

*Come hither, I will shew unto thee.]* The sense is not: I will reveal or expound unto thee in words: but I will bring thee to the very beholding of the thing it selfe, as if he should say, I will no longer describe Antichrist in words, but will now set him forth plainly before thy eyes. Now as this was a Vision, so it was a mentall transportation, as appeares verse 3. The scope or drift was, that Iohn should write these tragical apparitions to the terrour of Babylon and comfort of the godlie.

The friendly manner of speaking, *Come hither*, and the whole matter teacheth us what the Apostle speaketh Heb. 1. 14. that the Angells as ministring Spirits, are with alacrity imployed about these things which serve for our consolation and salvation: not to the end that we should worship them (for thus Iohn is prohibited to do) but that we might rejoyce and give thanks to God, who so careth for us, as for our sakes to lend forth the Angels as ministring spirits.

*The judgement of the whore.]* In one word he shews the Argument of the Vision: *καταδικα* the judgement of the whore, for *καταδικα* the Condemnation: which is not meant of a temporall spoiling and burning which the whore shall suffer by her lovers: but to be cast for ever into the lake of fire and brimstone, the which Christ the Iudge shall himselfe execute at the last day.

*Of the great Whore.]* Gr. *ἡ ἡμένη ἡ μεγάλη* with a double Article, as if he spake of a whore before known, whereas indeed there was nothing formerly mentioned of her. And therefore the rule will not alwayes hold, that articles are never put but before things that are knowne. Vnlesse perhaps he denotes this Whore by a double article, because she was knowne to the Angell, as if hee should say, I will shew unto thee that famous Harlot, or Strumpet, well knowne to all the heavenly inhabitants, and what her end shall be, seeing as yet thou knowest it not.

She is not that woman *Jezebell*, which seduced some of the Church of *Thiatyra* by her fornication, Chap. 2. 20. For the description shews that here a far more famous whore is noted: For this Strumpet sits not in *Thiatyra*, but upon many waters: and upon the beast: the meaning whereof shalbe opened on ver. 3. & ver. 15.

By calling her a whore, and a great one, that is, insatiable, and far exceeding other Strumpets in lust and filthinesse, he teacheth us, that the guilt and cause of her horrible judgement shall be her fornication, and not simply fornication (the punishment whereof might happily not have bin so capitall) but joyned with detestable perfidioulnesse, namely her loathsome adultery: as when a Bride forsaking her Bridegroom, or a wife her husband, shamefully prostitute themselves unto strangers, which sin both by humane and divine lawes is punished by death.

This may not be taken of corporall fornication: for this harlot is afterward called a *Ciss*, and fornication could not be committed with the walles or boules thereof.

chap 14 8

chap 16. 19

chap 19:10  
22. 9Regula  
articulorum non  
semper  
perpetua.



thereof. Therefore it is rather to be understood of *spirituall fornication*, viz. apostacy from God, perfidiousnesse, and Idolatry. Now wherefore the scripture doth so often compare this to Fornication, I have shewed in my *Commentary on Hosea*, Chapter 1. and Chapter 2.

Betwixt Christ and the Church is a spirituall marriage: He as the Bridegrome hath espoused the Church as his owne Bride in faithfullnesse, righteousnesse, and judgement, and will shortly consummate the marriage at his last coming, as we shall heare Chap. 19. 7. in the mean while enjoining her to remaine pure and chaste unto him. And thus the Apostle laboured to present the Churches of Rome, Corinth, &c. as chaste Virgins to Christ, that is, free from the leaven of Superstition, idolatrie and humane traditions: such a Church I say, was at Rome in the Apostles dayes and some while after, and here is represented in her apostacy by this woman the same Church as shall appear by that which followes.

But how is she now become a harlot? Because as of old Ierusalem that holy City casting off the worship of God, and polluting her selfe with traditions, superstitions and idolatrie, is therefore called an *Harlot*. So the Christian Church (as *Egesippus* witnesseth in *Eusebius*) remained not long after the Apostles death a chaste Virgin. But touching the declining condition of the Church, and especially that of Rome enough hath bin spoken in the foregoing *Visions*, and more shall bee said hereafter.

2. With whom the Kings committed fornication] The cause of her judgement is more expressly signified: viz. her Fornication with the Kings of the Earth; for this is a noble Strumpet, enticing Monarchs and Kings of the Earth to lie with her. But how? by perswading the kings her lovers under the Title of the *Catholicke Faith*, to receive her Superstitions, Idol-worship, Decrees, and Decretalls, and so bewitching all of them by her faire shew of holinesse: that as *Samson* was enslaved to *Dalilah*, and *Hercules* to *Omphala*: so these willingly serve, dedicate, and give themselves, and their kingdomes as Tributaries to the *Apostolicall Sea*, *Christs Vicar*, and *Peters Successor*, that avaricious Strumpet. Now who these Kings of the Earth are, we shall see in the opening of the hornes.

To the Kings are joynd the *Inhabitants of the Earth*, that is, Earthly men, Idolaters, and sworn enemies of the Gospell: for with these also shee playeth the Harlot, as despising no sorts of people, but with an unfarieable lust doth promiscuously prostitute her selfe unto all both rich and poore, bond and free, Imprinting the Character of her Idolatry on them all, and giving them power to buy and sell her spirituall wares: herein imitating those women of *Susie*, who anointing themselves (as *Clement* writeth) with costly ointments, and adorned with Ornaments and precious Stones (like unto this Whore verse 4.) used to goe abroad with great Pompe, accompanied with hand-maids, indifferently alluring whosoever would, whether strangers or servants to commit follie with them: This being permitted them by their owne Husbands.

By the wine of her Fornication hee understands the glorious Superstitions and Magnificence of the *Apostolicall Sea*, and Wizard of the *Catholicke Church*, the which earthly men have as greedily embraced, as thirsty lovers drink the wine offered them by their beloved ones. Therefore they are said to be made drunke, because being bewitched with a blind love of Superstitions, they stand for their Idols beyond all sense and reason, furiously hating and persecuting the Gospell of CHRIST. If thou kill a man, its a finne with them to bee bought off with a little money. But if thou uncover not thy head to the Idol Image of *Murie*, or turne thy backe upon it, its a wickednesse to bee punished by death, as having committed *Crimes* against her. Behold the mad drunkennesse of Idolaters, occasioned by this wine of Fornication.

Eph. 5: 32  
Hosea: 2: 18

Isa. 1: 21:

The fornication of kings with the Romish whore.

Recogn: lib. 9:

The wine of fornication:

Romes idolatry:

## The second Part of the CHAPTER.

## The Vision of the Whore upon the Beast.

- 3 So he carried me away in the Spirit into the wilderness: And I saw a woman sit upon a scarlet coloured Beast, full of names of blasphemy; having seven heads and ten hornes.
- 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearles, having a golden cup in her hand, full of abominations and filthinesse of her fornication.
- 5 And upon her forehead was a Name written, Mystery, Babylon the Great, The Mother of Harlots, And abominations of the Earth.
- 6 And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus: and when I saw her, I wondred with great admiration.

## THE COMMENTARY.



AND he led me in the Spirit] Thus much of the Preface: Now follows the first Act of the Vision: Where first we are to observe the motion unto the same, and the place. In that *Iohn* doth againe say he was led by the spirit, as Chapter 1. 10. and Chapter 4. 2. it shewes that hee was not in a continuall Extasie of Visions.

The motion unto the Vision was not of the body but the minde: for bodily he remained in *Palmos*, beholding there the wilderness and the sights with the eyes of his mind: like as *Ezechiel* bodily remaining in *Chaldaea*, was in spirit in the Temple of *Ierusalem*.

The place where he saw this, was the wilderness. But what? Is the Woman, the Beast, Rome, and Antichrist in the Wilderness? Do they not inhabit the largest possessions and most sumptuous palaces?

I do not dislike, that some understand by wilderness, Gentilisme, which Antichrist under the name of Christ hath brought into the Church: hence in Chapter 11. 1. the Antichristian Clergy is signified by the name of Gentiles. And indeed the Antichristians imitating the Paganes, do fall downe before Idols of wood and stone made with hands: And as Paganes, so Antichristians make God beholding to them by the merit of workes: save onely that these abuse the holy Name of Christ as a pretence for their Idolatry: which the other know not of.

Notwithstanding in my opinion there is an higher mysterie in it. Before Chap. 12. the chaste Woman, Mother, or Church, being persecuted by the Dragon, fled into the wilderness: when as after Constantines time being shaken with the floodes of Heresies and Superstitions, she withdrew her selfe by degrees out of the sight of men. Now here *Iohn* sheweth what he saw in the wilderness in stead of that woman. He saw indeed a Woman also, or Church, but a whorish woman, or adulterous Church, riding on a beast, that is, being Antichristian. There, I say, where before he saw the Woman clothed with the Sun, the chaste spouse of Christ, viz. at Rome, he now finds a whorish woman.

This forsooth is that continuall succession of the Romish Popes: This is the venerable antiquity of the Popish Church: to wit, like as in the wilderness the whorish woman succeeded the chaste woman and banished matrone: so at Rome the whorish Apostaticall succeeded the true Apostolicall Church, and in place of Bishops, holy Martyrs, and Confessours excelling in faith and godlinesse, are come in



In the great high Priests of Rome, terming themselves *universall Monarchs*, being indeed proud and wicked Idolaters: who (as *Gregory* confesseth) are altogether fallen away from the virtues of their Ancestors; and are rather Apostolical than Apostolical. Rome therefore and Popery is a wilderness, not properly (for the former is a polleie, and the latter contains many Common-wealths) but figuratively, the true Church being vanished thence (like as a wilderness is remote from mens eyes) and in which the adulterous Church hath succeeded: the true: of this see Chap. 12. 14. see also Hieron. ad *Aliphan*. *Quis* 13. b. h. p. h. o. l. i. a. 211

I saw a woman sitting on a Beast. A monitions vision. A woman being of the weaker Sex, and trembling as it were at the sight of a mouse, how she should not then be afraid of so cruell a Beast? But she mounts on the beast, guides and lets him forward. The holy Ghost hereby intimating that this woman being stirred up by the infernall spirits, did with more then humane audacity, climb upon, and bring this beast under the yoke. Now let us briefly consider who this woman is, who the beast, and what the sitting on the beast doth signifie.

That this woman is Rome is so clearly declared by the Angell, that the Jesuites dare no more deny the same. For *Ribe* howsoever on this place he seeks to shift off the matter, and altogether passeth by verse 18, yet he denies not but that as before under the name of a City, so here under the name of a woman Babylon is spoken of. Now that Babylon denotes Popish Rome, wee have before clearly proved.

*Bellarmin* howsoever he jestingly contendeth that Ierusalem shall be the Seat of Antichrist: yet at length he granteth that Rome, yea Popish Rome is the scarlet coloured whore to be burnt by the Kings: but he miserably intangles himselfe: for if Popish Rome be the purpled whore, and the same whore is that great Babylon, which certainly is the Seat and habitation of Antichrist, then Popish Rome must needs be Antichrists seat; which notwithstanding both the Iesuites deny.

Neither doth that fiction helpe them, viz. that Popish Rome shall be burnt by the ten Kings before the coming of Antichrist, and therefore cannot possible be Antichrists Seat: for this Fiction is not onely contradictory to it selfe, but is greatly reproachfull to the Pope also.

First it is inconsistent, because thus the whore should have bin burnt before she had committed fornication with the Kings and inhabitants of the earth, and before she rode on the beast Antichrist, that is, she should be punished before she had sinned: whereas the cause of her burning and punishment must necessarily goe before her punishment. Now the only cause of Babels judgement shall be her Antichristian whoredome; and riding on Antichrist, that is, her Antichristianisme: Rome therefore shall commit Antichristian fornication, and bee the Seat of Antichrist before it be burnt.

Secondly, Nothing can be imagined more contumelious against the Pope then this Fiction: for if Popish Rome is to bee burnt for her Antichristian fornication, then of necessity the Jesuites must confesse one of these two things: Either that the Pope doth, or shall give to drink the wine of Antichristian fornication to the Kings of the earth (for this cannot be understood of any other whoredome) and so the Pope now is, or shall be the Antichrist: Or that the Pope with his Cardinals shall some time or other be taken with such a Lethargy of Prophaneesse, and be so carelesse in their office, as to suffer the wine of the Babylonist fornication to increase in their Citie and Church, and then to be given unto the Kings of the earth. Now could this cursed wine grow in Rome, except the Pope and Cardinals were the Authors and furtherers thereof? And by whom, if not by themselves should it from Rome be proffered unto the kings of the earth? Let them therefore take which of these two they will, and it must necessarily follow, that Rome is Antichrists seat, and the Pope Antichrist. Thus much touching the woman.

The summe of the mystery is this: The woman, as she is a woman, is the Church, see Chapter. 11. 1. as she is whorish, the false and adulterous Church: as she is

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rollum ad  
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Stand id T  
ad 101 12  
101 1101  
guit

The woman  
is Rome.

In Apoc. 6.  
17. 1. 1. 1.  
cap. 14. 33  
et seq.

Lib. 3. de  
p. R. 13

Inconsistent

And oppro-  
brious to the  
Pope and  
cardinals:

ad 112  
101 1101





womans riding on the beast is: I have shewed in the Preface. Now let us see the colour and blasphemous names of the beast, the habit also of the woman, her forehead and belly.

Sitting upon a scarlet coloured beast. He describes the forme of the beast that carried the woman, to the end his nature might bee the more easily and better knowne.

First he is scarlet coloured, or rose coloured, because, as Plinius saith, it is like to the cleare and precious red coloured rose, most pleasant to the eyes. For coccard or coccard (the word here used) is a grain of die withall, growing of a red heart, serving to die purple or scarlet: of which colour were the armour-coates of Kings. This Kingly colour therefore of the beast, denotes his royall magnificence, as also his deepe hypocrisie: for Antichrist makes a very faire shew to the world, blinding the eyes of men, and deceiving their mindes with Vizards and Impostures: he may also signifie his bloody disposition: for scarlet is of the colour of blood. now in verse 6. John sees the woman drink with the blood of the Saints. And it is well knowne that the Romish Court for some ages hath used this colour, that so it might let forth the proper Livery of the Romish Court: whole purpled fathers (in whom resides the power to create Popes) are clothed in scarlet.

Secondly the beast is full of blasphemous names. Which may be understood either because in stead of clappings or barbes which horses have, he weares the names of blasphemies on his head: or because he vomits them out with full mouth: Both which agree to the former description Chap. 13. ver. 1. & 9. where the beast said names of blasphemies on his head: and afterward opened his mouth blaspheming God, his tabernacle and the inhabitants of Heaven, at which thing a godly minde cannot but tremble very much. This shall bee the Theologie of the Beast: such his kingdomes, full with names of blasphemy.

The Names are either persons, as before Chap. 3. 4. Or blasphemous doctrines: For the beast as we have formerly shewed shall be wholly defiled with blasphemies, inso much as not a haire shall appeare without it. Now what these blasphemies are, it hath been opened in Chap. 13. I. He blasphemeth God, in boasting himselfe with his Tripple-crowne, to be Lord of Heaven, Earth, and Hell. II. The Tabernacle of God, in transforming the Spouse of Christ into a loathsome and filthy Strumpet, the Temple of the Lord into an impure Brothelhouse. III. The Inhabitants of Heaven, in making them, whether willing or not willing, to be their gods and saviours, and for lucre sake gives divine honour unto them.

Thirdly the Beast (like to the monster Hydra) hath seven heads and ten hornes, fully resembling the beast before mentioned, save onely that the hornes here have no Diadems: the which thing was not indeed needfull to bee added, because afterward in verse 12. the hornes are said to bee the kings, on whom he set the Crownes. Touching the forme of the rest of his body, as his belly, mouth, and feet, it is not here expressed: because we had it in Chap. 13. notwithstanding if we consider his chiefe parts wherein lies his whole power, the rest of his body may be easily knowne, as a Lion by his Claw. Thus much of the beast.

And shee was arrayed in purple. Now followes the description of the woman: first by her glorious, luxurious and whorish attire, as if shee were another Cleopatra or Rhodapa. Purple and Scarlet is Queenes clothing, such as afterward the woman boasteth herselfe for to be: being according to the Proverb, like lips like lettuce. The colour of the Beast and the woman agrees, viz. being royall, hypocriticall, and tyrannicall, arguing the proud, wicked, and cruel minde of both. The rest of her attire bewrayes her whorish luxuriousnesse, viz. Gold, Pearles, and most precious Stones, with which her haire, head, eares, necke and fingers are made glorious and transplendent in the eyes of the world. This is the Persian religion and Sybariticall luxury of Popes, and the whole Romish whorish worshippe, which is to be seene in the Palaces, Staircases, Corners of streets, high Arches, Images, Baths, Temples, Roofes, Crosses, Altars, Idols, Robes, Jewels, and

The colour of the beast & woman is the same,

The whorish luxuriousnesse of the Popes.

and other *Rubies* with *Emeralds*, all of them glistering with gold, purple, scar-  
let, and precious stones, whereby they bewitchingly allure the inhabitants  
of the earth, like as Daniel foretold that Antichrist should adore his god of *Forgets*  
with gold, silver, precious, and desirable stones.

lib: 2 offic  
s: 28

Now howbeit the blind world is delighted with these fancies: yet the wor-  
ship of God doth not stand in need of these toys: for as *Ambrose* saith, *The sa-*  
*craments were not gold, neither are such things which are not bought with gold,*  
*pleasing to gold.*

If thou askest, whence hath the woman all these great treasures? A answer by  
her fornication with *Kings, Adherchans, and Merchants*, the riches of the whole  
world have flowed to her, as into an unbottomed gulfe, as wee shall see in the  
following Chapter.

The participle *iniquitatem* is observable, is properly signifies *golden*.  
Now Instruments are commonly guided thereby to deceiving, inward-  
ly appearing to be gold, when as inwardly they are scarce Copper. It  
notes the *hypocrisie* of this whore, shewing that with false and idle shadows  
she shall deceive the world.

Here *Ribera* sends us backe unto the *Ancient Romanes*, *Conquerours of all Na-*  
*tions*, who brought the riches of the world into their City. Notwithstanding he  
acknowledgeth that these things are also to be referred to future times: Indeed  
he had said more rightly, if to the time some while past and present; for as yet the  
woman hath not put off her *whorish habit*.

Secondly, the Instrument in her hand is a *golden Cup*: which she presented to  
the *Kings and Inhabitants of the earth*: The *whorish incontinencie* of Antichrist are no-  
ted: much like the description in *Proverbs 7*: for cups serve to stir up lust. This  
golden cup, are the golden titles of the Pope, by which hitherto he hath perswa-  
ded the world to drinke the wine of his fornication: namely that he is *Pope, the*  
*Father of Fathers, the Pastor of Pastors, the most holy father, Holiness, Christ, Vicar,*  
*Peter, Successor, the head of the Church, Spouse, & Foundation, Prince of priests, A-*  
*postolical Bishop, Universal, Ruler of the Christian world, &c.* from all which *Bel-*  
*shazzar* labouring to demonstrate that the Pope is an *Ecclesiastical Admonish* of  
the whole world, what doth he but hence uncover the *whorish nakednesse*? But now  
what was within her, *Full of abominations and filthinesse of her fornication*: Out-  
wardly she is gold, inwardly poison: he understands the filthy blasphemous do-  
ctrines, and detestable *Romish abominations* and wickednesses, with which the  
whore hath made drunke the Christian world.

lib: 2 de P  
R cap 13.

The Prophets call the worshipping and trusting in Idols and creatures, which  
God abhorreth, *Abomination*: because it is the foulest fornication, drawing with  
it all kind of impurity and wickednesse. And indeed the *Romish Strumpet* hath  
poured these deadly poisons out of her bewitching cup.

Euseb, lib: 2  
hystor cap 2  
Tertull. in  
Apol ca: 9

*Ribera* doth againe send us backe to *heathenish Rome*, who induced the nations  
under them to serve their Idols. But the contrary is true: for the Romanes were  
so far from forcing the Nations they conquered to forsake the worshipping of  
their own Gods, and embrace theirs, as that they would have all strange gods e-  
rected & set up at Rome, lest any of them should not be there worshipped, *Christ*  
only excepted, whose worship the *Senates* rejected at the perswasion of *Tiberius*,  
because he had not first approved of the same. *Papish Rome* therefore it must  
needs be which to this day holdeth this *Circenian cup* in her hand.

lib: 2 de P  
R cap 13.

And upon her forehead a name written. The third note openly setting forth  
the filthinesse of the woman is her name: which she carries written upon her fore-  
head, that by the very sight thereof she may allure every one shee meetes with,  
to commit folly with her. It sheweth, that this publicke *Strumpet* is most im-  
pudent as shewing her name openly to the world: MYSTERY,  
BABYLON THE GREAT, THE MOTHER OF FOR-  
NICATION, &c.

lib: 2 de P  
R cap 13.



It is a question whither or no the word *MYSTERY* be spoken of the name. If it be, it bewrayes the profession of the *whorish & unchaste*, which chiefly is imployed about Mysteries, Sacraments, Ceremonies, Poupes: it shall be, *Hay*, an ecclesiastical Monarchie, having both swords.

Notwithstanding *Andrew Ioyues* Mysterie with the name *written*, as it were positively, *A name written, Mystery*, that is, having a mystery in it, or being mylticall: for *Rome* is *Babylon the great*, not properly but mystically, as before it was called *Sodom*, *Egypt*, *Hierusalem*, by a *spirituall* *allusion*, because of likenesse in idolatry, blaspheemies, abominable blithenesse and tyranny against the Saints. Thus *Anonymous* 260. yeeres agoe: *Babylon the great the city Rome, or the Papall Court*.

This woman is called a *Mother* in imitation of the former, but very unlike in respect of *Mur*: for the first was mother of the *man-child caught up unto God*, or of blessed Confessours and Martyrs: This is the mother of fornication and abomination of the earth: for all the abominations that have reigned these thousand yeeres in the Christian world, have by this mother beene sowed, and brought forth and propagated.

And therefore *Rome* doth to this day glory in the name of *Mother of Churches*: neither is it to be admired, that her daughters, as heires of their mothers abominations and fornications, should be followers of her steps. But as for the reformed Churches in *Germany*, *France*, *Brittane*, *Poland*, and *Hungary*, who in these latter ages worship God and Christ the onely Saviour without Idols: they are so farre from acknowledging this whore for their mother, as that they detest her abominations with all their hearts, and flee from them.

6 And I saw the woman drunken. We have seen the habit and forehead of the woman: Now he shewes us her belly also, swollen, not with wine, but with blood: which againe is very monstrous: for as it was unnaturall for a woman to ride on the backe of a cruell beast: so it is no lesse horrid to consider the cruell mind of this woman, & her belly full of blood: by which nothing undoubtedly is signified but her unsatiable cruelty and bloodthirstinesse.

Of this drunkenesse, thus my *Anonymous*: because, saith he, *Antichrists Church*, being finally condemned for her wasting and abusing the goods of the Church, shall suffer so great vengeance, as though pains she shall be past feeling, like a drunken man. Therefore he thinks that she is said to be drunke, because of her astonishment, being like a drunken man without sense or feeling of her punishment. But because she is expressly said to be drunken with blood, it is certainly to bee understood of her cruelty against the Saints and Professours of the Gospell: Which *Anonymous* adding in the following words: Of the blood, saith he, of them, who feare not to professe the doctrine of the Gospell in spite of the whole Colledge of Antichrist.

Therefore she is said to be drunke, that is, full of blood, by a metaphor usuall to the scriptures taken from men drunken and enraged with strong wine. But with whole blood.

The belly of the woman filled with blood.

Of the Saints and Martyrs of Iesus. Against whom the Beast made war Chap. 13. and whom he slew Chap. 11.

*Ribera* acknowledgeth that this agrees to no City so well as to *Rome*, yet hee labours againe to send us to *Nero*, *Domitian*, *Dioclesian* and other Persecutors of Christians, but absurdly: for how should the Emperours be the woman: Or how should this woman drunken with blood, whose judgement is next joyned with the judgement of the Beast, and shall be accomplished at the end of the world, be *Ancient Rome* which hath not for thirteen hundred yeeres shed any blood of the Saints, but hath ceased to be? What *Mystery* also should be applied to old *Rome*? certainly this mylticall name is as absurdly written by the Papists on the forehead of *Romane Tyrants*, as if they made *Alexander the Great* Priest of *Cybele*.

The cruelty therefore of *Papall Rome* horrible exercised above six hundred

yeeres, hath made the whore drunke.

But here they will demand: which of the Saints the Popes have killed with their own hands? or with whose blood they have bin made drunke?

As if forlooth the woman be not therefore drunke with blood, because shee her selfe hath not with her owne hands made the gallows, swords, fires, and other deadly weapons, wherewith the Saints have bin taken away. Histories do witness by what cunning, endeavours the Romish Antichrist hath stirred up Christian Kings and Princes to rage even against their owne bowells, and those chiefly whom under the name of Waldenses, Albigenses, Leonists, Wiclevists, Hussites, Lutheranes, and Hugonots, they condemned as Heretickes, because they refused to take in the vemone of her whorish cup. Read the bookes of *Martyrs* of the French, Germanes, and English, and principally the Acts of the Spanish Inquisition: and not to be tedious, See *Abbas demonstra. Antichri.* Chap. 7. where Bellarmus subtilities touching the future persecution of the Church under Antichrist are refuted. Read, I say, these, and thou shalt sufficiently understand the bloody surfeit of this whore, which to this day, wherever she hath any footing, doth vomit and breath out cruelties and still thirsteth after more blood, and so will untill the heavenly Iudge put an end to her fury.

And I wondred with great admiration] Hitherto the Vision: the interpretation followes, occasioned by Johns admiration. He wondred with great admiration: that is, very much. But at what was it? at the monstrous beast? nay this he had seene before: At what then? Is it at the woman riding on the beast? yes verily, as at that, so also at all other wondrous things in the woman, viz. her attire, whorish luxury, the title on her forehead, and bloody drunkenness.

John wonders not with an admiration of worship, as did the inhabitants of the earth, Chap. 13. 3. but it was an humane astonishment at so horrid a sight, and desire to know the mystery: for as yet he knew not what was meant by the woman, neither by her riding on the beast.

### The third Part of the CHAPTER.

#### The Vision Interpreted.

7 And the Angell said unto me. Wherefore didst thou marveil? I will tell thee the mysterie of the woman, and of the beast that carrieth her, which hath the seven heads and ten hornes.

8 The Beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, and goe into perdition, and they that dwell on the earth shall wonder, (whose names are not written in the booke of life from the foundation of the world) when they beheld the beast that was, and is not, and yet is.

9 And here is the minde which hath wisdom. The seven heads are seven mountaines, on which the woman sitteth.

10 And there are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eight, and is of the seven, and goeth into perdition.

12 And the ten hornes which thou sawest, are ten Kings, which have received no Kingdome as yet: but receive power as Kings, one houre with the beast.

13 These have one minde, and shall give their power and strength unto the Beast.

14. These



- 14 These shall make war with the Lambe, and the Lambe shall overcome them: For hee is the Lord of lords, and King of kings, and they that are with him, are called, and chosen, and faithfull.
- 15 And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, multitudes, and nations, and tongues.
- 16 And the ten hornes which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire.
- 17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdome unto the beast, untill the words of God shall bee fulfilled.
- 18 And the woman which thou sawest, is that great City, which reigneth over the Kings of the earth.

## THE COMMENTARY.



**A**ND the Angell said to mee] Here we have fulfilled the promise: hee that seeketh findeth: To him that desireth wisdom, it shall be given. Of old, admiration begate Philosophy, here it begets prophesie. The Angell observing Iohns desire by his countenance, doth of himselfe open the myltery to him. Why didst thou marvel? He blames him not: but shewes his desire to reveale the secret: as if he should say: I see thou art astonish'd at the wondrous sight: but go to, I will open the whole myltery now unto thee.

*The myltery of the woman*] The old Version, *The sacrament*, which Ribera approveth: because both words signifie somewhat that is secret and lies hid in another thing: And the Church, saith he, hath seven such Sacraments. But why then do they not also reckon the purple and cup of the whore among their sacraments? And why did they not render also *Myltery* in ver. 5. by the word *Sacrament*, that so Babylon herselfe might become a sacrament unto them?

8. *The Beast which thou sawest, was, and is not*] The Interpretation of the Beast followeth: first of the whole; secondly of the parts, that is, of the seven heads and ten hornes: lastly of the woman, but enigmatically, touching which perhaps thou maist say as Aristotle laid of riddles or deepe sentences, that they are so published, as if they were not at all published: so this Vision is so expounded as if it were not in the least expounded. And so it is: neither did it otherwise beleeve the Prophecie. It was enough that the spirit did declare the future events by such signes as might not provoke the wicked: And by which the godly through continuall leaching might attaine some knowledge of the Mylterie. Unto the wicked the matter ought certainly to remaine obscure, least foreknowing the events, they might furiously presume to hinder the same: and their rage bee the more encreased: But as for the godly, the holy Ghost would stir them up by an enigmaticall interpretation, to the end they should the more carefully attend to the events and histories of their times: Notwithstanding all things are not involved with such darke sentences, but that he doth bewray with Characters evident enough to such as do not willingly shut their eyes, both the beast, that his seven heads are the seven hills of the City Rome: and the woman that she is the Romane City and Church. These Characters therefore are as it were the Touchstone of our interpretation: because they will point out unto us as with the finger, the beast and the woman.

To the Beast he ascribeth foure conditions or states according to the times: He was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition.

The

Mat: 7 &  
Lames 2. 5Gal: lib 20  
cap. 4Why the  
explication  
of the beast  
is darke.

Ribera's o-  
pinion of  
the beast  
false.

The com-  
mon opinion  
of our ex-  
positors touch-  
ing the  
beast:

Bright-  
man's opi-  
nion.

How farre  
true or not  
true:

The three former, setting they to cohere together, doe argue that the *beast* is not simple or single, but to be considered in a diuers respect and forme.

Ribera takes this *beast* to be the devill reigning, as in Chap. 3. but it is absurd, for the devill never cealeth to reigne in the children of unbeliefe, and even in Johns time the Apostle Peter wrote, that the devill is *alwayes going about like a roaring Lyon seeking whom he may devour*; and therefore the Angell could not say to Iohn, The devill reigning *IS NOT*. Neither is it of waight what he pretends of Christs Victory. Satan indeed is overcome according to his spirituall power, that he cannot exercise the same over the elect: but not according to his civill violence, by which in Johns time he mightily raged in the *Romane Tyranny* against the godly. And what need was there I pray that Satan (of whose continuall rage the holy Ghost had so often advertised us without any figure) should now be represented unto Iohn under an obscure type, as if it were an unknowne Mystery. This colour is too slender to hide the truth; The *beast* therefore is not the devill.

The common opinion of our Interpreters is, That the *beast* is the old *Romane Empire*, as before Chap. 13.

That *WAS* vii. most powerfull and largely extended while it was heathenish.

*AND IS NOT* to remaine so, because it shall bee destroyed by the *Vandalls, Goths, and Huns*, which happened under *Theodosius*, when Rome in a short space being foure times taken, destroyed and burnt, the Empire of the West seemed whollie as it were overthrowne.

*And ascended out of the bottomlesse pit* The new *Papall Empire* which the Pope of Rome by an hellish ambition erected in the West, seditiously thrusting the lawfull Emperours of the East out of *Italy*: Not as if the Empire of the West were from the Devill (as some do wickedly calumniate us) for all Empires are of God: but when Empires are corrupted, which the Pope caused in the West, then those corruptions doe not descend from Heaven, but ascend out of the *bottomlesse pit*.

*And shall goe into perdition* For by Christ coming he shall bee cast into the pit of eternal damnation.

Touching this opinion thus farre it may seeme to be imperfect, vii. that it distinguisheth not sufficiently the *Romane Empire* from Antichrist: as also that it draweth the second terme, *IS NOT*, unto the future destruction of the Empire: whereas the Angell denyeth that the *Beast* was in his time: lastly that the third terme *HE SHAL ASCEND OUT OF THE BOTTOMLESSE PIT* is most properly to be interpreted of Antichrists rising.

*Brightman* somewhat varies from the common opinion.

The *Beast* is Antichrist.

*He was* to wit, after publick persecutions were taken away by *Constantine*.

*And is not* to wit, when the *Pontificacie* was so weakned by the incursions of the Barbarians in Italy, that men might truly say, that the *Beast* was no more.

*And is to ascend out of the bottomlesse pit* to wit, when by *Iustinian* and *Phocas* the pope of Rome was restored, and as it were recalled out of Hell, that thence forward with the Empire bee might bee *Chiefe Dictator* and *Universall Bishop*.

*And shall goe into perdition* to wit, when the renewed dignity and power of the Pope began to be weakened by the Gospel, and by little & little consumed away.

This exposition in the fourth term is true: but in the three former he confounds the times, which the Angell hath accurately distinguished, not by saying, The *beast* shall be, and shall not be, and shall againe ascend out of the *bottomlesse pit*: But by distinguishing exprelly the time past, present, & to come: *He was*, in the preterperfect tence: *is not*, in the present: *And shall ascend*, in the future: which differences of time can no more be here confounded, then in v. 10. *Five are fallen, and one is, and the other is not yet come, and when he cometh*, &c. where the said differences are necessarily to be observed.

Not.



Notwithstanding he seemes to hold that the *beast* soone after *Constantine* did ascend out of the Pit, which agrees not to the Visions, and Histories: For although the Church, as soone as Christ left off riding on the *red horse* under *Constantine*, began to be blacke with heresies, and with divers diseases grew miserable pale even unto death, neverthelesse the *Dragon* had not as yet with his saile cast downe that great *Starre* from *Heaven* unto the *Earth*, neither had the *smoke* out of the bottomlesse pit wholly filled the Church with Antichristian Cloudes. That was the time of the secret conception & generation of Antichrist, in the womb of the *Romane Church*, being about 296. yeeres, namely from *Sylvester* on whose head *Constantine* (if *Platina* lie not) set a Crowne of gold beset with most precious Gemmes, untill *Gregory I.* who as a most cleer-seeing Prophet, shewing as with the finger Antichrists Birth-day then at hand, said, *I confidently affirme that whosoever calleth himselfe universall Priest, or desireth to be so called: he in his loftinesse is the Fore-runner of Antichrist, because by pride he sets himselfe before others:* And again: *The King of pride is neere, and that which is unlawfull to bee uttered, an Army of Priests is prepared for him.*

But Antichrist came forth fully ten yeeres after, when *Sabian* caused the writings of *Gregory* publickely to be burned, pretending that he affecting popular praise, by his munificence and profuse gifts, had wasted the Patrimony of the Church: but it was indeed out of hatred, because he had declared the *Universall Priest* to be Antichrist. After him at length *Boniface III.* having obtained the title of *Universall Bishop* from *Phocas*, manifested the *Beast* unto the world.

I will therefore lay downe what the Lord hath suggested unto mee, touching this darke matter, not new, neither much contrary to the foresaid opinions, but yet comming neerer to the scope.

I shewed before that the *Beast* is Antichrist, not absolutely but in respect of the three latter states: neither is he simple or single, but having two bodies: neither naked, but clothed with the skin of the *Romane Empire*, armed both with the ecclesiasticall and imperiall sword, as some ages have seen in the *Romish Popes*.

According therefore unto the prodigious and different state of Antichrist, So he is said prodigiously to have bin, and not to be, and to come afterward.

The *Beast* was ] or hath bin, viz. formerly, according to the monarchicall and secular power, which before *Iohns* time was in *Kings*, *Consuls*, *Decemviri*, *Dictators*, *Tribunes*, *Casars*, as in verse 10. for although that power was not then as yet the power of *Antichrist*, yet it began afterwards to be his, when he by force tooke the same unto himselfe. And therefore he is said to have bin then, because then something of him was: and hee was then according to that power, although in another respect he were not as yet.

And is not ] To wit, in this time of the Revelation, when the *Romane Bishops* had not yet so much as dreamt of a *Monarchicall Spirituall* or *Secular power*, but all of them for the space of 300. yeeres, untill *Melchisedech* suffered Martyrdom for the Name of Christ: Although *Bellarmino* foolishly boasteth, that *Clemens* received the *Ecclesiasticall Monarchy* from *Peter*.

And is to ascend out of the bottomlesse pit ] To wit, 510. yeeres after the Revelation of this Prophecie, when *Sabian* attempted to invade the ecclesiasticall Monarchie, *Boniface III.* really invaded it, and so transmitted the same unto the Popes his Successours. And about 649. yeeres from this Prophecie, *Steeven II.* also laid hold on the secular power, who first thrusting the *Greeke Emperours* out of *Italy* possessed the chiefe government. He was the first that deprived the French King *Hilderike* of his kingdome: He was the first that admitted *Pipine* (upon whom by his Antichristian power he bestowed not his own, but the kingdome of France) to kisse his feet: & he first would be pontificallie carried with great triumph in the midst of the people on mens shoulders, as it were another *Alexander* or *Iulius*, unto the *Lateran Palace*, which thing hath ever since bin very religiously observed of his Successours, namely being men, as *Balans* recordeth,

In Vita  
Sylv:

Lib: 4.  
Eph: 30.

Lib: 4.  
Eph: 38.

The Authors  
judgement  
touching the  
Beast.

death, not worthy that the Earth should beare: Not long after also the *beast* in *Gregory VII.* and *Boniface VIII.* ascended to the highest step of Monarchie, when the Pope said: *I AM CÆSAR:* for he ascended not in a moment, but by divers degrees, of which see Chap. 13.

2: The:  
2: 9:

*He shall ascend out of the bottomless pit* ] As Chap. 11. 7. or out of the Sea, as Chap. 13. 1. the sense being one: understanding a *Cur* either properly of the pit of Hell; to denote the procreating cause, of which the Apostle speaketh, that his coming should be after the working of Satan with all deceivableness of unrighteousness, and signes and lying wonders: or metaphorically of the deep of the Sea, that is, the sincke of Bishops in Papall Councils, by which under pretext of establishing the faith, and routing out of heresies, the priviledges of Emperours and kings were overthrowne, the monarchy of the Pope established, the power of the Clergy augmented and confirmed: the which *John* the Cardinall alledging thereby to allure Pope *Eugenius* unto the Council of *Basil*: *It is a wonderfull thing* saith he: *I find that the power of the Church, and Ecclesiasticall Liberte hath alwayes bin strengthened, defended, and augmented by Councils; and now doe we feare it should be taken away?*

*And shall goe into perdition* ] Here I assent to *Brightman* for the clearest thereof: for this going of the *beast* into perdition, foretold by the Angell, is by the wonderfull judgement of God begun in our age: and now the *beast* goes on in the way of destruction, so that he is not now far from his end: And this *Belarmine* himselfe confesseth, who thus writeth, *From that time you made the Pope to be Antichrist, his Empire is not onely not encreased, but more and more decreased.* The time therefore is neere at hand, in which the Church of Christ shall sing with the rest of the Heavenly Companies *HALLÉLUJAH*, *Salvation, and Honour, and Glory and Power be to the Lord our God, because his judgements are true and righteous.* Revelat. 19. 1.

*And they that dwell on the earth shall wonder* ] Thus much of the fourefold state of the *beast*: his authority followes, which hath largely before been expounded in Chap. 13. here it is briefly touched,

*Shall wonder* ] Not at the monstrous sight, as *John* did verse 6. but shall adore and worship the woman *Queen* that rules on the *beast* as a Goddesse: so Chap. 13. verse 3. 4. *And the world was adored after the *Beast* said worshipped him, saying, Who is like unto the *beast*? who is able to make war with him? And verse 8. And power was given him over all knees and tongues and Nations, and all the Inhabitants of the earth shall worship him.*

But what then? shall none remaine with Christ? I answer: Least we should thinke so, in both places the inhabitants of the earth are onely comprehended in this number: *Whose Names are not written in the Booke of life from the foundation of the World:* by which limitation is intimated, first, the chiefe cause of this great madnesse of men, to worship so monstrous and execrable a thing: it is because they shall be children of the earth and not of God: Reprobates, not Elect: secondly, the Elect are freed from the Impostures of the *beast*, for it is impossible they should be seduced. Mat. 24. 24.

*Whose Names are not written* ] See Chap. 13. 8.

*Beholding the *beast* that was and is not* ] He reckons up some titles of the *beast*, and not in vaine: for it shall bee one cause of the worlds wonderment, that the *beast* having divers shapes (like unto another *Proteus*) WAS, AND IS NOT, AND YET IS: Whence the Admirers of him shall conceive in their minds something divine touching him. Now these things are evident by what wee said before.

*Was* ] viz. before *Johns* time, so far as concerned the monarchical secular power. *Is not* ] viz. in *Johns* time, because the *Romane Bishops* had not assumed this, no nor as yet the Ecclesiasticall monarchy

*And yet is* ] viz. in *Johns* time, in respect of the Imperiall power, which then the



the *Cæsars* had, and afterwards should be usurped by the Popes. Thus we must reconcile these seeming contradictions: *Is not*, and *yet is*: according to the different state of the *beast*, least we might imagine a repugnancy to be in the words, which to avoid, the old *Version* hath wholly omitted the words *Ετις* *And yet is*.

But *Andreas* and *Arethas* whom *Montanus* followes, for *ετις* *reade* *Ετις* *Is at hand*, or *is to come*, which agrees with the third terme, shall ascend out of the bottomlesse pit, for he saith that he shall come, that is, in his time ascend out of the bottomlesse pit. The fourth terme is not here mentioned, because that served not for admiration, but belongs to the future wayling, of which in Chapter 18.

9 *Here is the minde having wisdom*] This is added that none might complaine and say, Why are all these darke expressions? what may be the meaning of the heads and hornes of the *beast*? he cries out as before, Chap. 13. 9. at the rising of the first *beast*. If any one hath eares let him heare. And after the second, verse 18. *Here is wisdom*, let him that hath understanding count, &c. so now *Here is understanding*, to wit, hid above mans reach. *Here*, may be understood of the divers states of the *beast* euen now mentioned: but I rather referre it to the following matter: *Here*, for, in these things which yet remain to be expounded touching the heads and hornes, greater wisdom is contained.

Now the words of the Angell consists either of one comma, *here is the minde which hath understanding*, to wit, hid: for, herein is a mysticall sense that cannot be searched out by the mind of man: Or of two commaes; or clauses, One being, *Here is wisdom*: the other, *he that hath wisdom*, that is, let him understand. And this latter seemes to be according to the mind of the Angell, because of the article *ο* *ετις* *he that hath*: though the sense be all one: viz. that the mystery of the *beast* is above mans wisdom, except it be revealed: And therefore the Angell offers himselfe to declare the same: And he stirres up our desire by an exclamation, lest we should be slothfull in taking notice, and shunning of the *beast*.

*The seven heads are seven Mountaines*] Now he opens the wisdom which he promised by expounding the mystery of the *beast* according to his severall parts.

Where first wee may observe, the Metonymicall Phrase of the signe for the thing signified, being ordinarily used in Sacraments, and therefore are called *Sacramentall kind of speeches*. *The seven heads are seven Mountaines*: by a Metonymia of the signe and the thing signified, for, the seven heads signifie seven Mountaines: so also, *The seven kine are seven yeeres*, that is signifie seven yeeres: *Circumcision is the Covenant*: for the signe of the Covenant, as God himselfe interpreteth it. *The Lambe is the Pascheover*, that is, signifies the Pascheover. *The Rocke was Christ*: for it signified Christ. *The Dove was the holy Ghost*, for it was a signe of the Holy Ghost. And so: *The bread is the body of Christ broken for us*: for: it signifies that the body of Christ was broken for us, and is given unto us for food: so *Anstus* saith: *The bread is the body of Christ not in verity of the thing, but by a significant mystery*: And againe: *The Lord doubted not to say: This is my body, when he gave the signe of his body*: So: *The Cup is the New Testament*: for it is a holy signe of the New Testament, &c.

Now this I doe the rather speake of, because some inconsiderately do contend, that neither in Scriptures nor good Authors any examples are to be found, that the signe is put for the thing signified, with the copulative *Is* betwixt. But here they may see it: *The seven heads are seven Mountaines*: and a little after, *They are seven Kings*. Againe: *The ten hornes are ten Kings*: *The waters are Peoples*: the woman is the *Great City*: what will they have more?

Secondly, that we might not seeke these Mountaines in the Moone (as they say) he addeth. *The seven heads are seven Mountaines on which the woman sitteth*. But the woman verse 18. is the *great City* that had dominion over the Kings of the earth in *Iohans* time, that is, *Rome*: so then the sense is, upon which Mountaine

Gen: 41:28

Ex: 17: 10

Ex: 12: 11

1 cor 10: 4

Ioh. 1: 32

Ma: 26: 26

Aug: dist. 2

de consec:

c: hoc est:

contra A-

dem cap: 12

Luk: 22: 20

~~the woman~~ *the woman* ~~which~~ *which* ~~that is~~ *that is* ~~upon which~~ *upon which* ~~Mountaines~~ *Mountaines* ~~Rome~~ *Rome* ~~is built~~ *is built* ~~that rules the~~ *that rules the* ~~world~~ *world* ~~hence~~ *hence* ~~Rome~~ *Rome* ~~is called~~ *is called* ~~the~~ *the* ~~seven~~ *seven* ~~hills~~ *hills* ~~see~~ *see* ~~chap. 14. 8.~~ *chap. 14. 8.*

These Hills are called *Capitolinus, Palatinus, Caelius, Aventinus, Esquilinus, Quirinalis, Viminalis*, in honour whereof was yeerely kept on the third of the Ides of December, the Festivitie of the seven hills in memory of *Romulus* the builder: or rather for the three Mountaines that were added by *Servius Tullius*, that the Cioie might stand upon seven: for that which *Romulus* before built comprehended but foure Mountaines within the walles. This Angell therefore doth plainly marke out Rome situated on seven hills as the seat of Antichrist.

The Iesuits  
wrangling.

Neither can the Iesuites any longer deny the same, but onely by cavelling they would perswade us that Ancient or heathenesse Rome is here meant, such as it was in Johns time. But themselves know it is a meere evasion, for this Prophecie respecteth Rome that shall be in Antichrists time. At last therefore they confesse it is meant of Popish Rome: but here they seeke out another starting-hole: viz. that this Rome shall not be the seat of Antichrist, because it is to be burnt before Antichrist come. But they well know that this is also false: For why shall Rome be burnt? Is it not because of her fornication with the Kings of the Earth, and for being the seat of Antichrist.

See before  
chap. 14. 8

They say that Rome shall apostate from the Christian faith unto Heathenisme: But what then shall the Pope doe in the meane time, will he looke no better to his cure? but a lyar had need have a good memory.

They say that Rome shall commit fornication with the ten Kings, and for the same bee burnt: And yet they say, that those ten Kings, or at least seven of them shall follow Antichrists Campe: How then can it bee burnt before Antichrist come?

How the  
woman sits  
upon the  
waters, up-  
on the beast  
& upon the  
mountains:

It is also observable, how diversly the seat of the woman is noted. In verse 1. she sits upon many waters: afterward verse 3. upon the beast, and here upon the mountain, the which are the heads of the beast. All which things doe well agree. *Rome* sits upon many waters: as she beares rule over the Kings and Inhabitants of the Earth. Rome sits upon the beast: as she is born up of the beast: and ruled by Antichrist. Or if the beast be the Roman Empire, Rome sits upon the beast, as she swayeth the beast or Empire: for by sitting, dominion is noted. Lastly, Rome sits upon the heads of the beast, which are the seven Mountains, as sitting on them herself, and giving them for a dwelling place to Antichrist.

Observe also the admirable union and mixture between the beast and woman, and the mutuall metamorphosis of the one (as it were) into the other, so as the one is the other, or a part, and of the essence thereof, yea both are one, even the same Antichrist.

The seven Mountaines are the heads and strength of the beast: and the seven Mountaines are the seat of the woman, what doth hence follow, but that the heads of the beast are the strength and seat of the woman, that is, of Antichrist. Now the Mountaines of the woman are the mountaines of Rome. And if the mountaines of Rome are the heads of Antichrist, and the woman sit on the mountaines of Rome: The woman then sits and reignes upon the heads of Antichrist: Furthermore, he that reigneth upon the heads of the Beast and the Mountaines of the woman is Antichrist. The Pope of Rome reigneth on the heads of the beast, and the mountaines of the woman, therefore the Pope of Rome is Antichrist.

But *Ribera* contendeth, that the beast is the devill not Antichrist: yet he grants that the mountaines of the beast are the mountaines of Rome. Now what will he gather hence, but that the mountaines of Rome, and Rome it selfe are a part of the devill? yea his strength and dwelling place: which is worse then the former: See verse 3.

10 And they are seven Kings] Now that wee might not sticke in the bare Mountaines of Rome: He addeth another mystery, viz. that the seven heads are also seven Kings: thus of one type he makes two miistypes. But what Kings?

*Ribera*



Ribera, that wee should not seeke them at Rome, and so perhaps find the Pope amongst them, saith that they are the Kings of the whole earth. This is wonderfull: before he said that the beast was the devill: therefore either the whole world is the devill: or else there are not the Kings of the whole earth: unlesse perhaps he would rather say, that the devill reigneth on his heads the mountaines of Rome, and that Rome rides upon the devill: out for shame with so vile and wicked a fiction. For whose the mountaines are, the same are the Kings also: but the mountaines are of the woman Rome: therefore the Kings also are of the woman Rome. Let this once for all be minded as a sure position.

But who are these kings? Wonderfull Riddles are propounded by the Angell: Five are fallen, One is, the other is not yet come, and when he cometh he must continue a short space. This is a Gordian knot, and not to be untied, had we not the benefit of histories: Now passing by the opinion of many, I will record three of the principall: the comparing of which will somewhat ease us.

First that of Victorinus, whom our Bullinger and Iunius follow: that these are the seven Kings, which reigned at Rome after Nero. Five are fallen] viz. Vespasianus, Otho, Galba, Vespasianus, Titus. ONE WAS] viz. Domitian who in Iohns time reigned at Rome. The other was not yet come] Namely Nerva his Successour, who, being come, was to remaine a short time, because hee reigned not full two yeeres. Which opinion, howsoever backt with the authority of these great men, I cannot follow.

1: The opinion of Victorinus about the seven Kings:

First because before Iohn not onely five Caesars were fallen at Rome, but six others besides: Julius, Augustus, Tiberius, Caius, Claudius, and Nero: neither can any reason be given why these should be excluded.

Why it is rejected:

Secondly, because these seven Kings are not singular persons, otherwise those seven being dead, all the heads of the beast should have perished: and the Beast either should have remained without heads, or new heads must have growne upon him (as Apollidorus fabulously writes of Hydra) or else being without heads he should have bin extinct. All which things are contrary to the prophesie, for the beast yet lives, and is reserved unto the last judgement.

This Ribera saw, and doubted not to affirme: that all Expositors, except Victorinus, understood that in every of these seven, many were comprehended: although he joynes a foolish fable that not the Kings of Rome are meant, but of the whole world, which Fiction we erewhile refuted: Notwithstanding as if hee forgot himselfe he affirmeth, and strongly proveth that it is not unuall to the Scriptures, that in one king, many like (as it were of the same body) are signified: which, saith he, is carefully to be observed: alledging for example the Ramme and Goat in Daniel: of which two the first denotes the Kings of the Medes and Persians: the other all the kings of the Macedonians.

In chap. 17 S. 25

But (good Sir) this, say I, is carefully to be observed against your selfe: for by this reason of yours, is manifestly refuted or wholly weakened your Fiction that Antichrist shall be onely one singular person, and that because hee is said in the singular number to be the man of sin, the son of perdition, the Beast, False Prophet, &c. for behold what followes. If Antichrist be one of these Kings, then verily he shall not be one singular man, but a king having others succeeding him in his kingdome: as had the Kings of Medes, Persians and Macedonians, in their kingdomes. But thou thy selfe makest the seventh of these kings to be Antichrist: The other, saist thou, is not yet come, that is, Antichrist, who shall come in the seventh age.

Now to come to the second opinion, which is Ribera's out of Gaguinus, viz. that the seven kings are the seven ages of the world, or seven kingdomes adversarie to the Church.

2: Ribera's opinion about the beast:

The first age from Kain to Noah. The second from Noah to Abraham. The third from Abraham to David. The fourth from David unto the transportation into Babylon. The fift from the transportation unto Christ. The sixt from

*Christ unto Antichrist.* The seventh from Antichrist unto the end.  
*Of these, saith he, five are fallen]* because five ages were past before Christs birth.  
*One was]* because the sixth age of Christ did then run on.  
*One is not yet come]* because the seventh age of Antichrist was not as yet.  
*When he is come he shall remaine a short space]* because Antichrist shall onely reigne three yeeres and an halfe.

A wonderfull Metamorphosis of kings into ages. But what reference have the ancient ages unto the heads of the beast, that is, unto the *mountaines and kings of the Cite Rome*? for it cannot be denyed but that the Angell precisely speaketh of these: These kings therefore are not to be sought any where, but there even where the *mountaines* are: because the heads are *mountaines and kings*: Now the *mountaines* are at *Rome*: and therefore the kings are there also.

The subtilty  
of the Iesu-  
ite.

But truly the Iesuite doth subtilly send us to *Kain, Nimrod, Nebuchadnezzar, &c.* least we should find Antichrist at *Rome*. Nay but the kings are to bee sought in *Romes mountaines*, for here they sate, reigned, and at length have also born up the woman. I passe by that there is no proportion of the seventh age with the six former. For what are *three yeeres and an halfe* to the former ages which all of them dured many hundred yeeres. By which very thing the fiction of *Antichristis three yeeres reigning* is refuted.

III:  
Opinion  
touching  
the seven  
kings:

Now I come unto the third opinion, viz. of *Aretius, Napier, Brightman*, and others, to whom the *seven kings* are not seven Emperors, nor *seven ages*: but they wil have them to be *seven kinds of government* of the *Romane Monarchie*, six whereof *Tacitus* mentioneth in his first booke: *Kings* saith he, *at the beginning governed Rome: Libertie and Consulship was set up by Brutus: The Dictatorship was onely taken up for a time: Neither did the power of the Decemviri last above two yeeres: Neither did the Consular authority of the Tribunes of Souldiers remaine long. The power of Cinna and Sulla was but short. Pompeie and Crassus soone gave place to Cesar: And Lepidus and Antony to Augustus, who received the Empire (all things being confused through civill discords) under the name of a Prince.*

Castig.  
Brightman  
pag. 110.

He reckons up, I say, six sorts of government: viz. *Kings, Consuls, Dictators, Decemviri, Tribunes, and Princes or Emperours*, neither is there any more, as *Eudemon* the Iesuite cavills against *Brightman*: for betweene the power of *Tribunes* and *Princes*, *Tacitus* puts no ordinary government, save onely civill discords. The seventh he saw not, because it came after him.

Now of these in *Iohns time* *Five were fallen]* to wit, *Kings, Consuls, Dictators, Decemviri, Tribunes*: because these formes of government were put down at *Rome* before *Iohns time*, for the *Consuls* which then were, wanted *Monarchicall power*, and their power was limited within the City.

Difference  
about the  
sixt & se-  
vent kind  
of gover-  
ment.

*ONE IS]* The sixth government of *Princes or Emperours* which then was. Now in this *Expositours* varie.

Some make the sixth kind of government, which *Domitian* held in *Iohns time*, to be of such *Cæsars* as descended of *Iulius*, that is, home-borne *Princes*, but the seventh of *Forraigne Cæsars*, which, say they, the Angell intendeth in the words, *One is not yet come]* to wit, *Ulpian Traianus* the Spaniard, after whom thenceforward *Forraigne Emperours* governed *Rome*. That which followes.

*And the Beast is the eight, and is of the seven]* They understand of the *French and Germane Emperours* at length created by the Pope.

Which opinion unto me seemes to have little ground, first, in that they divide domesticke and forraigne Emperours into two orders or rankes, seeing both held the same Empire at *Rome*. Secondly, that they passe by *Nerva* before *Traiane*. Lastly, that they observe not, how the eight is the whole *Beast*, or *Antichrist*, Verse 10.

*Brightman* herein consenteth touching the five that were fallen: but the sixth hee understands of the Emperours, who in *Iohns time*, and thencefore held the Empire: The other not yet come, that is, the seventh, he makes to be the Pope, for howbeit



beit there was a *Bishop* at Rome while Iohn lived: Nevertheless hee did not Lord it, nor take any Papall jurisdiction on him. The Epithite, *Other*, he understands not of the *number* but *quality* of the kingdome, because the *seventh* should have a kingdome far divers from the former, who all had been politicall Kings: but this should bee of a mixt kinde, viz. Ecclesiasticall and Politicall. The following words: *When he commeth hee must remaine a short space*: He thus expoundeth: After that the Popish kingdome takes its beginning under *Constantine*, the pontificall authority shall remaine in safety but a little while, viz. about an hundred yeers: for then Rome by the incursions of Barbarians shall bee taken, and so wasted and ruinated, as that it shall appeare to bee wholly destroyed: The which thing was done by the *Goths*, *Vandals* and *Hunni*.

That which followeth: *The beast was and is not, even he is the eight*, hee thus expoundeth: The beast, that is, the Pope, which was the seventh king already manifested or come (and yet is said, *not to be*, by reason of the discomfiture the Barbarians brought upon him) shall be the *Eight*, that is, againe recover himself after his overthrow, and attaine his former strength, which, saith he, happened in *Gregory II.* and his next Successours by the helpe of their two hornes *Pippine* and *Charles*.

*And is of the seventh* [that is, the Pope the *Eight* being againe restored, will be of the same disposition, manners and regiment as he was before his overthrow, while he was the *seventh*: so that he makes the *seventh* and *Eight* to be al one, viz. the *Romish Pope*, with this difference: that the *seventh* signifies the Pope before he was discomfited by the Barbarians, seeming then to have bin wholly extinguished: But the *Eight* to signifie the Pope againe restored to his ancient dignity by *Pippin* and *Charles*: This (as I take it) is the sum of his words.

The which things I confesse are wittily and probably written according to histories. But yet this hath no small difficulty in it, how the same Pope can bee both the *seventh* and *Eight*, seeing Iohn doth distinguish them as the part and whole: for he names the *seventh*, one of the *Beasts heads*: but the *Eight* the whole beast himselfe. *The Beast*, (saith he) *which was and is not, he also is the eight*. Neither can the two states of the *beast* repeated verse 11. (*which was and is not*) be drawne vnto the rising and overthrow of the *seventh head*, seeing Iohn in verse 8. makes them to be the states not of one head, but of the whole *beast*.

To untie this knot: I understand (as before I proved) *that the beast is Antichrist*: whence it followeth that the *seventh head* is not Antichrist, because the *seventh head* is not the *beast*, but a part thereof. Now a part of the *beast*, and the *beast* are not the same.

Furthermore, the *heads* are the strength of the *Beast*. Therefore the *seven kings* are the strength, that is, the Monarchicall power of the *beast*, which before was in the *seven kings* or regiments, but at last shall be in the *beast* himselfe, as it were in the *eight king* or *Antichrist*: so then the *seventh king* is not the same with the *eight*: because the former is but one head of the *beast*: The other is the *beast* it selfe or Antichrist. But what then?

*Five (kings) are fallen*] That is, the five Regiments of *kings*, *Consuls*, *Dictators*, *Decemviri*, and *Tribunes* were already in Iohns time put downe from the mountaines of the woman, that is, in *Rome*.

*One is*] The sixt order of Pagane Emperours: which in Iohns time and thenceforward unto *Constantine*, did in *Rom* and his successours sway the Scepter on the mountaines of the *beast* and *woman*, that is, at *Rome*.

*The other is not yet come*] The *seventh order* of Christian Emperours, which was not yet in Iohns time, being to come after in *Constantine the great*.

But it may be said, that these held the same Empire with the former, and had no new Regiment. These therefore are not distinguished from the *five*. I answer, The face of the Empire began to be altogether new, and fit for the conception of Antichrist. For this *seventh head* reigned not as did the former

The Authors opinion;

Five Regiments.

The sixt, viz. of pagan emperours;

on

Constantine the  
great is the  
seventh.

Why the  
Empire of  
Constantine  
is distinguis-  
hed from  
his prede-  
cessours.

The beast  
the eight  
king is An-  
tichrist.

How the  
Pope came  
to bee the  
eight king.

Lib: 5:  
Pastor.

The Pope  
assumeth  
the August-  
all title.

on the *mountaines of the beast and woman*, that is, at *Rome*, but out, or from the same, viz. in the East: when *Constantine*, either because he was hated of the Gentry and Commons of Rome for his Christian Religion, as *Baronius* feineth, (for what needed he to feare the Citizens, who had blotted out the names of so many Tyrants) or to encrease the greatnesse of his name, leaving Rome, removed to *Bizantium*, and would have it to be called after his owne Name, *Constantinople*, An. 19. of his Empire, and of his conversion 12. and of Christ 324.

Now this is that which the Angell saith, *When he is come, hee must remaine a short space* that is, he shall not reigne long at Rome in the *mountaines of the beast and woman*; but onely nineteen yeeres, not that the *seventh head* was then presently to perish (for then the *beast* also having lost all his heads must have perished) but that he was not to remaine in the *mountaines of the beast and woman*, that is, *Rome*, where the other heads of the *beast* had remained with the Empire 1078. yeeres. This exposition is illustrated by the following verse.

II And the beast that was and is not, the same is also the Eighth First here I propose that this *beast* is the same with the former, ver. 3. 8. of which there is no Question, seeing the Angell repeats the three states of the *beast* in the same words: One, that is, Emphatically declares the third, that it may be made manifest. Whence I conclude that this *Beast* is Antichrist (because the other was Antichrist) but the *seventh head* was not Antichrist.

Furthermore let it be observed that *and*, the first word of the verse is not simply copulative, but a note of order and opportunity; as *Εξ α* renders it almost in all the Chapters: *Ε ειδον, & ηλθεν*, Then I saw, then he came, &c. so here *η ημεραν* Then the Beast, Let the opportunity (I say) be noted, by which the *Beast* came to be the *Eighth King*, that is, usurped the *mountaines of Rome*, and tooke the Monarchicall power of the *seveh heads* unto himselfe, as his owne: for after the *seventh king Constantine* (with his Successours) leaving Rome, had taken up his Seat abroad, The Pope remaining at home upon the *mountaines of the Beast*, that is, at *Rome*, thought it now a fit time to take this occasion, under the pretext that he was *Bishop of old Rome*, the *Imperiall Seat*. And first indeed by reason of the superfluous devotion of Emperours, they being also wearied through the continuall invasions of Barbarians, he by wonderfull cunning and rapine drew from them great gifts especially from *Constantine*; who because of his unreasonable prodigality to Bishops, was commonly called *Nepos* and *Pupillus*, as *Egnatius* witnesseth: by little and little also he begged *Kingly priviledges*. And not contented to be called *Bishop of the chiefe Seat*: a while after he made himselfe *Greatest*, or *chiefe Priest*, which dignity till then was proper to the *Romane Emperours*.

For after *Augustus* all the *Romane Princes*, who governed the *Romaine affaires* under the name of Emperours, either took on them (as *Onuphrius* writeth) the chiefe pontificacie, or else suffered themselves to be called *Greatest Priests*, as *Constantinus*, *Constantinus*, *Valentinianus*, *Valens*, and *Gratianus*: Who although they detested the Function of *Chiefe Priesthood*, being addicted to the Christians: Nevertheless they despised not, nor rejected the title thereof: *Gratianus* the Emperour being the first (as *Zosimus* teacheth) who forbade by proclamation that the title of *GREATEST PRIEST* should bee given unto him: and so that dignity of the *Priesthood* first failed in the Emperours. Thus he.

Now these *Augustall titles* despised and condemned by the Emperours, because of the impiety thereof, the Pope assumed unto himselfe as being the first Character of the Empire, and so by this prophane title and function made himself the *greatest Priest*, and soon after *Oecumenicall*, *Catholick* and *Universall Bishop*, being stiled *Prince of Priests*, *head of Churches*, from whom all the Bishops of the world were to receive lawes, that is, hee was acknowledged *Ecclesiasticall Monarch*: Thus was borne the *Eighth King* though not in full growth.

Wherefore not long after the Pope finding an occasion (when the *Lombards* grie-



grievously disturbed *Italy*) as if he had bin deserted by the *Greeke Emperours* (whom he notwithstanding by his Antichristian Anathema thrust out of Rome and whole Italy, seditiously stirring up the Romanes to thrust their Governour out of the City, and put out his eyes, and them of *Ravenna* to kill their Prince or Vice-Roy) he sent for *Pipin* with an Army out of France, by whose helpe he suppressed the *Lombards*, and thrust the *Greeke Magistrates* out of *Ravenna*, and all *Italy*, usurping the principallity of *Ravenna* (which at that time did represent the seventh head or imperiall power in the West) by the gift of *Pipin* the Conquerour, unto whom in recompence thereof (a thing never heard of before) hee gave the Kingdome of France, thrusting *Childericks* the lawfull King into a *Monastery* or *Convent*.

Notwithstanding as yet the Pope late not in the mountaines of the *Beast* and woman with full power, wherefore a few yeeres after *Charles* the son and heire of *Pipin*, comming with an Army out of France suppressed the *Lombards* (who againe had raised great tumults) confirming and augmenting the Donation of *Pippine* to Pope *Hadrian I.* And afterwards the Romanes making insurrection against *Leo III.* because of his detestable pride, the said *Charles* comming againe with his Army into *Italy*, and taking knowledge of the cause, absolved the Pope: Hereupon the Pope, not to be ungratefull (out of the fullnesse of his power) gave unto *Charles* the Title of the *Romane Empire* (the which belonged unto the *Greekes*, and therefore was not his to dispose of) crowning him Emperour of the West: On the other hand, *Charles* the new Emperour to gratifie the Pope, forced the Citizens of Rome to sweare fidelity unto *Leo*, and appointed him Lord of Rome, the which donation *Ludowicke* son of *Charles* afterwards confirmed and encreased. Then was the *Beast* at length fully ascended out of the earth, and came to be the *Eight King*: Then Anno 800. the Pope of Rome together with the Ecclesiasticall Monarchy which he got from *Phocas*, obtained also the secular power of the seven heads of the *Beast* with the mountaines of the great City: for alwayes from that time the Pope usurped the power of translating Kingdomes, and casting downe Kings, and creating Emperours; hereby declaring to the world that hee was the true *Beast*, the *Eight King* or Antichrist.

These things thus observed, wee may easily understand, what in verse II. is spoken of the *Beast*.

And ] or Then, when *Constantine* the seventh King with his successors shall place the seat of the Empire, not in Rome but elsewhere.

The *Beast* which was ] that is, before *Iohn* the Monarchicall power had bin in Five Kings which were fallen.

And is not ] that is, In *Iohns* time neither the secular nor the Ecclesiasticall Monarchie was as yet in the Pope, for the Bishops of Rome that then were medled not with either of them.

Even he is the *Eight* ] The relative *αὐτός* Hee, according to the sense is referred to the antecedent *the seventh*: but according to the construction to the following word *οὗτος* Eight: hence the *Old Version* hath it: *Bestia est ipsa octava*: for, *octavus Rex*, for in Greeke it is *οὗτος* Eight, to wit, *βασιλεὺς* KING.

Is ] for, is made, or began to be, or shall be, as in the following words: *Is of the seventh* ] for, shall be: *Goeth into perdition*, for, shall goe, by an enallage of the Tence usuall to *Iohn*: for he speaketh of the rising and future destruction of the *Beast* the *Eight King*.

The *Eighth King* ] that is, the eighth Regiment, consisting of an Ecclesiasticall and Politicall Monarchy.

Thus the sense is plaine: Then the *Beast* shall be the *Eighth King*, that is, the eighth Regiment, or *Romane Pontificacie*, being Ecclesiasticall and Politicall much differing herein from the seven heads: because they onely had a politicall

Anno 773

The beast himself is the eighth king.

Monarchy, which the Pope shall joyne with the Ecclesiasticall, having in his hand the Empire and Pontificacie together: armed with both swords, and saying: Behold here are two swords: *EGO SUM PONTIFEX: EGO SUM CAESAR*: I am the High Priest: I am Caesar. Therefore hee is much unlike to the other Kings: for they all of them were politicall onely: but this is *πνευματικὸς* spirituall and secular, or *ἀμφὶ βίῃ* living and having a twofold originall out of the Earth and Sea, exercising under pretence of Ecclesiasticall power his secular Monarchy, by translating Kingdomes, setting up and casting downe Kings and Emperours at his pleasure, rightly therefore hee shall be named the *Eight*.

That which is added: *And is of the seven* (for, shall be,) is not to bee taken as if the Beast were also the head, or one of the heads: (which hath deceived some Expositours) for there is a difference betweene the whole and a part, the Beast and the head: but it implies that the Beast shall himself exercise the Monarchicall power, which before had bin in the seven heads: yet in another forme, and under another title: to wit, by his *horne*, touching which it followeth:

*And goeth into perdition*] for, shall goe. In the former member the Angell intimated the three states of the Beast before expounded in verse 8. First, in which he had bin. The second in which he was not. The third in which he came to be the *Eight King*. Here he addes the fourth, in which he shall goe into perdition: Now as he ascended not all at once out of the bottomlesse pit, but by degrees, and was almost five hundred years ere he came to his full height of both Monarchies, so he shall goe into perdition not on a sudden, but by little and little. Therefore he saith *ὀψέσθαι* he goeth, not *ῥέγξει* runneth, but step by step, and as it were, by the same degrees that he ascended out of the pit, so shall he descend into the same.

The Beast began to goe into perdition in the age of our predecessours, when the Gospell being againe restored, his fraud was manifested, and his impostures laid open to the view of the world, viz. his lies, as that he is *Christ's Vicar*, *Peter's Successour*, *Monarch*, *Head*, *Sponse of the Church*, and the rest of his proud and foolish Titles: when as also the waters of *Euphrates* began to be dried up, and the Tributes and Revenues of the Romish spirituall wares were forbidden in *Germany*, *France*, *England*, *Scotland*, *Denmarcke*, *Sweetland*, and *Bohemia*. And he daily goes forward, the divine judgement pressing him more and more unto destruction, by revealing the light of the Gospell to divers kingdomes, Provinces, and Cities, who shall detest the Beast, untill he come to his last period (the time whereof the LORD knoweth) and to set his last foot into destruction.

*And the ten hornes*] We have seen the heads of the Beast: Now let us view his hornes: Touching which, first the false opinion is to be refuted: and in the next place the true sence to be sought out.

*Ribera*, and *Bellarmino* feine, that towards the end of the world, ten Kings shall divide the Romane Empire between them (Woe therefore to our Emperour) and reigne thorowout the whole earth one hour, that is, a very short time before Antichrist's coming: but that Antichrist when hee is come shall kill three of these Kings, viz. of *Egypt*, *Lybia*, and *Aethiopia*, making the other seven to yeeld unto him. And least this fiction should not bee beleaved, they labour to prove the same by the oracle of Daniel, Chapter 7. 24. *And the ten hornes out of this kingdome are ten Kings that shall arise: and another shall rise after them, and hee shall bee greater then the first, and shall subdue three Kings*. And Chapter 11. 43. *Hee shall have power over the treasures of gold and silver, and over all the pretious things of Egypt, and the Lybians and Aethiopians shall be at his steps*. That these things are spoken of Antichrist, they prove by the authority of *Jerom*, who in his Commentary on that place, saith, that all Ecclesiasticall Writers affirme that neer the end of the world, when the

King-

The beast  
begins to go  
into perdition.

In Apoc.  
Chap. 17.  
11. Lib. 20  
de p. & Cap  
16.



Kingdome of the Romanes shall be destroyed: ten Kings shall arise and divide the Romanie World among them: and that an *Eleventh* shall stand up (*Antichrist*) who is to overcome three of them: King of Egypt, Lybia, Ethiopia, Who beeing overcome the other all shall submit unto the Conquerour.

But surely it is not the propertie of a good Interpreter to expound one darke thing by another: and that as darke as the other: for this is, as the saying is, to beg the Question. The type in Daniel is no lesse obscure then this of Iohn: what will they then prove by this? Besides, the Type there is unlike to this in every particular, so that we cannot but wonder considering the present light of doctrine, and helpe of histories at the impudentie of these Interpreters.

The Fathers whom they pretend, are to be excused though they delivered some things amisse of matters so remote, seeing they had not the meanes which wee have now.

The dissimilitude I spake of, appeareth. There the *ten* horns are of the *four* Beasts, which according to the received opinion was the *Roman Empire* according to others, the *Asian* kingdome of the Seleucians erected by *Seleucus Nicator*, one of *Alexanders* four Princes. Here the *ten* horns are of the Beast, who according to *Ribera* is the devill: Now are the horns of the *Roman Empire* the horns of the devill? There between the *ten* horns did arise a *little* horne. Here nothing is spoken of that *little* horne. There the *little* horne plucked up three horns: Here the plucking up of the three horns is not mentioned. There the Angell expoundeth that the *little* horne is a king arising from a meane estate, who was to suppress the other three Kings. Nothing of this in the whole Revelation. But the spirit of God would not certainly have passed all this by, if any such thing should have happened in the end of the world. There the *little* horne was *Antiochus Epiphanius* who expelled *Ptolomius Philopator*, *Seleucus* and *Demetrius*, these three Kings out of their kingdomes. Here is treated of such Kings as shall receive their power from the Beast *Antichrist*. Their prooffe therefore is nothing to the purpose.

Neither doth *Jerome* helpe the matter in applying the Oracle of Daniel to Antichrist.

For first *Jerome* acknowledgeth that the same was in some measure fulfilled in *Antiochus*. Now however we will not contend whither or no *Antiochus* were a Type of Antichrist, but willingly grant it: because of their likenesse in Tyranny: Notwithstanding it is not necessary to apply all things strictly to the antitype which are spoken of the type, for if so, there would be no difference betwixt the one and the other: Neither is it of necessity that similitudes agree in all particulars: Certainly what there is recorded of the *three* horns that were plucked up, can with no shew of reason be applyed unto Antichrist: because the Angell is silent of it, which he would not have omitted, if the same should have come to passe: For why should Christ conceale that from Iohn, which before was revealed to Daniel.

Besides we may not give credit to *Jerome* in this without the Testimony of Scripture, no more then to his argument by which he condemned his own parents in their marriage estate: They that are in the flesh cannot please God: My parents being married are in the flesh: Therefore they cannot please God. Or to his inconsiderate depriving of such as are twice married from the Grace of Christ, where he saith The first Adam was once married. The second Adam was unmarried. Let such therefore as are twice married, shew a third whom they should follow: what more unworthy so great a man.

But he appeales unto the tradition of all Ecclesiasticall writers: the which we have not: and although we had the same, yet ought we as the said *Jerome* elsewhere speaketh, hold to this certain truth, That whatsoever hath not authority in the Scripture, may as easily be rejected as approved. The which is most true

Daniels Oracle most divers from this:

The dissimilitude.

Jerome helps not the locusts fiction.

Lib. 1. contra Iovin. Rem. 8.

In cap. 23. Mar.

Lib. 3. bi-  
flor. cap. 39

On the  
flour  
most  
and

Alcazar  
fable.

Onuphr.  
Com: in  
Lib. 1. Fa-  
flor.

The ten  
kings are to  
be distinguish-  
ed from  
the seven  
former.

The horns  
sprang out  
of the se-  
venth head:

Lib. 3. de  
P. R. 15

choosing this Fiction: for it is not taken out of the Scriptures: but first deliv-  
red by one *Papias*, a man of small parts: (as *Eusebius* writeth) And afterward  
with many other uncertain things taken up and divulged by other Fathers  
as it they were certain.

In speciall that Fiction is very unsavoury, touching the Kings of *Egypt*, *Lybia*,  
and *Ethiopia* to be slain by Antichrist, for nothing hereof is spoken by *Daniel*,  
but he saith that the little horn shall subdue them: not that he shall kill them:  
neither doth he say that they shall be the Kings of *Egypt*, *Lybia*, and *Ethiopia*:  
*Buzians*: but shall receive the treasures of gold and silver of *Misraim* and the *Ly-*  
*bians* and *Ethiopsians* shall be in his steps: as *Paginus* renders it: but *Tremellius*,  
the *Lybians*, and *Ethiopsians* shall follow his steps: which was accomplished in *Anti-*  
*ochus*: for when he had vanquished *Egypt*, then the *Lybians* and *Ethiopsians* (neigh-  
bouring Nations to *Egypt*) who before served *Bastanus* *Philemar*, fell to *An-*  
*tiochus* and warred under his banners.

This Fiction being now sufficiently refuted (which *Alcazar* also likes not)  
we come to his opinion no lesse false then the other. The ten horns, saith he,  
denote the Senatours and chiefe men of the *Roman Empire*, figured out in the  
Beast himselfe, namely ten being put for a great multitude. These, as he feinerth,  
were to fight with the Lamb untill *Constantine* Emperour: and then being con-  
verted unto the faith they should hate, burne her with fire, and root  
out the heatheneste idolatry thereof. This is a new glosse, false and repugnant  
to the Text: for who taught him to make of the Ten kings two hundred Sena-  
tours (for so many by *Romulus* were appointed to be chosen out of Romanes and  
Sabines?) besides if the Senatours be the Kings, how then could it be said, that  
they had not yet in *Iohans* time received their kingdom? Lastly the lamentation  
made in the following Chapter, will most clearly refute the absurdity of this Fi-  
ction: viz. that the burning of the whore cannot be understood of her Conver-  
sion to the Faith.

Letting passe therefore both these Fables: we will now labour to find out the  
true meaning: And here againe, I propound two undoubted truths. One that  
the horns of the beast are not the heads of the beast. The other, that the horns  
are something growing out of the heads.

The first appeareth: because the heads and horns differ in forme and number,  
hence it followes: that these ten Kings are not Christian Emperours, viz. *Con-*  
*stantine the Great*, with nine of his Successours, as some do thinke, for these  
Emperours do necessarily belong to the sixth or to the seventh head: because they  
reigned before the beast came to be the Eighth King or Antichrist, and they were  
true Emperours of the East and West, neither received they their power with  
the beast. But these Ten shall receive their power in one hour with the Beast: neither  
shall they be such Kings as the heads formerly were, but shall be *ὡς βασιλεῖς*  
as it were kings, neither of so great, nor of so absolute power: and therefore  
these ten Kings denoted by the horns, may not be mingled with the seven  
Capitall Kings.

As for the second supposition, (that the horns as they are not the heads, so they  
are something, or some part of the heads) we know that the horne is an excrementall  
matter of the creatures skull, growing hard into a crooked horne: hence with  
*Priscian*, Cornu a horne, is quasi *curvior* crookednesse. These horns therefore  
did grow out of the heads: yet not out of all, but in my opinion out of the  
seventh: as springing from the Christian Casars, in place of whom succeeded  
the Emperours and Kings of the West: for after that the Beast had devoured  
the seventh head belonging unto the Christian Emperours, and came to be the  
Eighth King: he reserved the Prerogative of Monarchicall power unto himselfe,  
yet not under the title of a *Roman Emperour* (for this, as *Bellarmino* confesseth,  
Antichrist was not to do so, least hereby he should seem not to be *Christi Vicar*)  
but under the Title of *Saint Peters Successour*, *Universall Bishop*, *Head of the*  
*Catholicke*



Catholick Church, he created Emperours and Kings, who must as his creatures and Vassalls compose themselves to his pleasure, making them the Actors and Ministers of his Monarchicall power. The first Parents of which generation (as Histories manifest) were *Siron II.* and *Eso III.*

Ten hornes] I do not thinke that we are here precisely tyed to the number Ten, seeing as *Bellarmin* confesseth either 10. 100. 1000. or any perfect number in Scripture, may be taken indefinitely. Therefore by Ten is meant some certaine number of Kings arising out of the *Ancient Romane Empire* onely: as in these expressions: *He changed my wages ten times: This people hath tempted me ten times: forty many times or often.* Now this could not be said of the *seven former heads*, because the Angell did distinctly number them.

Thus it cannot be obscure who these Ten Kings are. Undoubtedly they are all such as hitherto have held the Christian world at the appointment and command of the *Romish Pope*. Of which read *Augustinus Sienchus* touching *Constantines donation* against *Valla*, Sect. 94. 97. 103. where he maintaines that all kingdoms in Christindome, as *Hungarie*, *Spain*, *France*, *England*, &c. are subject and tributary to the Pope.

Which have received no kingdomes as yet] We have shewed who the Ten Kings are: now of their originall, when, and with what successe they should reigne. At the time of the Revelation they had not as yet received the kingdom: for hitherto the *sixth head* reigned in the *Romane tyrants*: The *seventh head* also was to reign a short space on the *mountaines of the woman* in *Rome*: and afterward, some while out of these *mountaines* at *Constantinople* in the *Christian Emperours*: before this also the *beast* having swallowed up the *seventh head*, was to be made the *Eighth king*. The word therefore *yet* not as yet, notes the time from the revealing of this Prophecie, which was Anno 14. of *Domitian*, and of Christ 96. untill the Empire of the West taken from the Greeks by *Pope Leo* and given to *Charles* anno 800. being, I say 704. years.

But receive power] For, shall receive, by an enallage usuall to *Iohn*: which the Particle *not yet* sheweth: for if they had not then as yet received the same, it shews that they should receive kingly power afterward. But when?

In one houre with the beast] Gr. *Μία ωραν* One houre, and so rendred, it signifies the little time their kingdom should continue. But the Angell sheweth not how long their power should continue, but when they should receive the same. For what kind of kingdom would that be to continue but one hour? Therefore the old Version and *Beza* do more rightly render it, *In one houre*, as in Chap. 3. 3. *μικρά ωραν ηξει* What hour I will come, that is, in, or at what houre. And *Iohn* 4. 52. *χθες ωραν ιεδομην* Yesterday at the seventh houre. Now here an houre is not astronomically taken for the twelfth part of the day, but metaphorically for an indefinite article of time, as *Iohn* in his Epistle: *little children it is the last houre*, that is, the last time: so here in one houre, is to be understood at one and the same time they shall receive their power with the beast, namely when the beast shall come to be the *Eighth king*, usurping the Empire of the West, and armed with both *Monarchicall swords*. Thus undoubtedly the holy Ghost points as with the finger vnto the history of *Leo III.* that when he began to create Emperours and Kings, then also he began to be the *Beast* and the *Eighth King*.

With the Beast] The old Version: *After the Beast*, as if it were *μετ' ην* but it is in the Text *μετ' ην* with the Beast: Neither do I find it otherwise in any Copy, though *Alcasar* saith he hath, but alledgeth no Author. The sense comes much to one: for whither they shall receive power one houre after the Beast, or at the same houre with the beast, yet shall they reigne together: but we are rather to keep to the Greek reading, and sense, *They receive power in one houre*, that is, at one and the same time with the Beast.

They receive] From whom? from the Beast: who out of the fullnesse of his

Gen. 3. 21

Num. 14.

22. 13000

Job

2. 4. 118

1. Job. 2. 18

power shall give kingdoms unto them, not so for the Angel, (as though from the beast, but with the beast: for how should they shall receive it through the wicked means of the beast, nor they receive it from God: to whom only it appertains to give and transfer kingdoms, and from whom is all power: But the holy Ghost thus speaketh, that they are to receive their power with the beast for two causes.

The kings  
received  
power from  
God.

Dan. 4. 25.

1. kings  
12: 2.

First, because although the translation of the Empire (under which the welfare of other kingdoms is contained) was brought to passe by the rashnesse and boldnesse of the Beast: Notwithstanding God himself intending to punish the intestine dissensions and other sins of the Eastern nations, did by means of a necessary and lawfull war of Charls against the Lombards (the destroyers of Italy and the Empire) justly translate the Imperial State from the Greeks unto the French: seeing it is God that ruleth in the kingdoms of men, and giveth them to whomsoever he will: And therefore the kings here, received their power not from the Beast but from God, although the perfidiousnesse of the Beast came in between: like as in the Schisme of the ten tribes, notwithstanding the sedition of Jeroboam, yet that alteration of the kingdom is ascribed to God: Return ye every man unto his house, because this thing is of Iehovah. Therefore by this circumstance, the Spirit again

points unto the history of Leo, that when he began to create Emperors and kings, Then also he began to be the Beast, and Eight king.

Whence it is manifest that when the Romane Pope, boasteth of the translation of the Empire from the Greeks unto the French and Germanes, he glorieth in nothing but in his owne wickednesse and seditious perfidiousnesse.

Secondly, because the kings were so to receive power, as to have the same with the Beast, that is, to reigne with his favour, they should have it. I say for his advantage not without the Beast, but with him, that so the Beast might reign with them and by them. For the Pope will not be accounted an Emperor or king: but will have with and under him other Emperors and kings of his own inauguration and making, as his vassals. Therefore are they said to be *ὡς βασιλεῖς* As it were kings, which indeed shall bear the title and ensignes of kings: yet shall they not be absolute kings, as the seven heads were: and therefore Ribera saith most truly: They shall have indeed the name of kings: But in truth Antichrist himself shall reigne, and they obey him. For they shall onely be intrusted by the Pope, and hold their kingdoms from him, eyther directly, as Fee-Farmes or Coppy-holds: or indirectly, as sworn to the Church of Rome. Thus I rather take the particle *ὡς* As, because of the following matter which confirms this sense, then of the obscurity of these kings, who in comparison of the former Monarchy shall be but the shadows of kings as it were: although this sense be also true, and agrees with the former.

8. 1. 1.

Notwithstanding that which is spoken of (*one hour*) is not so to be taken as if all these kings received their power together, but with some difference of time: for if the *last hour* with Iohn in his Epistle includes diverse ages: why then may not *one hour* here include certain years? As therefore those kingdoms which were taken from the Romane Empire by the Barbarians, received not the Christian faith together: so they received not their power all together with the Beast, but some before, others after (as it followeth) and so gave the same unto the Beast: viz. Italy, France, Germany and Britany sooner: Spaine, Poland and the Northern kingdoms, later.

Lastly it is to be observed, as before I noted, that the old version (in stead of *μὴν ὡς μετὰ τὸ θηρίον* at one houre with the beast) hath it in *one hour after the beast* as if it were *μετὰ τὸ θηρίον*. So the sense should be, That these kings should reigne a little while after the Beast, which is contrary to Riberas fiction that they should reigne a little before. Neither wil his wrested Glosse help him. They shall receive power after the beast, that is, into the obedience of the Beast, because they shall obey Antichrist, as Chap. 13. 4. The whole world wondred after the Beast. For there

there



there it is not *Meta to Therion*, but *Opiso to Therion*. Besides if they shall obey Antichrist (the which thing he confesseth) because they shall receive power after the Beast, how doth this agree with his former fiction, that the Beast here is the devill; and not Antichrist.

13 *These have one minde*] We have heard who the Kings are, when, and by whose favour and helpe they received the kingdom: Now we shall heare their counsell and intentions: *These*, to wit, *Kings have one mind*. The old Version and *Beza*, one Counsell. The consent and great conspiracy of the kings among themselves and with the Beast, is hereby noted, which is recorded not as a thing praise worthy in them, but as wonderfull: For they shall be Kings very different in manners, nature, tongues and people, who ordinarily by mutuall discord and hatred make great wars each with other: but yet for all this when the Beasts matter is on foot, laying aside their hatred, they shall have one mind and counsell, as it followeth.

And shall give their strength and power to the Beast] that is, shall conspire together in defence of the Pope: they shall all I say, joyning their armes and forces together, mightily labour to uphold the Idolatry and power of the Romish Sea: And indeed he must be very ignorant in Histories, who knows not that this hath fully, for divers ages, bin accomplished: for although some Emperours and Kings being provoked by the arrogancy of the Beast, have sometimes taken up arms against him: The Pope notwithstanding by the help of other Princes, and by his *Capitoline fulminations* hath evermore easily suppressed them: Neither indeed did such oppose the Idolatry of the Beast, but the flagitiousnesse of his person, or else the perfidious counsells of his Cardinalls, and still revered the *Monarchical pontificacie*.

Moreover this place plainly shews, that the Ten hornes do not promiscuously denote all and every of the Kings and kingdoms, which of old belonged to the *Romane Empire*: but those only which shall remain in these latter times, in the Western Christian World. And therefore as for other kingdoms of *Africa*, *Asia*, *Thracia*, *Mysia*, *Greece*, *Albania* and *Serua* (which long agoe have bin wasted by the Barbarians, being now under the oppression of Persians, Turks, and Saracens) are not to be numbred amongst these, the names of any of them being scarce left to Christians. And this is evident, because these ten Kings have one mind, imploying their power and strength in defence of the Beast: whereas the *Turkes* and *Barbarians* now lords of those kingdoms, have not one mind with these Kings, but in a hostile manner oppugne both them and the Pope also.

14 *These shall make warre with the Lambe*] It followes, for what end they will give their power and strength to the Beast: viz. to oppose the Lambe, or make warre with him: The Lambe is Christ, as formerly we heard. The Beast therefore shall be the head and Captaine of the warre: The Kings his Auxiliaries and Intrusted ones. But here it may be demanded whither this war be the same with that before spoken of in Chap. 16. 16. and shall follow afterward in Chapter 19. 9. or another? And whither these be other *KINGS*, then the kings of the earth there?

A hard Question which can scarcely be here resolved: If it be the same war, then how are they said to be here overcome by the Lambe? being to begin their war afterward in Chap. 19. and then to be vanquished by Christ? But if it be another, then the question will be what war this is, What that? Again, if they be the same Kings, how then is it said v. 16. of this Chap. that they persecute the woman, and Chap. 18. 9. that they shall bewaile Babylon, and mourne over her, whom themselves have burnt with fire? And shall again war against Christ, Chap. 19. And why are they here called Kings onely, but there Kings of the Earth? If they be divers: Who are these, and who the other? I will answer to both in a few words here: but more fully hereafter.

vide concil.  
windeck in  
progn. pag.  
12. hinc  
petitum.

what king-  
domes are  
signified by  
the hornes.

Whether  
the warre  
here be the  
same with  
that in chap  
19. 18.

These kings  
here & the  
kings of the  
earth are  
not the  
same.

The Fight  
of the kings  
with the  
Lambe.

The victory  
of the lamb  
over the  
kings.

Spiritual  
victory.

Outward  
Victory.

1. Tim:  
6: 15

In respect of the parts and cause, the war is the same: for the *Beast* with the Kings his *Tenants* both here and there, doth fight, and shall fight against Christ in defence of his throne: Nevertheless it is divers, in time and manner. *This fight of the Kings against the Lambe*, began presently after they had received their power and strength, and given the same unto the *Beast*, that is, they have defended the *Monarchical Power*, Idolatry, and decrees of the *Romish Pope* above 600. years against Christ. But the other Battell, unto which were gathered the *Armies of the Kings in Hermageddon* (and so shall be fought afterward) was at length begun to be managed after the drying up of the *Waters of Euphrates*, that is, after the Kings of the East had diverted the holy Taxes and Treasures of the *Romish Jupiter*, and this war shall be prosecuted with the greatest fury against Christ untill the end: yet not altogether by the same Kings: for many of those *ten Kings* who of old fought against the *Lambe* (despairing of the Victory) shall repent (at least most of them) and turne their sword against the *whore* and burn her with fire, as is said ver. 16. But such other Kings as remain with the *Beast*, being stirred up by the *unclean spirits*, shall at last take up armes and with greater fury fight that *Fatall Battle*, the issue whereof shall be the *Beasts* and their utter destruction: so that the latter properly with their Associates (not these) are named *Kings of the Earth*. Now we return again to the war here treated of.

Where first it may be demanded, how these *Kings* should be guilty of so great madnesse? Shall the Pope and the Kings his *Creatures* fight with the *Lambe*? The Angell saith yea: But do they not stoutly war for the glory of Christ? I answer, It is true, so much indeed they pretend, and are perswaded of, but they are willingly blinded, and while they shed Christian blood for to establish the Popes authority, they in very deed *make warre against the Lambe*: For the Pope doth lie in saying he is *Christ's Vicar*. Now to defend a false Vicar of Christ, is to oppose Christ. But let us hear the successe.

*The Lambe shall overcome them*] This is not as yet that last Victory: but that wherein the *kings* shall before the end submit to Christ: and it is both *spirituall* and *civill* also. The *Lambes* spirituall Victory was of old in his faithfull members, whose constancy could not be overcome by any cruelty of Kings, nor abated by the Popes Excommunications, nor shaken by the fraud of Sophisters. It is also in overcoming the Kings themselves, who being in their consciences at last convinced of the truth of the Reformed Religion according to the word of God, shall forsake the *whore*, lay downe their armes, and joyne to Christ, by setting up his Throne in their Territories. Thus the Kings have been, and further shall be overcome to their own good. There is besides an externall Victory: for howsoever the Antichristian armies have many times (especially in this our age) shed abundance of Christian blood in *Germany*, *Spaine*, *England*, and the *Low-Countries*, unto the end they might suppress the *Lambe*, and his Gospel: yet have gained nothing, but rather by this meanes (though unwittingly) spread and propagated even that which they accuse to be heresie far and neer among divers Nations: wasted and destroyed their own Provinces, bringing them under the power of strangers, and been forced to give liberty to the Gospel: neither have they much oftner obtained bloody victories over the Godly, then they themselves have miserably perished by the sword of Christ.

*For he is Lord of lords*] The reason of the Victory is added, taken from the Majesty and Power of the *Lambe*, in comparison whereof all the forces of the *Beast* and *kings* are but vanity: for the *Lambes* power and majesty is divine and eternall. That this is signified by these Titles, the Apostle teacheth, in ascribing the same otherwise unto God alone, *blessed and only Potentate King of Kings and Lord of Lords*, &c. This again Chap. 19. 10. is attributed to Christ under the person of the word of God, comming forth on a *white horse* to battell against the Kings of the Earth.

Now



Now as this doth clearly prove the *eternall deity of the Lamb Christ*, so also that he is *God-Man* in one person. For none but One and the eternall God is *King of kings and Lord of lords*: If Christ therefore be *King of kings and Lord of lords*, then verily he is that One and eternall God with the Father. Furthermore being called a *Lamb*, is signified the *Man-hood* and *Mediatorship* of Christ: for he is said to be slain, because the *Man-mediator* gave himself a ranfome for all men. If therefore the Lamb be *King of kings*, &c. then verily the *Man-Christ* in unity of person is the same *King of kings, Lord of lords, Eternall God*.

*Enicdinus* the *Samsacenian Heretick* excepteth: If this Title should make him Eternall God, then also *Artaxerxes* and *Nebuchadnezzar* should be eternall Gods: the one indeed being stiled *King of kings*, Ezr. 7. 11. The other Dan. 2. 37. and Ezech. 26. 7.

But this is an ungodly and vaine Sophistry: first touching *Artaxerxes* calling himself *King of kings* in his Epistle, seing he was ignorant of the true God, it may be said, that it was only of fact, but not of right: yet will we not deny the right to *Artaxerxes* the Persian Monarch, which *Daniel* attributed to *Nebuchadnezzar*, the Monarch of Babylon, each of them being a *King of kings*, because to both of them many earthly *Kings* (yet not all) were tributaries. But the *Lamb* is not called the *King of kings* in this sense, for he hath no *Kings* tributaries here on earth, as they. But is *King of kings* absolutely: both in respect of his deity, being true God blessed for ever, as he is the word, and son of God, and so more powerfull then all Monarchs and Kings: as also in respect of his office received from God, not as *Cyrus* received the Persian kingdom from God, as the heretick intimates: but as mediator betwixt God and man, and as being *God-man* the Saviour of mankind, thus he is exalted unto the right hand of God above all principality, and every name that is named in heaven or earth.

In vain also the heretick seeks a grammaticall shift: God, saith he, in the Greek is called *King of kings*, with an article: but the *Lamb* and *Word of God* (*βασιλεὺς βασιλέων, κύριος κυρίων*), without an article. For the Greeks do not tie themselves to articles, but sometimes prefixe them before indefinite words, as Mat. 12. 35. ὁ ἀγαθὸς ἄνθρωπος, *THE good man* out of the good treasure of his heart, &c. Luke 4. 4. *Man* (ὁ ἄνθρωπος) shall not live by bread only, &c. Sometimes also omit them, even in an excellent and certain thing: as in this prophesie Christ is called *ἀπρίον* without an article, C. 5. 6. & 13. 11. & 14. 1. The devil *δράκων* *Dragon* without an article Ch. 12. Antichrist and Rome his Seat *θηρίον βασιλευσάν, γυνή* without articles, Chap. 13. 1. and 14. 8. and 17. 3. &c. It is enough therefore that the proper attribute of God alone be ascribed unto the Lamb, whether the article be added or not: Otherwise the heretick might as well say, that neither the father, nor Christ the son is *truly blessed for ever*, because as the father Rom. 1. 35. so the son Rom. 9. 5. is said to be *εὐλογητὴς* without article.

And they that are with him are called, *elect and faithfull*] They also shall overcome them, which is greatly to comfort the godly in their fight with Antichrist: For as they are the *Lambs* Partners in fight, so shall they also participate with the Lamb in victory: And therefore they shall neither fight alone, nor without victory: for the Lamb overcoming, they overcome also.

That are with him] to wit, in the fight, are called *elect and faithfull*] By three Epithites he closely implies three causes of their victory. I. Because they are *elect* in Christ before the foundation of the World. II. Because they are called by the Gospell of salvation. III. Because they are *faithfull*: For this is the Victory that overcometh the world, even our faith. Here also observe that election is put after vocation by a gradation from the effect to the cause, as 2. Pet. 1. 10.

15 And he said to mee] Hitherto of the *Beast*, his heads and horns: Now follows the interpretation of the *whore*. I. He declares her Empire. II. Her destruction, and the cause. III. Her name or surname.

K k k

XXV. Arguments of Chr. deity

Rev. 13. 8  
1. Tim. 2. 6

Explicat.  
locor. p. 439

The lambe  
is King of  
kings abso-  
lutely.

E. I. 5. 4

And he said] for. Then, or moreover he said, for *uoi*. And, belongs to the order as also in ver. 11. and throw out this too.

Where the woman sitteth] Lett John should scruple how here the woman sits on the waters, which he saw before sitting on the Beast. the Angell interprets the many waters to be many Peoples: by which he might easily reconcile the matter: for to sit upon Peoples, is a known Phrase, signifying rule or dominion over many People. The sitting notes the largenesse of her Territory. To sit upon the Beast, is to hold the Monarchicall Power of the Empire in subjection, or to rule the Empire by the Title of the woman, that is, of the Church, which thing Antichrist doth.

The Waters are Peoples] By a Metonymicall Phrase, that is, they represent Peoples. The reason of the Metonymia is grounded on the similitude, because Peoples are like to waters in rage and unconstancy: for as many waters by their forceable running carry down all things before them lying in the way, So populous kingdoms and great armies waite and subdue all things: And as waters filling still the stream with a perpetuall motion are unburdened into the Sea, so peoples by continuall succession of each other are swallowed up one after another by the gulf of death. So saith God touching the army of the Chaldeans: Behold waters rise out of the North, and shall be as an overflowing flood, and shall overflow the Land, &c.

Now by many Peoples we understand both the mighty Armies and Legions of the Romanes, by which of old they obtained the Empire of the world for themselves: As also the People themselves brought under their subjection. These the Angell distinguisheth into *multitudes, nations, and tongues*, because of the variety, being of Europe, Asia, and Africa, very different in Nation, Tongue, Nature and Manners.

Ribera well observeth that not onely those Peoples are signified which then obeyed the Romanes, but such also as shall afterward obey Antichrist. These Peoples therefore are principally such as are spiritually subject unto the Pope either directly or indirectly, viz. all the Laity of what nation soever, and Clergy (who for number are thought not to be lesse then a third part of the Laity) on whom he hath imprinted the Character of his name.

16 And the ten hornes which thou sawest on the Beast] Now he begins to declare the destruction of the whore, which he promised to shew, ver. 1. The argument or scope whereof he will further shew in the following Chap. Now he expoundeth by whom it shall be inflicted, how, and the Author thereof.

The ten hornes which thou sawest] that is, the ten kings (which thou heardest to be signified by the ten hornes ver. 12.) shall destroy the whore. In the reading it is to be noted, that *Montanus* in stead of *en to hypion on the Beast*, hath it *uoi to hypion and the Beast*: as if the Beast also should hate Rome: the which Bellarmine makes great use of, denying that Rome shall be the Seat of Antichrist, for if Antichrist shall hate Rome and make it desolate: how then, saith he, shall Rome be the Seat of Antichrist? will Antichrist make his own Seat desolate? but he knowes the reading is false though he thus dallies: for not the Beast, but the hornes or Kings shall hate Rome: as all Copies both Greek and Latine have it, yea the Old Version also, unto which the Iesuite is tyed, and this reading the Relative *These* (to wit Kings) doth require.

And so Ribera holds against Bellarmine, that the Ten Kings shall overthrow Rome: although he addeth, that they shall do it before the coming of Antichrist, which we erewhile proved to be false. In the mean while out of Bellarmine reasoning against Ribera, we gather that the Beast is Antichrist, according as we truly expounded it, but Ribera applying it to the diuel, doth grossly erre.

The Kings therefore shall labour to destroy the Whore: yet not accomplish it in a moment, but by five degrees.

They shall hate her] And therefore they shall then cease to commit Whoredome with her: But shall hate her which is the beginning of repen-

Ribera against Bellarmine

The kings hated of the whore.



repentance: For to hate sinne is to avoide the lame, which is the first degree of repentance. Thus in regard of the following matter, I expound this *Hareed*. The occasion went before verse, 14. viz. the *Vittory of the Lambe*, against whom these Kings had formerly unhappily taken up armes: for they were, and shall bee overcome: yet so as with a different effect, for some shall remaine still in their hostility: being the *KINGS of the Earth*, who will againe encounter with Christ, and shall seele his sharpe sword, Chapter 19. 15. Others being overcome and convicted in Conscience, shall give glory to God, open their eyes unto the light of the Gospell, and oppose the Tyranny of the Beast, the *Cup of the whore*, and Idolatry of the Pope. Thus these Kings being converted to the Faith of the Gospell, shall hate the *Whore*; and bid Rome farewell. But others shall remain *Kings of the Earth*. Notwithstanding the *Ten* are said to do that, which the most of them shall do, by a Synecdoche familiar in Scripture.

*And shall make her desolate*] The second degree and effect of repentance: Leaving Rome, they shall with their Kingdoms, Provinces, and Territories turn to Christ and restore the true worship of God, according to the Gospell.

*And naked*] This they shall doe both by publicke confessions and writings, in declaring and demonstrating the filthinesse of Romes Idolatry, to make her detestable, like as an harlot having her whorish attire puld off, is odious to the view of all honest people: *As also* by taking backe the gold, pearles, and pretious stones, Purple, Scarlet, Manours, Possessions, Territories, Taxes, and Riches, which the *Whore* had drawne from former Kings their Ancestours, through seeming piety, and with which (like *Esops* Crow) she proudly adorned herselfe, as with the feathers of another.

Now this they shall do not without, but within their owne Territories, doing herein injury to none, nor violently take that which is anothers, but with all right keep that which is committed to their Faith, Custody, and Government, taking care that the same may be imployed for the maintenance of Churches, Schools, and Hospitals. Out therfore with Sycophants, who calumniare the *making naked of the whore*, as if it were Sedition and Rebellion against Emperors, Kings, and Princes who are still adicted to the Romish Religion. Nay verily from this Prophecie it is to be hoped, that as these kings have begun already to *make the whore naked*, so they shal also in due time most certainly perfect the same.

*And shall eat her flesh*] Not in love, as some have thought, but in hatred. Now this cannot also be understood according to the letter: for the *kings* which shal do this work are no *Canibals* or *men-eaters of Brasilia*. Therfore most expound the *flesh of the whore*, not corporally but mystically of the *whores* *riches*, fat revenues, annuities, vacancies, commendums, tithes, and holy rents hitherto brought to *Rome* from all parts of Christendom, with which the *whore* being fatted, grew to such fleshtinesse and great strength.

This *flesh the kings shall eat*, by denying these revenues to the *whore*, & appropriating the same to their own provinces, kingdoms, churches, schools, hospitals, and almshouses. So *Bullin. Illyr. Chyr. Artop. Napier* and others. This sense agrees with the *uncovering of the whore*: or certainly it notes the last degree of the same.

However it be, this phrale of Scripture doth also in other places signifie great hatred, persecution, wounding and killing, being taken from Beasts tearing the flesh of their prey, as in Iob, *Why are yee not satisfied with my flesh? When the wicked came upon me to eat my flesh, they stumbled and fell*: on which place Augustine thus, *They eat our flesh*, saith he, *that persecute us*.

*Shall burn her with fire*] Rome I say, that whorish seat and nest they shal take, destroy and burne. This prophecie is so open and cleare touching the overthrow of *Popish Rome*, as the Iesuites dare no more deny the same. And therefore we here see that *Papall Rome* shall be made desolate, not by the Turkes, but by Christian *KINGS*, the definite or certaine time thereof we know not:

2  
By deserting:

3  
By making her naked.

4  
By eating her flesh.

Iob 19. 22  
Psal. 27: 2

5  
By burning

yet by what goes before it may be gathered without obscurity that the time is near: for some *Kings* have already begun to hate and forsake the whore, making her naked, and eating her flesh: some of the *Ten* yet remain with her: into whose hearts, what the Lord will put for them to do, himself knoweth: Perhaps more shall forsake the whore. And though some *Kings of the Earth* may remain to make war, still against Christ: Nevertheless these also will not spare her flesh no more then others, as the present times do witnesse: for do they not equally gape after the holy Revenues? Neither will they any more fight gratis for the Whore, but sell their protection of her for filthy lucre, emptying her Purse as much as they can.

Here by the way to gratifie the Reader, I thinke good to let downe a prophesie taken out of an Ancient Manuscript found in the House of *Salezianus*, and lately sent to mee: which every one may credit, so far as it likes him. Certainly so much of it as concerns the destruction of Rome doth not aberre from the present Prophesie of this Booke. Now the words are these.

There shall arise a King out of the Nation of the most Illustrious Lillie, having a long Fore-head, high Brows, great Eyes, and an Eagles Nose: He shall gather a great Army, and destroy all the Tyrants of his kingdome: and slay all that flye and hide themselves in Mountaines and Caves from his face. For righteousness shall be joynd unto him, as the Bridegroome to the Bride: with them he shall wage warre even unto the fourtieth yeere, bringing into subjection the Ilanders, Spaniards, and Italians: Rome and Florence he shall destroy and burne with fire, so as Salt may bee sowed on that Land. The greatest Clergy-men who have invaded Peters Seat, he shall put to death: and in the same yeere obtaine a double Crowne. At last going over Sea with a great army, he shall enter Greece, and be named King of the Greekes. The Turkes and Barbarians hee shall subdue, making an Edict: that every one shall die the death that worshippeth not the Crucified one. And none shall be found able to resist him: because an holy arme from the Lord shall allwayes be with him. And he shall possesse the Dominion of the Earth. These things being done, he shall be called the rest of holy Christians, &c. Thus far the Prophesie.

Whether  
these kings  
be ten in  
succession.

Now to return to the *Kings*, *Brightman* understands by the hornes, *Ten Kings*: not reigning all at one time in so many kingdome, but so many Emperours succeeding each other in the Romane Empire: and thinks that *Charles V.* was the first of those, who taking Rome by force Anno 1527. did not a little shake it: Four followed, none of which received their Crown from the Whore after the manner of their Ancestours, or came to Rome to kisse his Holinesses feet: yea all of them according to their clemency and prudence gave freedom to publish the Gospell in the Romane Empire: and by their example invited neighbouring *Kings* to the like clemency. God is to be intreated, that he will further put into their hearts to do what his pleasure is.

As for the succession, the *Angell* made the same most plain in the seven heads: but of the seven hornes not so: for these *Kings* shall receive power together in one houre with the Beast, and shall have one minde together: first in defending, afterward in opposing the Whore. Therefore they shall be together, some space of time onely excepted.

Riberas  
fiction is  
inconsistent.

Nevertheless *Riberas* fiction (which before I touched) hath no place of *Ten Kings*, who suppressing the Romane Emperour shall reigne thorowout the whole world towards Antichrists coming, and destroy Rome before Antichrist begin to reigne.

in Apocal.  
17. Sect.  
18: 19.

For first in this he agrees not with himself: When, saith he, Antichrist is risen, They indeed shall have the names of kings, but in truth Antichrist shall reigne, and they shall obey him. Here he will have that the *Ten kings* shall obey Antichrist. And afterward: The devill, saith he, and Antichrist his chiefest limb assisted with the helpe and power of these kings, will be able to doe all the things, which are foretold by

God:



God: Now it cannot be questioned but that *the things* he speaks of are the same which the *Angell* foretold ver. 16. viz. of consuming the *whores flesh*, and her burning by the *kings*. How therefore should Rome be burnt by the *Ten kings* before Antichrists coming, if the Devill and Antichrist shall do this very thing by the helpe and power of the *Ten kings*? and how doth the fable consist, that *three* of them shall be wholly extinguished by him, if all *ten* shall give their faithfull assistance unto him?

Secondly, it is an assertion altogether unprobable, that these *ten* shall then rule the whole universe: nay rather it is refuted by evident reason: For when Antichrist (whom they expect doth come) certainly there shall be some Christian Kings to burne the whore. There shall also be some *kings of the Earth*, who shall lament her, and gathering themselves into *Harmageddon*, shall fight an unhappy Battell against Christ. But the former and latter shall not be the same in the least, as *Ribera* is forced to feine Chap. 18. Sect. 21. and Chap. 19. Sect. 34. because both these and the other shall never have one and the same mind: therefore there shall others rule in the world beside them.

Thirdly, that false Fiction hath often bin refuted, viz. of *Romes burning* before Antichrists coming: for Babylon shall not be burnt before Antichrist come: But Papall Rome is Antichrist. Therefore Papall Rome shall not be burnt before Antichrists coming. The assumption is before proved, neither can it be any longer denied. The most certain proove of the *major* is this, viz. Babylon shall be burnt because of her Antichristian fornication: but Babylon shall not commit fornication before, but after Antichrists coming: because the *Beast*, which is Antichrist, & whose *horne* are the *kings* committing fornication with the whore, carries her on his back, yea on his *seven heads*, being the *Mountaines* on which the *woman* sitteth: The which carriage or bearing doth signifie the monstrous commixture of both. Therefore Babylon shall be burnt not before, but after Antichrists coming.

Lastly adde hereunto, that the *whore* shall not be burnt before she shall sit upon the *Beast*. But the *Beast* is Antichrist, and so *Ribera*, whether willing or not willing, is forced to confesse, Chap. 19. 19. Sect. 31. and Chap. 20. 10. Sect. 73. The *Beast*, saith he, that is, Antichrist. Therefore the *Whore Rome* shall not be burnt before Antichrists coming.

There is yet one scruple; whether these *Kings* by burning the whore are to abolish Antichrist.

I answer, they shall not: for it should be contrary to that of the Apostle: The *LORD* shall consume that wicked one with the spirit of his mouth, and shall destroy him with the brightness of his coming: not therefore by the *arme* of flesh. Besides it should be contrary to this Prophecie, the which Chap. 19. affirmeth, that the *Beast* with the *False Prophet*, and the *kings of the Earth* shall be cast into the lake burning with fire and brimstone, after that the *Beast* with the *false Prophet*, and *kings of the Earth* have fought their last battell against Christ. So that the burning of the whore shall indeed be very great, yet not the last or utter overthrow of Antichrist. Antichrists Nest shall be burnt: The shop of abominations, fullminations, tyranny, Popish Idolatry, and conclave of Cardinals shall be destroyed. The Pope himselfe and *false Prophet* shall flee out of Italy unto such *kings* which yet shall adhere unto him, suppose the *Spaniard*, or some other by whom he may find shelter.

Neither doth *Ribera* deny this, but often confesseth that after the destruction of *Rome*, the Pope notwithstanding shall be the *Romane Bishop*, although he sits not at *Rome*: like as the Emperour of the *Germanes* is called *Romane*, howbeit he have not *Rome*, and as the Popes during the seventy years scisme were called *Romanes*, though they sate at *Avinion*, and not at *Rome*. Thus we see the guilty confesseth the Fact.

Onely herein he staggers, as not knowing where to turne himself, for some

Rome is to be burnt not before but after Antichrists coming.

Whether Rome being burnt, Antichrist shall be abolished  
1. Thes. 2

Ribera confesseth the Pope shall be thrust out of Rome.

Ribera Apocal 14  
sect: 48.

times be seareth that these *kings* themselves, otherwhile that Antichrist by their assistance shall destroy Rome.

But his Fiction is frivolous: for the Kings that are to destroy Rome, shall not be Antichrists friends; but his enemies; because they shall hate the whore, who as she is the *Whore riding on the Beast*; is one with Antichrist, yea Antichrist himself, as before we shewed. Therefore Antichrist shall then be: nevertheless he shall not destroy Rome by their helpe.

The Pope therefore or Antichrist shall remaine some while after Rome is burnt, yet his strength shall be mightily weakned. Now what he will further enterprize, we shall hear Chap. 19. viz. that last battell unto which he shall gather by the three unclean spirits, the Armies of the Kings of the Earth in *Harmageddon*: the which beeing unhappily fought, hee shall bee cast into the Lake of fire.

17. For God hath put in their hearts.] We have heard, by whom, and what the overthrow is that shall befall the *Romish whore*: Now thirdly he addes, who is the authour inflicting the same: and here the *Angell* by a certaine *Anticipation*, bids us to ascend higher even unto God: For it might be thought a wonderfull thing, how the Kings, having been so long obsequious unto the whore, should so suddenly change their mind, and turn their love into hatred, and ceasing to oppose Christ, bend their sword against the whore. Now this saith the *Angell*, happened not at a venture, but by the direction of God, for God gave, or put it into their hearts, that is, moved and bent their wills and counsells so to do: For the kings heart is in the hand of the Lord as the Rivers of waters: he turneth it whither soever hee will.

But what did he put into their hearts? he joyeth three acts of the Kings before mentioned, as singular benefits of God.

To doe, or fullfill his will] to wit of God, as the *Old Version* rightly hath it, to doe that which is pleasing unto him. And so *Beza* in his former Edition: but in his latter: to execute his sentence or mind. The word *עושה* *Hu*, is rather rendered relatively then reciprocally, least in regard of the ambiguity thereof it might be applyed to the will, not of God, but of the Kings. The sense is: that they might execute on the whore the judgement decreed by God, that is, the hatred, desertion, making naked, eating and burning of the whore, described in verse 16. God therefore shall overthrow Rome: and the Kings shall bee his Ministers.

To doe one minde] namely their own, that is, to agree together with the Beast for to defend the woman, as before ver. 13.

And to give their kingdome unto the Beast] that is, to lend all their power unto the *Romane Antichrist*, fighting with all their might for his *Hierarchicall Empire*, as in verse 13. 14.

Untill the words of God shall be fulfilled] This limitation is not of the finall consummation, which is to happen at the sound of the seventh and last trumpet, Cha. 10. 9. for after the burning of Antichrists Seat, and the alteration of the counsell of the Kings, he shall notwithstanding remaine and rage some while, but with very broken and weake attempts. Now the terme prefixed by God is shewed, that is, how long this *holy League* of the Kings, and Conspiracy of the Beast, and so consequently their opposing of the Lamb shall endure: which being finished, God put into the hearts of the Kings, that (their love of the whore being turned into hatred) they should execute his judgement upon her.

The sense therefore is, The Kings have thus long conspired with the Beast, and committed fornication with the whore: Untill the words of God] that is, his decree touching the rising of Antichrist, revealed in the words of the Prophets and Apostles be fulfilled: After the fullfilling whereof, God put into their hearts to hate the *Romish Strumpet*, that is, detest *Popish Idolatry*, embrace the Gospel of Christ, forsake, yea and oppose the Whore.

Now



Why therefore should we wonder, that so many great Emperours, so many religious Kings, of Germany, France, Spain, England, &c. have with such zeale defended Popish Idolatry, the Romish Church, and Antichrist the Pope, almost these 800. years, in defence of whose magnificence and glory, they have made so great wars, and shed so much Christian blood? We have seen God did put it into their hearts, that they should do so, and not otherwise, so that the Angell wills us to rise from the events and secondary means unto the secret, yet just judgement of God.

Here againe we have cause greatly to admire, that after so long formation, some of the Kings, as of England, Scotland, Denmark, Sweedland: Many powerfull Princes also of Germany, Bohemia, France, Poland, and Hungary, having laid down their armes against the Lambe, and embraced the heavenly Doctrine of salvation, brought to light by the Two Witnesses in the ages of our predecessors, do at this day hate the Romish Antichrist, and make her naked: We have cause, I say, to admire the Fact, and extoll Gods judgement to Heaven. Certainly the Kings did not repent either rashly, or by their own understanding, God put it into their hearts that they should repent of their whoredome, hate the whore and make her desolate. The LORD is to be intreated that he will put the same into the hearts of the rest of the KINGS, that is, to take knowledge, shun, and hate the Whore, and to give their power no longer unto the Beast, but unto the Lambe.

Some Textuall scruples do here offer themselves, which I shall explain, after I have opened what yet remains in the Text.

18 The woman which thou sawest is the City] The Angell openeth the whole mysterie of the whore: that we might not think the woman sitting upon the waters to be an Asian or Utopian Nymph.

It is, saith he, that great City] before he often calls it Babylon: Now he lets it forth by a more remarkeable note.

Having dominion over the Kings of the Earth] Now what is this? Is it the whole multitude of ungodly men in the world, as some of the fathers (wanting the experience which we have now) have thought?

Nay it is Rome, yea Popish Rome: For the Writers, saith Ribera, who have otherwise interpreted it, are forced by the truth it selfe to yeeld unto us, that Rome is that whorish City, to be destroyed and overthrowne: Again: The foregoing words: God put it into their hearts; belong to the desolation and burning of Rome; for they shew the cause of so great desolation effected by them; who rather were thought should have proved friends: With this sense which is certainly true, &c. Thus we have the interpretation of one sworn Iesuite.

Let us hear another: Babylon saith BELLARMIN that great City standing on Seven Mountaines, and having dominion over the Kings of the Earth, is ROME. Neither was there any other City which in Iohns time had dominion over the Kings of the Earth then ROME, and it is most notorious, that ROME is built upon seven Mountaines.

Let us hear a third: This Verse saith ALCASAR causeth no small difficulty to them, who expound it otherwise then of ANCIENT ROME. But in our exposition nothing is more cleare. What can we desire more? The great City is Rome, both because the same is built upon seven Mountaines: Also, because it onely in Iohns time had dominion over the Kings of the Earth. But now perhaps it hath not? yea but it hath: For whatsoever it possesseth not by force, it holds by Religion.

Wherefore the two latter Iesuites do in vain seek an evasion, that not Popish but Heathenish Rome is this City: for they are confuted by Ribera their own companion, ingeniously confessing, that Heathenish Rome long agoe burnt to ashes, by the Gothes and Vandalls, hath no place here: but that it is Popish Rome that now is: yet notwithstanding he saith, that it is to be burnt before Anti-

This woman is popish Rome: see chap. 11. 8. & 14. 8. & 16. 19.

In ch. 17. sec. 20. 22.

Lib. de P. R. cap. 12.

Vest. pag. 847.

Quicquid non possidet armis; Religione tenet.

De corrup.  
Eccle. stat.  
Gap: 26

Antichrists comming which latter refuses the former. It remains therefore that the whore sitting on the Beast is Popish Rome.

O Rome hearken to Clemanges. What, saith he, dost thou thinke of thy Prophecies, viz. of John in the Revelation? Dost thou not beleeve that it belongs at least in some measure unto thee? Thou hast not so lost shame and sense to deny these things. Wherefore looke on it, and read the damnation of the great whore sitting upon many Waters, and there contemplate thy worthy actions, and what shall befall thee.

Again therefore we gather this argument: Babylon that Great City, standing on seven Mountaines is the Seat of Antichrist. Popish Rome is Babylon that Great City standing on seven hills: Therefore Popish Rome is the Seat of Antichrist. Furthermore.

He which ruleth in the Seat of Antichrist, is Antichrist. The Pope of Rome ruleth in Antichrists Seat. Therefore the Pope of Rome is **ANTICHRIST**.

There remains three scruples to be discussed from ver. 17.

I.

How God puts into the hearts of Kings, that is, worketh in the hearts of men, without impeachment of their liberty.

II.

Seeing God is said to put three things into the hearts of the Kings: One in its owne nature good, viz. The hatred of the Whore. Two things in themselves evill, viz. Their agreement with the Beast, and fight with the Lambe: Whither he puts this after the same manner into their hearts: and whither it will not hence follow that hee is the Author of sinne?

III.

In granting (which thing some maintaine) that these Kings were not converted, how then are they said in spoiling of the whore to doe the will of God, seeing they were ignorant of it: Neither spoiled they her so much out of affection to piety, as of desire to the prey.

Now first, how God workes in the hearts of men, the liberty of their will remaining.

Of this Question both in the Hypothesis, and in the Thesis the explication is the same, being not a little difficult: For if God workes in the hearts of men, he seemeth to determinate or limit their wills to one thing: Now if God limit the will, then man seems not to act freely: seeing that is said to be free which is unlimited in respect of a thing: Furthermōre God seems to move and bend the wills of men according to his own will or pleasure. But that which is moved and bent by anothers will, seems not to act freely.

Now the Scripture on the contrary saith: The Kings heart is in the hand of the Lord, he inclineth it to whatsoever he will: So the Holy Ghost in this place: God put into the hearts of the Kings that they should do these, and not other things.

**I ANSWER:** Sophisters do much labour and sweat to unty this knot touching the concurring of Gods providence, and mans free will, but after long toyle, they put (as the saying is) the Cart before the Horse, that is, they subject the operation of God to the will of man, the Creator to the creature: and that befalls them (which Austin wrote of Cicero) that by making men free, they make them sacrilegious. **BELLARMIN** doth diversly torment himselfe throughout his six bookes of Grace and Freewill. And after all he falls with both hands into the same snare of blasphemy. And alledgeth divers opinions touching this Concurring.

The first is of **Caietan**: That the concurring or accord of the divine providence and free will is inexplicable, and not to be understood in this life. **Bellarmino** confesseth it to be dark, but not inexplicable.

The second he ascribes to **Durand**: That there is required no concurring of the divine operation unto actions of secondary causes, but that is enough, if God preserve the natures and vertues of the same. This **Bellarmino** rejects as false, for it is repugnant to Scripture. But whither it be **Durands**, let himself look to it. I have sought for

Lib: 5. de  
C. D. ca. 9

Lib: 4. de  
Grat. &  
lib. Arbit.  
cap: 14

Caiet. in 1.  
qu. Art. 4

Duran in  
2. dist. 37  
qu. 1.



for it, but find it not. It is absurd. For how doth God not concur unto actions, if hee concurre unto their vertues: seeing there is no influence of the action, save from the influence of the vertue thereof.

The third is of others whom he is afraid to name: That God indeed by his concurrence doth determinate or limit the will of man, and that in regard of it, man's will remains free: either because the concurring of God is not of the things requisite unto the action of free will: or because the divine determination hindereth not the judgement of our reason about choosing or rejecting of objects, which is the root of the liberty in the will.

Against this opinion (which is true) hee largely disputes. First by the saying of Stracius in Chapter 15. 14. That man is left in the hand of his own Counsell: which is nothing to the matter, because hee speaketh there of man as hee was first created, or before his fall. Secondly, by the authority of the Fathers, which make nothing against it. At length by reason, viz. That this determination should make God Author of sin, The wicked excusable, both being false, as shall appear in the following Question. At last he alledgeth two opinions, as he saith better, but indeed they are worse. The former is of Scotus, That the divine cooperation is not of the part of the cause, but onely of the part of the effect, that is, that Gods concurrence doth not determinate the will, or imprint any thing in the same, but flowes immediately into the effect, and produceth the same in the very moment in which it is produced from our will. As when two Porters carry a great burden, which one alone could not do: here neither of them addes strength to the other: but onely both bear the weight.

This opinion pleaseth him, yet not altogether: for he sees it is repugnant to the Scripture, which saith not, that the divine influence is in the actions, but in the hearts of men. As here God put into their hearts: he saith not, into their actions: Again, The Kings heart is in the hand of the Lord, he inclines it to whatsoever he will: he inclines, I say, the heart, and not only the effects of the heart, or of the King. It is repugnant also to the prayers and practise of the Saints, who fervently desire of God, to have not onely their actions and wayes directed, but likewise to have their minds enlightned and hearts guided by God.

The other opinion is of Thomas, which saith he, perhaps is more probable (so ignorant is hee of that truth, which he undertakes to expound) viz. that the divine cooperation so concurres with the will of men, as it gives not onely strength unto, and preserves the same, but also mooves and applies it to the worke.

The which opinion being candidly taken, differs nothing from the third, and is true. But because the truth pleaseth not Bellarmine, he subtilly pretends that this opinion also hath its difficulties, and again by cavelling seeks to deceive: For you would thinke him to be some Iupler: for being a Thomist he dares not refute his master: therefore he shuffles by subtilty, and at length against Thomas hee comes to this: that Gods concurring to the will of man, brings nothing save a negative determination, that is, none at all: and that the motion of God remains subject to our will, and is in our power. Thus God and his grace should be subject unto us: and so againe the Cart drawes the horse.

Thus I say, the Sophister to make men free, makes them sacrilegious. What therefore?

The opinion of Caietane is most true, that this concurring of God remains inexplicable to us in this life: for the divine providence hath a thousand inexplicable wayes to insinuate it selfe unto us, inwardly to incline, turne, bend, draw, and create our hearts a new, that we by doing what we wil freely, yet do nothing but according to the divine determination and appointment.

But if any thing can be expounded touching this concurring, then the third and fifth opinion must be true: neither is our liberty endangered thereby: for to incline, move, bow, draw, and determinate the heart, is not to force men as

Scotus in 2.  
de 37

C. I. q. 105  
art. 5. 3  
Lib. 3. con.  
Gent. ca. 7  
Et qu. 3. de  
potentia  
artic. 7.

if they were brutish or against their will: because this inclination, motion, determination is not without the proper judgement of reason, and free election of the will. Now nothing but coaction, is repugnant to the liberty of the will.

Whether  
the divine  
determina-  
tion be re-  
pugnant to  
the will.

Yes, saith he, also determination is repugnant. This was the first argument: *That which affecteth determinately to one thing, acts not freely, &c.* This is true if determination be put without the judgement and proper choice: otherwise it is false: for God himselfe out of perfection of nature, wills that which is good, and hates the evill determinately, yet doth both most freely.

Bellar. lib:  
3. cap. 7  
lib. cap. 7.

*Bellarmino* cannot deny this. But excepteth, that God is determinated from himself, and not by any other. What of what? The question is not whether liberty stands with this or that determination: but whether with any. If it may stand with some: he hath beaten the air by a long disputation. But also man determinates himself in the act of election, through the last judgement of practical reason: for without such a determination the will and choice of man should be nothing at all. Now howsoever this judgement of practical reason (which the Scholasters confesse is the root of liberty) be sometimes also determinated out of itself, that is, by God (I say sometimes, not alwayes: for God doth not determinate all acts of the will, but oftentimes leaves men to their own wayes, and suffers them to run headlong into destruction.) Notwithstanding this determination is not done without the voluntary judgement of our reason and choice of the will, without any coaction, yet in a manner to us indeed inexplicable, but known to God.

Mat. 14. 16

Eph. 1. 11

*Who worketh all things after the counsell of his owne will.*

To the second Argument: *That which is governed by the divine providence, acts not freely, &c.* I ANSWER, it is false, unless it be understood with the same distinction: to wit, if it be governed by a providence without our own deliberation and choice. For that which God governeth, shewing the object to the understanding and efficaciously moving the will to chuse the same: that notwithstanding man doth freely chuse, although he be inclined by the will of God to whatsoever he pleaseth. For the creatures freedom in acting, is not to act without the government of any, but with deliberation, and by a voluntary motion of its own will: although this motion be raised and ruled by another.

What it is  
to act freely

And that I may return unto the determination of the will: It is not repugnant even to *morall Philosophie*. For *Aristotle lib. 3. Ethic. Cap. 5.* saith, *That man is the originall of his own actions, as of his children:* and denies not but that in some occurrences the will is determinated to one thing, the liberty thereof remaining: suppose in vitious men, drunkards, and incontinent persons, who after they have brought a vitious habit upon themselves, do indeed commit their vices freely, yet also necessarily and determinately, because their will, by a vitious habit (which they are not able to shake off) is determined to vice.

To conclude it is plain from these things in the *Hypothesis*, that God put into the hearts of the *Kings*, the liberty of their will remaining, to doe what they did, determinately: and in the *Thesis*, that the concurrence of God governing and determinating the will of man, as he pleaseth, doth not at all take away the liberty of the same.

II. *Whether God after the same manner put good and evil into the hearts of the Kings: and whether hence it will follow that he is the Author of sin.*

Touching the good there is no question about it, for this all that are godly doe willingly grant, viz. that God, as the Scripture saith, workes both the will and the deed, without overthrowing the liberty of our will, as before we shewed.

Notwithstanding *Pelagius* did not grant the same: and a *Philosopher* will no more grant the determination of the will in vertue, then in vice. But the *Philosopher* is answered by the doctrine of heathens themselves, as erewhile wee heard out of *Aristotle*.

*Pelagius*, and such as follow him, object the *Theologicall* *kn* in evill things touch-



touching the cause of sin. For if God also determine the evill of man (as for examples the *hearts of the Kings*) as touching things evill in their owne nature; as suppose, to conspire together with Antichrist, and to fight against the Lambe: hereby God seems to be the Author, as it were of their evils, and the Kings excusable. This indeed *Pelagius* of old objected to *Austin*, as at this day the *Pelagian Reliques*, in pretence to maintaine the righteousness of God, as if it could not be otherwise maintained, but in the sense of bare permission, viz. that God is said to do that, because he permits it to be done.

But first the glosse of *bare permission* is a manifest abusing of sundry places of Scripture, in which it is plainly affirmed, that God did, and that indeed most horribly, which men have done most wickedly.

*Joseph* (touching the parricide of his brethren) saith Gen. 45. 8. *It was not you that sent me hither: but God sent me hither before you.*

Touching the hatred of the Egyptians against the Israelites, Psal. 105. verse 25. *God turned their hearts to hate his people, to deale subtilly with his servants.*

Touching *Shimeis* cursing, 2. Samuel 16. 10. *The Lord hath said unto him: Curse David.*

Of *Aboloms* incest, 2. Sam. 12. 12. *Thou didst it secretly: But I will do this (viz. give thy wives unto thy neighbour) before all Israel, and before the sun.*

Of the Rebellion of *Jeroboam*, and the ten Tribes, 1. Kin. 12. 24. *This thing is from me.* And in the same place touching *Rehoboams* tyrannicall answer, ver. 15. *Wherefore the King hearkned not unto the people: for the cause was from the Lord.*

Touching the spoiling of the Babylonians, Isa. 10. ver. 6. *I will give him a charge to take the spoile, and to take the prey.*

Touching the seduction of the false Prophets, Ezech. 14. 9. *I the Lord have deceived that Prophet.* So of the seducement of *Ahab* by the false Prophets and Satan. 1. Kin. 22. 20. *Who shall perswade Ahab, &c. and the Lord said, Thou shalt perswade them, and prevaile also: Go forth and do so.*

Of the Rapine of the Arabians, Iob, 1. 21. *The LORD gave, and the LORD hath taken away.*

Touching Christs crucifying, Act. 4. 27. *Herod and Pontius Pilate have done those things which thy hand and counsell determined before to be done.*

By these and the like places both the evill works of men, and Satan are ascribed unto God, not absolutely, but in some respect, viz. so far as God by the same accomplisheth his secret judgements: not as the authour of mans wicked deeds (God forbid) but as a most righteous performer of his judgements in, and by them: for to imagine that God executeth not his judgements, but barely permits them, agrees not with faith and godlinesse.

Secondly, the glosse of *bare permission* in many places would be blasphemous: take for example the place in hand: Wilt thou say, that God put it into the hearts of the Kings, that is, permitted it to be put? Who then put it into their hearts? Thou wilt say, the divell: and hereby thou makest the divell to put that into the heart, which the Scripture expressly saith, that God did: wilt thou make the devill to be God? Besides the divell will never perswade the kings to oppose the whore. Consider therefore whither this thy glosse doth not by an open blasphemy attribute satans work to God, and on the contrary the work of God to the divell.

Thirdly, the glosse of *bare permission* imports heresie: for under it lies hid the *Pelagian* denyall of the divine grace and providence: and the establishing of humane strength against grace. For this glosse hath flowed if not primitively, yet chiefly from the School of *Pelagius*, as may be seen in *Austin*, against whom *Julian* the Pelagian disputes after this manner. As God is to be considered about the will in evil, so also in good, but in the evil will he only works permissively, by suffering the same to rush on by its owne motion and desire, but not by moving the same: Otherwise he should be the Authour of sinne. Therefore also he workes good in the will onely permissively suffering the same to act by its own strength,

but not by moving the same: otherwise the liberty thereof should be taken away. This was *Pelagius Logicke*, the which very thing now a dayes, the Patrons of bare permission, and Preposterous Defenders of Gods righteousnesse, do unwittingly maintain.

But *Austin* shews both the premisses of the *Palagian* subtilty to be false.

The *Proposition* is false, because God workes one way in the good will, another way in the evill. The former he makes good of evill, whereas by nature he finds all to be evill, none good: but being made good by himselfe, he moves them effectually: yet so as their liberty remaineth, as hath bin expounded. The latter he makes not evill, but finds them so.

The *assumption* is also false: for he not onely forsakes and suffers the wicked will (which he findeth) to rush on whether it please, but also delivers the same over to Satan and their own desires, yea moving and inclining the same how he will, that by doing the evill it wills, it becomes subject unto his judgement, secret indeed, but never unrighteous, in a manner whither explicable unto us, or inexplicable, as *Austin* speaketh: and as in the fore-alleged examples we have seen.

Lib: 5:  
Cont. Iuli-  
an cap. 3

Notwithstanding he is not the cause of sin, for he useth the wicked will to execute his judgements most holily: neither is he any more the cause of the sin which evill men commit, by executing his judgements by them: then the ungodly are the cause of the good which he worketh through them.

De ser. arb.  
cap. 148:

Luther against *Erasmus* doth perspicuously declare the matter by similies: *A Rider* rideth well though he use a lame or halting horse: The *Artificer* formes of putrefied wood an artificious image: Norwithstanding there is halting in the riding, not by fault of the Rider, but by the defect of the horse. In the image is putrefaction, not through fault of the Artificer, but by defect of the wood. So by the selling of *Ioseph*, the betraying of *Iudas*, God brought to passe unspeakeable good: yet in both wickednesse was committed: not indeed on Gods part, but by the perfidiousnesse of the brethren, and of *Iudas*.

But thou wilt say, the same finnes are attributed, as to the wicked, so to God: True, if thou consider the words onely, and not the meaning of the Scripture. Now this is done with great difference. They are ascribed unto Satan and wicked men in regard of themselves, and as they are wicked actions committed by them against the Law. But to God, so far as by accident they serve unto his secret judgements, which he useth to execute most righteously, even by wicked men doing most wickedly.

The rule of  
final causes

The reason of the diversity comes partly from the divers end, partly from the forme of actions: for a different end makes different actions, according to the rule: *Finall and impulsive causes make the differences of actions*. Hence two doing the same thing, yet do not the same: though both do somewhat, which is either good or indifferent, when as they have divers ends differing in morall qualitie.

Gods end is allwayes good: wicked mens evill: in the selling of *Ioseph* his brethren fulfilled their hatred, against the Law, *Thou shalt not kill*. In the oppression of the Iewes, the Babylonians enlarged their Tyranny to the injuring of their neighbours, against the Law: *Thou shalt not steale*. And therefore both these and the other did sinne. But God to whom both these are attributed, Gen. 45. 8. & Isa 10. 7. 19. had a most holy end in both, viz. *Iosephs* exalting Gen. 50. 20. and his peoples chastisement according to the Law, Isa 10. 6. Therefore he sinned not. Read the tenth Chapter of *Isaiah* touching this diversity of ends in the same worke, and thou shalt learn, that what the *Chaldeans* did most evilly, God by them did the same most righteously.

In the forme of actions the distinction is more evident: for three things distinctly to be considered, concur in those actions of wicked men, which God is said to do. 1. The *Motion*, 2. *circumstances* or the *visionnesse* of the motion, and 3. the

secret



*secret judgement of God.* Motion is a naturall good thing : And therefore it is from God, in whom also the wicked live, move, and have their being. *The secret judgements of God,* are morally good, even workes of justice and mercy : And therefore are of right attributed to God. The *anomia* or *pravitie of the motion* prohibited by the Law, makes the motion vitious and finfull. This therefore is not of God : but remotely flowes from the devill, and more nearly from the forward will and malice of men : whensoever therefore the workes of evill men are in Scripture attributed unto God, as affirming that God doth them, or that they are from God. This is not to be understood simply, but with limitation, that is, not in respect of the disorder and pravity, but first in respect of the motions, so farre as they are naturall motions : secondly and chiefly in regard of the secret Judgements, which God executes in, and by the same.

But here thou wilt happily demand whether it may not rightly be said, that God doth permit sins? yea verily : yet with a twofold limitation.

First, that to permit and to grant is not the same thing, as if God did permit men to sin without punishing the same, like as some Magistrates permit Brothel-houses, where fornication is committed without punishment. Now God doth not so : for his permitting of sin is not to hinder, but suffer that they should be committed through the vitiousnesse of men, and concur with his Judgements.

Secondly, we must not understand such a bare permission as is a cessation altogether of the divine providence in the workes of evill men (which thing onely is in question betwixt us and the *Polagians*) but restrained unto the vitiousnesse of their workes, being repugnant to the nature and Law of God. For herein God himselfe doth something, something he doeth not, but permits it to be done by men. He permits sins to be done, as they are sins, not hindering the doing of the same, nor correcting sinners, that they should not sin, whereas he could do both. But he doth two things. I. The motions and naturall actions themselves of evill men, by a generall influence (as the Schools speak) sometimes also by a speciall. II. His Judgements or events, agreeing to his goodnesse and justice, the which if he did not respect, he would never permit sins to be committed, and this he doth by moderating and effectually directing as the sins, so other means also comming in between, to make them serve to his judgements and ends, which he intends most holily : not only by a generall influence, but alwayes by a speciall. Hence the wise man : *she also reacheth from one end unto another, mightily and comely doth she order all things.* These things no man will deny unlesse an Athiest, who makes God the governour of the world, no other then to be a slothfull or brutish Idol of *Fortune*. See *Luther* touching the slavish will, Chap. 143.

III. *How these Kings in eating the flesh of the whore and burning her, did that which was pleasing to God.*

This Question in regard of our interpretation, is of no weight, for we have proved, that the Kings who before had given their power unto the Beast, and all their assistance to the whore, did afterward by a certain divine *metamorphosis* or change, repent of the same. As therefore they hated the whore, according to the revealed will of God : so they shall rightly and in obedience to God, forsake, make naked, eat her flesh, and burn her with fire : according to the commandment of the heavenly voice : *Goe out of her my people: Render unto her double: thou shalt overthrow their Idols: burne their Images with fire.*

But put case they did not repent, and so were not without sin in spoiling & burning the whore, yet herein they did the good pleasure of God, not as it was their act but accidentally : for in committing the manifest wickednes which they intended : they together executed the secret judgement of God, which they intended not : Like as the Jews, *Herod*, *Pontius Pilate* in condemning *Christ*, did together howbeit wickedly that which the hand and counsell of God had well decreed should be done by them. But the former opinion is the better.

And thus much touching the Questions propounded. Now let us return to the Prophecie.

## CHAPTER. XVIII.

## The Preface touching the Coherence.



*E* now take in hand to expound the second A& of the fixt Vision, touching the lamentable destruction of Babylon, the royall Seat of Antichrist, that is, of Rome; The which (God is my witnesse) I speake not of humane or evill affection against the Pope of Rome, or as being lead by a darke conjecture, but induced by this divine Prophecie, and the clear Demonstration of the foregoing Chapter.

The Angell did shew unto Iohn in the wildernesse in stead of the woman, the chast Mother of the Man-child, that is, the true Church of Christ, a Scarlet-coloured woman, a whore drunken with the blood of the Saints, sitting on the Beast, that is, the adulterous Antichristian Church.

For Ribera (though he deny it on Chapter XVII.) is forced Chap. XIX. and XX. (where the casting of the Beast into the Lake of fire is described) to confesse that this Beast denotes Antichrist. Now the Angell had plainly said before, that the woman was the great City, which in Iohns time had dominion over the Kings of the Earth, the which could not be any other City but Rome. Of the same it was said, that the Ten Kings sworn unto the Beast, who before had imployed their power in defence of his kingdome (at length his abominations being discovered, and hating his fornication, God so governing their hearts) should detest the whore, forsake, uncover, eat her flesh and burn her with fire. All which considered, these things do evidently follow.

First, that Rome is the Seat of Antichrist.

Secondly, that the Pope of Rome is Antichrist.

Thirdly, that Papall Rome before the last judgement, shall be miserably burnt, and utterly overthrown.

The First thus: Where the purpled woman sits, there is Antichrists Seat, because shee sits on the Beast, which is Antichrist. The purple-coloured woman sits at Rome, because shee sits on the Seven heads of the Beast, which are the Seven Mountaines of Rome. Rome therefore is the Seat of Antichrist. This deduction the adversaries can no longer deny: Onely they dally, as if Rome were not yet, but should hereafter bee the Seat of Antichrist; viz. when Antichrist shall come, who thrusting out the Pope shall possesse Rome. Which fiction hath often before bin refuted, and overthrowes it selfe: neither doe the fictions consist: That Rome should be the seat of Antichrist, and that Rome before Antichrists comming should be burnt by the Ten Kings: and that Antichrist is to have his Seat in the Temple at Ierusalem.

The Second thus: He which in the last times possesseth Rome, the Seat of Antichrist, he is Antichrist: The Romish Pope doth now possesse Rome Antichrists Seat. Therefore he is Antichrist.

The third thus: Babylon the great City shall be destroyed before the last judgement, because after its desolation, there shall be godly and ungodly, rejoycing and lamenting at the destruction thereof. Popish Rome is Babylon the great City. Therefore Popish Rome shall be destroyed before the last judgement. The Iesuites seeing they can-

not



not deny the assumption: would shift it off by a bare fiction; that Rome is not, but shall be Babylon hereafter: but in vaine, as hath appeared. The Proposition the XVIII. Chapter will illustrate. Thus much of the Coherence.

Now after our wonted manner, we will first lay downe the Argument, Parts, and Analysis of the Chapter, as the Basis or ground of our following Interpretation.

~~THE ARGUMENT, PARTS, AND ANALYSIS OF THE XVIII. CHAPTER.~~

The Argument, Parts, and Analysis.

**H**is Chapter is an exposition of verse 1 and 16 of the foregoing Chapter, touching the judgement and burning of the great whore, viz. of the great Seven-hill City, Antichrists royall Seat or Rome. For the fatal judgement and lamentable ruine hereof, is solemnly published from heaven, and tragically figured out by an Angell: And the godly are commanded speedily to depart from her. Afterward the lamentation and mourning of Kings, Merchants, and Mariners of the Earth, because of the losse of their trafficks by the ruine of the city, is represented by a propheticall Hypotyposis or illustration; The Saints on the contrary are commanded to rejoyce because of the divine vengeance. Lastly the judgement is confirmed by the Symbole of a millstone cast into the Sea. These things are done in order by three Angells. Therefore the parts of the Chapter are three.

The first is the voyce of the first Angell touching the ruine of Babylon, ver. 3. The second voyce is of the departure of the Godly out of Babylon, the mourning of the wicked, and joy of the Saints unto ver. 21. The third voyce is of the third Angell casting a millstone into the Sea, unto the end.

In the first voyce, is first the description of the crying Angell, set forth by three adjuncts. 1. From of his originall, he descends from heaven. 2. From of his power, which is said to be great. 3. From of his forme, the earth was lightened with his glory, ver. 1. Secondly, the thing published by the Angell, both whose crying is noted; as also the two-fold Argument of the cry. 1. A sentence touching the destruction of Babylon: *It is fallen &c.* which is amplified by three horrible consequences: that it is become the habitation of devills: the hold of unclean spirits, and Cage of uncleane birds: ver. 2. 2. Two causes of the destruction: One fornication, by which she hath defiled all nations and Kings of the Earth: The second, Luxuriousnesse and most filthy trading with the Merchants of the Earth, verse 3.

In the second voyce are three things. I. An exhortation unto the Godly under Antichrists kingdome, ver. 4. 5. 6. 7. 8. II. The lamentation of the Kings, Merchants, and Mariners of the Earth. This shall be the former effect in the ungodly, from verse 19. unto verse 20. III. A turning to the heavenly inhabitants: *Rejoyce, &c.* This shall be the other effect in the Saints, ver. 20.

I. The exhortation unto the Godly living under Popery is two-fold: First to go out of Babylon: *Come out of her my people*; with three reasons. 1. Least they might be defiled with conversing with the wicked. 2. Least they be partakers of their plagues and ruine, ver. 4. 3. Because the inevitable time of vengeance is at hand, ver. 5. Secondly that they might render double unto her: which I. he amplifies by Phrases foure times changed, and prophetically set forth ver. 6. 7. II. He perswades by a reason from the equality: because she proudly lifts

lifts up her selfe: *And a Quene; ver. 7.* III. He expounds the kind of punishment, *ver. 8.* *She shall be burnt with fire,* and the first cause hereof: Gods power and righteousness, *ver. 8.*

II. The lamentation is distributed into three sorts of men.

The first are the *Kings of the Earth*: of whom it is said, *1.* What they did before: *They committed fornication and lived delicately with the whore ver. 9.* *2.* What they should do beholding the smoke and fire, *1.* They shall see it burning a farre off, trembling and mourning, saying, *2.* They shall acknowledge the judgement of God, *ver. 10.*

The second are the *Merchants of the Earth*: whose wayling is described, *first generally*: *They shall weep and mourn*; and it is illustrated, *both by the procreating cause*, Their gaine ceasing in regard of the contempt of their wares, *verse 11.* *As also*, by a Register of their divers merchandise, among which also are the *soules of men*, *ver. 12. 13.* Lastly by the effect on Babylon it selfe, which shall be deprived of all her delights, *verse 14.* *Secondly specially*, what they did before: *They had gathered riches*; and what then they will doe: *I will weep and mourn to behold her burning afar off.* *ver. 15.* *2.* Cry, *Alas, Alas*, and the cause of their wayling is shewed, *viz.* by comparing the present condition of the whore with her former, *ver. 16.*

The third, are the *Shipmasters and Sayers*, of whom likewise is noted. *1.* What they did before, *They reaped gaine*, to wit, by Babylon. *2.* What then they will doe. *1.* Behold her destruction a farre off, *ver. 17.* *2.* Cry out, *What is like?* *etc.* *ver. 18.* *3.* Testified their griefe, *both by signes*, as casting dust on their heads, *ver. 19.* *As also by weeping and crying*, *Alas, Alas* adding the procreating cause of their sorrow, *ibid.*

III. The turning of the second voice unto the heavenly inhabitants to close up the lamentation with joyfulness: The Proposition is, *Rejoyce.* The reason is taken from the remote impelling cause, because Babylon is punished for her Tyranny exercised against the Saints, *ver. 20.*

In the third voice is the finall and irrecoverable destruction of Babylon.

I. Figured out by a Symbole: which is, *habited by an Angell*: *A mighty Angell tooke a Stone like*, &c. *As also expounded*: *Thou with violence shall that great City be throwne down*, *ver. 21.*

II. It is amplified by the effects. *1.* She is deprived of musike. *2.* Of trade. *3.* Of all manner of corne. *4.* Of light. *5.* Of Marriage Feasting, *ver. 22. 23.*

III. This is approved by three inforcing causes. *1.* The Luxuriousnesse of Popish Traders, *ver. 24.* *2.* Their witchcraft, and seducing of the Christian world, *ver. 23.* *3.* Their cruelty against the Saints, *verse 24.*

### The first Part of the CHAPTER, Publishing the Ruine of BABYLON.

*1.* And after these things, I saw another Angell come down from heaven, having great power, and the earth was lightened with his glory.

*2.* And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every unclean spirit, and a Cage of every unclean and hateful bird.

*3.* For all Nations have drunk of the wine of the wrath of her fornication, and the Kings of the Earth have committed fornication with her, and the Merchants of the Earth are waxen rich with the abundance of her delicacies.

THE



## THE COMMENTARY.



*And after these things I saw another Angell*] What *Origen* writeth touching the *Song of Songs*, that the History thereof is after the manner of an Interlude, acted by four persons: appears more clearly to have bin observed in this Prophecie, as hitherto we have still observed. For as in *Comœdies* divers persons come and go on the Theater: so we see done here.

In this *sixt Vision* the first person was the Angell having *seven Vials*, leading *John* into the wilderness, and shewing unto him the *Babylonish Strumpet on the Beast*, and expounding the mystery of both, which things being done, another Angell came forth on the Scene to declare the judgement of the whore under the Type of Babylon.

Therefore *Iohn* saith that he saw another Angell *μὴ ἀμύνη* *After these things* *viz.* which were acted and spoken by the former Angell: Of whom is expounded in three Verses, whence he came, what for an Angell he was, what he did, and spake.

*Descending from Heaven*] The place from whence he cometh gives divine authority to his Message. For he comes from *Heaven*, as Gods Herauld: and therefore publisheth the judgement of Babylon in the Name of God: that so we might not question, but all shall certainly come to passe, which is foretold by this heavenly Messenger. Who he was, it is not needfull to enquire. The following description sheweth, that he was one of the chiefe Emissarie Angells of God: Neither is it of necessity, to understand it of *Christ*; seeing the action of this Vision is distributed between many Angells.

*Who this Angell is.*

This might be demaunded, whether these three Angells proclaiming the ruine of Babylon, be the same with the three mentioned, Chap. 14. The first of whom proclaimed the eternall Gospell. The second the destruction of Babylon in the same words, in which this also proclaimed it: The third deterred men with threatnings from worshipping of the Beast, and committing fornication with the woman.

I suppose they are not the same: Because the time and argument of the Act differs. The former came forth long before these, *viz.* when God in compassion to his people was about to restore the Gospell, suppressed by Antichrist, and purge the Church from the dregs of Popery, which as we shewed, was first done by *Wickliffe*, *Hasse*, *Jerom of Prague*, afterward by *Luther*, *Melanchthon*, *Zwinglius*, *Calvin*, and the following Preachers of the Gospell: for these restored both the doctrine of Grace, and first denounced the ruine of Babylon: Therefore those Angels were preachers of the Gospell. But these here come down from heaven long after, *viz.* when now the destruction of Babylon was at hand: and they declare onely prophecies revealed unto them in speciall by God; touching particular future events: Therefore they signifie not ordinary Preachers, who now know not, nor foretell things to come, but are reall Angells; publishing new Oracles in the Name of God: Yea the middlemost seems to have bin either God himselfe, or *Christ*, ver. 4.

*Having great power*] What he was is shewed by two Epithites, by which generally the Angells in Scripture are commended, *viz.* strength and glory. The Angells indeed are not omnipotent Spirits, yet they have great power, inasmuch as One was able in one night to destroy an Hundred and Eighty Thousand of the Assyrian Army. Hence they are called *strong*, *mighty*; *Psal.* 103. 20. *Blesse the Lord ye his Angells; mighty in strength; &c.* The third also of these Angells is called *Exuper* *Mighty*, ver. 21. as before Chap. 5. ver. 2. and Chap. 10. 1. which we there interpreted of *Christ* because of the circumstances, which

are not here. *Great power* therefore is attributed to this Angell for the comfort of the Godly, that they might not thinke, that the power and glory of Babylon should be invincible. The power of one Angell shall suffice to overthrow the same. Notwithstanding in the Greek, it is not *δύναμις* *might*, but *ἐξουσία* *μεγάλην* *Great power*, by which the greatnesse of the businesse committed by God to this Angell seems to be noted. And indeed the overthrowing of *Babylon* shall be a work more then ordinary.

*And the Earth was lightened with his glory*] This Majesty shews that he was a heavenly Ambassadour of God, to terrifie the Adversaries, and strengthen the Godly. The Angells have not allwayes appeared with such glory, but onely when there was occasion: as at the publishing of the Birth of Christ: *The Angell of the Lord came on the shepherds, and the glory of the Lord shone round about them.* At Peters deliverance the glory of the Angell that delivered him filled the prison. So here *With the glory of this Angell the Earth was lightened*, that men should the more carefully receive his Meslage.

Luk. 2. 9.  
Mat. 12. 7.

I like well what *Ribera* addeth, that hereby is noted, that the judgement of Romes desolation should not be secret, but manifest to all. He confesseth therefore that here is treated of Romes destruction.

2. *And he cryed with a great voyce*] Now follows what he did: *Hee cryed mightily.* Most Greek Copies have it *καὶ ἔκραξεν ἐν ἰσχύϊ φωνῇ μεγάλῃ* *He cryed in a strong great voyce*: The Old Version: *Cryed in strength.* The sense is the same: The voyce of this heavenly Herauld was vehement and most strong, so as he might be heard of all, that none, through ignorance of the judgement at hand, should remaine in Babylon. The stupidity also and deep security of Babylon is noted, which shall so lie drowned in pleasure, that while her judgement shall sound thorow the whole world, she alone shall not be able, nor willing to hear the same.

*Babylon is fallen, is fallen*] He proclaimes the ruine of Babylon, as did the second Angell, Chap. 14. 8. Now it is an *Enallage* and propheticall *Anadiplosis*, for, *it shall fall*, it shall certainly, shortly, utterly perish: the Proclamation of the former hath bin, and still is dayly published: for the Preachers of the Gospell have above an hundred years denounced ruine to Babylon: And not altogether without effect: for Babylon is fallen in many Provinces of *Europe*, Popery being overthrown and dissipated by the preaching of the Gospell: But the words here, *Babylon is fallen, is fallen*, are not yet fulfilled; because she is not as yet wholly brought to nothing: And therefore the time of this Angell is not yet come, but shall be a little before the desolation of Rome. Now the forme of the Exclamation (as before we said on Chap. 14. ver. 8.) is taken out of *Isai. 21. 9.* & *Ierem. 51. 8.* speaking of the Typicall ruine of Babylon. In the like forme *Isaiah* foretold the destruction of old *Assyrian Babylon*, which had oppressed Gods ancient people about an hundred years before it happened: After the same manner perhaps an Angell now may foretel an hundred years before it come to passe, the ruine of the new *Italian Babylon*, which hath suppressed the Church of Christ.

Now who this Babylon is, there is no question about it: for before on Chap. 14. 8. we have shewed it to be *Rome*. And Chap. 17. the Angell makes the *seven Mountaines of Rome* to be Antichrists Seat: Lastly the adversaries themselves confesse it. And therefore the desolation of the Roman City is here proclaimed, and it is indeed to happen before the last judgement: as the whole following matter sheweth.

*And is become the habitation of devells*] From the horrible consequences, he aggravates the desolation of new Babylon, by such as of old the Propbets described the overthrow of ancient Babylon. They are also taken out of *Isai. 13. 21.* & *14. & 21.* & *Ier. 50. 51.* *Ezechiel* also Chap. 26. 27. describeth the desolation of *Tyrus* almost



most by the same threatnings. Now three things are threatned:

*It is made, or become*] For, it shall be the habitation of devils. *Isaias* names these devills *SEGNIRIM*, that is, rough and rugged, as hairy Goats, because in such shapes they sometime appeared, like the Satyres of which the Poets speak: The *Germanes* call them *FELD-TEUFEL*, Field Devills, unto whom the Heathens of old sacrificed, and is forbidden by God, *Levit. 17. 7.* They shall not offer their sacrifices any more to, *SEGNIRIM*, rough, or hairy devills.

*Isa 34-14*

*And the hold of every foule Spirit*] Greek *Φυλακή* custody, that is, receptacle. Before he noted a speciall kind of devils haunting the deserts, called *Fayries*, or *Satyres*: unto whom he now joyneth other devills: or by every foule Spirit he meanes diabolical apparitions, *Night-spirits*, and the like terrours: such as often appeared unto *Anthony* the Hermit in the deserts of Egypt: and yet to this day are wont to appeare in desert places.

*Hieron. in vita Antonij.*

*And Gage of every unclean and hatefull bird*] Not only such as by the Law were unclean, and might not be eaten, *Lev. 11.* But dreadfull to the sight of men, or which in nature are hatefull and hurtfull to men, as *Scrich-Owls*, *Kites*, *Vulturs*, *Gripes*, *Ravens*, &c. All these denote horrible desolation: for experience teacheth, that old Castles, Townes, and uninhabited places, are for the most part the abode of Devills, Ghosts, Beasts, Harpies, and hatefull birds: for such kind of creatures delight in deserts, and desolate places, remote from the company of men: so that the Angell proclaimeth a horrible change of the *Babylonish State*. For where before stood the stately walles, Royall places, high towers, and Chapels of Romish Saints, there shall lie broken walls, rubbish, and ashes: where before the most holy Father the Pope, with his Purple Cardinalls, Anointed Fathers, Coped Bishops, Silken Prelates, far Monkes, Glittering Clergy, and multitudes of people did abound in all manner of riot, and luxuriousnesse: there shall Devills, Ghosts, Scrich-Owls, and all manner of hatefull birds inhabit. This horrible judgement, if the Pope, Cardinalls, and Clergy did read, it were wonderfull if they could containe from teares, and not thinke of repentance and flight from Babylon. But to be enraged against me, against the Propbet, and against God, what is it but to kick against the prickles?

*Ribera* demands, wherefore evill spirits rather love and inhabit desert places, then to frequent the company of men? Before *Christ* they did so, to the end, appearing to travellers, they might by terrour induce them to Idolatry. After *Christ* he feineeth another cause, *viz.* to deterre *Hermits* and *Monkes* from abiding in the wilderness. But as the Question is foolish, so the answer is as ridiculous. The Lord *Iesus*, *Mat. 12. 43.* saith, that the devills being cast out of man, do wander through dry places, seek for rest, but find none: So that it rather seems they are banished into desert places, as it were into a large prison, that they might not disturbe the society of men: And so much the word *Φυλακή* (signifying properly an hold or prison) seems to import: Not that they never return unto men, but this they cannot do, unless God permit them: Indeed their proper domicile or abode is Hell, into which Satan is thrust with his Angells: yet in the mean while by Gods sufferance they often go forth, some raging in the ayre, others wandering through the deserts. Now what do the wicked differ from deserts? And therefore they more familiarly insinuate themselves, and delight to be with them: Hence it is that in the Papacy many are troubled with apparitions, and evill spirits (whether truly or feinedly others know) that so *Exorcists* may have shatter and occasion for their impostures. Now this kind of Devills is wholly vanished from us by the shining light of the Gospell of God.

3. *For they have drunken of the wine*] The causes of so horrible desolation are divers times declared in this Chapter, that we might understand the righteousness of Gods judgement. Neither would the justice of God inflict so horrible punishments, but for grievous wickednes: Now their are two, or three, if we divide the former.

*The causes of Babylons destruction.*

The first cause is: In regard *all Nations had drunke of the wine of her fornication*, that is, because *Babylon* hath filled the Christian world with abominations and Idolatrous worship. The Prophetickall Phrasis is before expounded on Chap. 14. 8. where in stead of *wine* have drunke (here used) it is *wine* made to drinke: And so the *Kings Edition* reads here also, the sense being one, only if we read it *wine* as it is in Chapter. 14. the guilt of the whore is more expresse thereby.

The second cause is *fornication with the Kings of the Earth*. Not corporall, for that could not be committed with a City: therefore we must understand it of spirituall fornication, that is, the Idolatry which Rome hath obruded on the whole Christian world, and which she hath maintained by the approbation, defence, and zeale of the Kings her Vassals. Now what was that?

*Ribera* sends us backe to the Idolatry of old Rome, the which we have before refuted. First it is contradictory to histories, which shew, that the Romanes did not obrude their Idols on other nations, but made the Idols of all peoples their own, least any of the gods should not be worshipped at Rome, Christ only excepted. Secondly, God hath not till now differred the punishment of *Old Romes* Idolatry and wickednesse: but most grievously punished the same long agoe, through the *Vandals*, *Gothes*, *Hunni*, who three or four times spoiled and ruinated the *Romane City*. Lastly, here is treated of *Rome* in the last times, which can be applied to no other then *Popish Rome*: now she shall not be punished for anothers, but for her own whoredom: And therefore this fornication can be nothing else save *Popish Idolatry*, which the whole Christian world hath drawne from the breasts of *Rome* their Mother.

And the Merchants of the Earth are waxed rich] Here is a third cause, which hitherto hath not bin mentioned: The lasciviousnesse and riot of her Merchants. Through riot *Magnesia* and *Colophon* were lost, according to the Proverbe: It was also the overthrow of *Sibaris*, and shalbe the ruin not of old Rome, which now is not, but of new *Popish Rome*, of whose riot, lasciviousnes, Sodomie, simony I need not say any thing, it being notorious to the world. Read if you please the selected Epistles of *Franciscus Petrarcha*, who above two hundred yeares agoe most eagerly upbraided the Papall Court for its most excessive luxuriousnesse and Pompe. What would he have done, had he lived till now?

But thou wilt say, the Angell seems not to note the riot, but the riches of these Merchants. Now should this be the cause of so great a judgement? Is wealth or merchandize in its selfe vitious? not in the least: but because these Merchants, being as it were masters of new delights and pleasures, were not enriched by honest trading, but as it is in the Text *ἐν τῇ δυνάμει τοῦ πνεύματος αὐτῆς* by the power, (or abundance) of her lasciviousnesse, that is, because to their own excessive gain, they have most earnestly furnished the *Romish* whore with all manner of riot and delicacies. But who are these Merchants?

*Ribera* here also sends us to the riot, and merchandize of Old Rome. I confesse old Rome did much abound in these things: but she hath ceased to be for a long time, and so it makes nothing to the thing here in hand: Neither did Old Rome obtaine her power and wealth by merchandize, but force of armes, not by *Mercury*, but *Mars*. Besides these Merchants are called *Great men*, and *Princes of the Earth*, ver. 23. Therefore they are not common Merchants, who bring in, and carry out ordinary wares, profitable and necessary for mans use. But that singular kind of merchandize, spoken of ver. 13. sheweth that a speciall rank of merchants is noted: for they shall buy and sell the soules of men. What more palpable then that these Merchants are no other save Prelates and Princes, whom they call Ecclesiasticall, and all the sacrificing traders in spirituall wares, *Friars*, *Monkes*, &c. And that this merchandize is that whole Court of conscience, reserved and unreserved Cases, Indulgences, Annuities, Vacancies, Commendams, Dis-

This fornication is nothing but Popish Idolatry.

The riot of Popish Rome.

penlations,



penlations, Tithes, and sale of Ecclesiasticall riches, through which Channels the wealth and treasures of the Christian world have flowed to Rome, and the whole Popish Clergy hath every where gathered so much riches, as that Kings, Princes, Earles, Cities, Communities, have scarcely wherewithall to maintaine their Politick State honestly. Pope *Alexander the first* was a mighty Merchant in these things: Of whom it is commonly said:

*Vendit Alexander cruce, Altaria Christum:*

*Vendere jure potest, emerat ipse prius.*

Alexander sels Crucifixes, Christ, and Altars high,

And reason good he should do so, for first he did them buy.

Of such kind of Merchandizing.

MANTUAN:

*Venalia nobis*

*Templa, Sacerdotes, altaria, sacra, corona,*

*Ignis, thura, preces, Caelum est Venale, Deusq;*

Temples, Priests, Altars, Sacred things; and Crownes renowned too:

Fire, Frankincense, Prayers, Heaven, and God here sell we do.

Who now will wonder that this merchandize shall hasten Romes destruction? Hitherto the first Angell: The second comes forth.



### *The second Part of the Chapter.*

An Exhortation to the Godly to go out of BABYLON:

The lamentation of Kings, Merchants, Shipmasters:

and the rejoycing of the Heavenly Inhabitants.

- 4 And I heard another voyce from Heaven, saying, Come out of her my people, that yee be not partakers of her sinnes, and that ye receive not of her plagues.
- 5 For her sinnes have reached unto Heaven, and God hath remembered her iniquities.
- 6 Reward her even as shee rewarded you, and double unto her double according to her workes: in the Cup which shee hath filled, fill to her double.
- 7 How much she hath glorified her selfe, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a Queen, and am no Widow, and shall see no sorrow.
- 8 Therefore shall her plagues come in one day, death, and mourning, and famine, and shee shall bee utterly burnt with fire, for strong is the Lord God, who judgeth her.
- 9 And the Kings of the Earth who have committed fornication, and lived deliciously with her, shall bewaile her, and lament for her, when they shall see the smoake of her burning.
- 10 Standing as farre off for feare of her torment, saying, Alas, alas, that great City Babylon, that mighty City, for in one houre is thy judgement come.
- 11 And the Merchants of the earth shall weep and mourn over her: for no man buyeth their merchandize any more.

- 12 The Merchandize of gold, and silver, and precious stones, and of pearles, and fine linnen, and purple, and silke, and scarlet, and all thin wood, and all manner vessells of Ivory, and all manner vessells of most precious wood, and of brasse, and iron, and marble.
- 13 And Cynamon, and Odours, and oynments, and frankincense, and wine, and oile, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and soules of men.
- 14 And the fruits that thy soule lusted after, are departed from thee, all things which were dainty, and goodly, are departed from thee, and thou shalt find them no more at all.
- 15 The Merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing.
- 16 And saying, Alas, alas, that great City, that was clothed in fine linnen, and purple, and scarlet, and decked with gold, and precious stones, and pearles;
- 17 For in one houre so great riches is come to nought. And every Shipmaster, and all the company in ships, and Sailers, and as many as trade by sea, stood afar off:
- 18 And cried when they saw the smoke of her burning, saying, What City is like unto this great City?
- 19 And they cast dust on their heads, and cryed, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had Ships in the Sea; by reason of her costlinesse, for in one houre is she made desolate.
- 20 Rejoyce over her, thou heaven, and yee holy Apostles and Prophets, for God hath avenged you on her.

## THE COMMENTARY.



And I heard another voyce from Heaven] This Angell is only heard, but appears not on the Theater. Therefore *Brightman* calls him *anonymus* or Namelesse. Now wherefore he is not named, nor comes forth, we need not enquire after it; perhaps it might be, because he treats of things displeasing; but the former also was no lesse odious to the Romans. Therefore we leave this to the wisdom of God. We know that in Interludes sometime a voice and words are uttered by persons that are hid, that the Assembly may be the more astonished. Let therefore this unknowne voyce stir up our attention: unlesse perhaps it were the voyce of God or Christ, because he calleth the people *His*.

Now the *First* part (as we shewed in the *Analysis*) is an exhortation to the Godly: Afterward the lamentation of Kings, and Romish Chapmen: Lastly, the joy of the heavenly inhabitants.

In the *Exhortation* the people of God are commanded, *First*, to goe out of ROME, least they partake of her sinnes and plagues: *Secondly*, to render unto her double.

[Come out of her my people] This in *Jeremy* 51. 45. was the voyce of God unto the Israelitish people: Goe ye out of the midst of her, and deliver yee every man his soule from the fierce anger of *Jebovah*. Therefore here also it seems to be Gods voyce, because (as I said) he calls the people *His*.

The words do a little differ (yet the sense is the same) and are directed unto all the Godly whomsoever, that either have bin, are, or shall be at Rome, not only



only within her wals, but the limits of the Romish Jurisdiction. We see therefore that as there was in Babylon of old, the very flocke of abominations, a people of God, but captive: so in the new Babylon, although it be the Seat of Antichrist, yet there alwayes hath bin, is, and shall be, some Godly and Elect, but Captives. For by this people *Rupertus* well understands the Elect, *enly according to the counsell of God.*

God hath  
some of his  
in Babylon.

Therefore as often as the Papists demand, If the Papacy were not the Church, where then was it before *Luthers* time? Let us also aske them, if Babylon were not, where then was the Church in the time of the Babylonish Captivity? wherefore as the Old Church was in Babylon, but oppressed thorow captivity: So the Christian was under the Papacy, captivated and oppressed.

The church  
before *Luther*  
was in  
Babylon.

*Goe out of her*] The Israelites were commanded to goe out of Babylon, first in heart: by shunning her Idols and abominations: After *Seventy years* bodily also, by returning into Iudea under *Cyrus*. Both goings out of the new Babylon are commanded unto us, viz. with our hearts to flee and detest her Idols and abominations, and corporally also, as much as may be, to depart from Rome, and shake off the yoke of Babylonish Tyranny by vertue of the commandement; *Goe out of her.*

By which first we may readily justifie our separating from Popery: They indeed accuse us to be Schismatics, Hereticks, who are fallen off from the Church: But we have not left the Church of Christ, but the Babylon of Antichrist, God so commanding us.

Secondly the stupidity, or madnesse of some is herereproved, who by an unhappy desire to see Rome, the Pope, Cardinals, and Romish Idolatry, run to Italy to the great danger of their health, Life, Estates, Conscience, Salvation. Such also who enjoying the profits, and delights of Babylon, had rather remaine in her and perish, then obey the commandement of God. Yea such also who being ensnared by her baits, fall from Christ to Antichrist, returning with the dog unto their former Vomit: Like to the Israelites who loathing the Heavenly Manna in the Wildernesse, desired to returne to the onions and flesh-pots in Egypt: but remembered not their former miserable bondage, Taskmasters, Scourges, Brick-ovens, &c. So these indeed greedily embrace the fat Kitching of the Papacy, but thinke not upon the miserable slavery of the Conscience and Tyranny of Antichrist. But as they lusting after their flesh-pots and onions, at last miserably perished in the wildernesse, and entred not into the promised Land: So let these looke to it, how in regard of their Apostacy they will satisfie their wounded consciences at the hour of death, and what answer they will give Christ the Iudge at the last day.

*Least ye be partakers*] Some weighty causes of the Commandement are added. The first is, least they be defiled with her sins: for he which dwels near a cripple learns to halt: and he that rubs a scabby person, may easily be infected. Our admirers of Rome, plead indeed that they can without wounding of the conscience be conversant there, and behold the *Masse, Idols, and Pompe of Babylon*: But their pretence is false, because God forbids the same, and experience proves the contrary: for they are forced (at the least) to uncover the head, bow the knee to the Masse, Idols, Pope, and by outward shews to give approbation to Babels Idolatry, except they would endanger themselves: But that this is to participate in their sins, cannot be denied by any sound reason: for to shun sinne is to avoid the occasion thereof. Let such therefore call to mind that true saying:

*Esto procul Roma, qui cupis esse pius.*

*And of her Plagues*] Another cause, least being overthrowne by the fall of Babylon, we suffer justly for our rashnesse and backwardnes. *Mica* (as *Plinie* writeth) depart out of the house when it is ready to fall: and the Spiders first fall downe with their webs. A little before the Siege of Jerusalem by *Titus*, there was heard

Lib. 8. cap.  
28.

heard a voice in the aire: *Let us depart hence*; whereby the Christians were induced to go over Iordan to Pella. Having therefore these examples, why should not the Godly depart from Rome, being near to destruction, that they be not partakers of her plagues: for when a house falls, all that are under the rooffe must of necessity perish.

5. *For her sinnes have reached*] A third reason is taken from the revenging justice of God, which although it sometimes deferre, yet at length it requires the punishment of wicked deeds: *ἔχει γὰρ θεὸς ἐκδικῶν ὄμμα*, God hath a revenging eye.

What is  
meant by  
sinns to reach  
to Heaven.

This reason is amplified two wayes: *First* in respect of the sins which are said to have reached unto Heaven: Generally all greek Copies have it *ἡκολούθησαν* They followed each other, one begetting another, so that like chaines fastned together with many rings, they reached as it were up to Heaven. *Andreas* and *Montanus* have it *ἐκδοκίμησαν* glued together, or as it were with lime or mortar railed up to so great an heape, as it reached even to Heaven. This signifies the abominable heaping up, and filthinesse of sins, which is said to reach up to Heaven; that is, by excessive guilt to draw down vengeance from God: By a like metaphor God makes Kains parricide detestable, Gen. 4: 10. *The voice of thy brothers blood cryeth to me from the earth*: And the filthinesse of Sodom, Gen. 18: 20. 21. *The cry of Sodom and Gamorrah is great: the cry of their sinne is very grievous which is come unto mee*.

RIBERA on this place saith well, *That there is no sinne, though never so little, but it comes even to Heaven, that is, unto the knowledge of God, although the scripture useth so to speake onely of greatest sinnes, ripe for punishment*. Now hence is refuted the distinction of veniall and mortall sins: for to reach to heaven, is not onely to come unto the knowledge of God, seeing he takes knowledge even of the least that are committed, but so to take knowledge of them, as being a sinfull violation of the Law, and therefore deserving the punishment prescribed in the Law. If therefore all (even the least of sins) do reach, and come unto the knowledge of God, it followeth that all deserve the punishment of the Law, namely death eternall: and that none in their kind are veniall, that is, do deserve pardon, not punishment: yet indeed by accident they become veniall to the faithfull through the mercy of God.

Secondly the grievousnesse of her sins are aggravated on Gods behalfe: who is said to have remembered them: by an *ἀνθρωπινὴ δέια* or humane affection often in Scripture applyed to God, by which is signified not any forgetfullnesse, but Gods goodnesse and lenity: he is said to forget sinners, when he differs their punishment, and affords time of repentance, and wholly forgiveth them that repent: And he is said to remember, when the time of punishment is at hand: Thus in Chap. 16. ver. 19. *Babylon is said to come in remembrance before God, to give unto her the cup of the fury of his wrath*: which is repeated in this place.

Hence three things are briefly to be noted, the consideration whereof ought to recall us from sin, and stir us up to repentance.

*First*, that all our sins, even the least are taken notice of by God, and deserve to be fearfully punished, especially if they be heaped up without repentance. Let no man therefore think to escape unpunished, as if his evils were forgotten, or hid from the eyes of the Lord: for all the actions of men, as well evil as good, are open and bare unto him with whom we have to do.

*Secondly*, If we have a long time gone on in sin without punishment, it is to be ascribed to the patience of God, by which he leads us to repentance: Let us therefore take heed that we abuse not his long suffering and forbearance unto security, Rom. 2. 3.

*Lastly*, that at last sins being heaped up, God doth call them to remembrance, and will certainly punish them the more grievously, by how much he hath for-



born the same; Let us therefore not persevere in sin, in hope to go allwayes unpunished, but while God calls not our sins as yet to remembrance, let us forsake them.

Now it may be demanded, what is that chain of sin reaching to Heaven? *Ribera* here is silent, being conscious to himself, that they are the abominations of *Papall Rome*, for either they are of *Old Rome*, or else of *Popish Rome*. Of *Ierusalem* they cannot be, forasmuch as this *Babylon* by the Iesuits own confession is *Rome*; not *Ierusalem*, though before he fallly and against his knowledge so feined in Chap. 16. 19. Neither can they be sins of *Old Rome*: seeing the chaine of them was broken long ago by the rooting out of Paganisme: Adde to this that the guilt thereof was long since expiated by the worship of Christian Religion; as also by the punishments inflicted through the *Goths*, *Vandalls*, *Huns*, before Antichrists rising at *Rome*. Besides God would not impute to *Christian Rome* the wickednesse of others: for the soule that sinneth, it shall die. It remains therefore that this chain or heape of sins, is of *Papall Rome*.

Exe. 18. 4.

Furthermore these sins shall be either of *Popish Rome*, or else of *Rome* invaded by Antichrist, who (as they feine) is to reigne three yeeres and an halfe. Of this feined Antichrist they cannot be: both because *Ribera* gloseth, Chap. 16. 11. 14. that *Rome* before the coming of Antichrist should utterly be destroyed by the *Ten Kings*: As also because in the space of three yeeres the sins of their feined Antichrist cannot in any probability encrease to so great an height, if we seriously consider what is here spoken of his whoredomes, wares, merchandize, and great wealth: so that whithersoever the Iesuites turne themselves, this heap of abominations reaching to heaven, is meant of none save *Popish Rome*, now extant. Thus the Papists themselves, except they be altogether brutish, may understand what is to be determined of the worship, superstitions, Idols, and universall politie of the Romish Church.

6. REWARD (Gr. render) HER EVEN AS SHEE REWARDED (rendred) YOU] The second Part of the Exhortation, that the godly should repay double to *Babylon*: Which God inculcates by divers figurative words. 1. That they should render, for, reward her; to wit, judgement. 2. Double unto her double according to her workes, for, afflict her twice as much as she hath afflicted the Saints. 3. Fill to her double the cup of wrath, the sense being one with the former. 4. That by how much through pride and luxuriousnesse, she had lift up herselfe above all Churches, Bishops, Kings, Princes: by so much they should not onely bring down, but also afflict her with torment and sorrow: In the latter of which he alludes unto that in *Daniel*, And bee shall exalt himselfe: And to that of *Paul*: And exalteth himselfe above all that is called God. By this diversity of Phrases her sins are so much aggravated, as no punishment, or torment seems to be great enough for them: Withall the godly are stirred up in taking vengeance on her, to exercise all manner of severity and punishment, not out of their own affection, but by the commandement of God.

Dan. 11. 36.  
Thess. 2. 4.

But here two doubts are to be cleared.

First how this stirring up of the godly to revengement stands with charity, pity, and the commandement of Christ, Render not evill for evill: For the godly are rather to be dehorted from cruelty, then to be edged on therto.

The second, how it agrees with equity and justice to render double, that is, to inflict a heavier punishment then the nature of the fault seems to require.

Vnto which two a Third may be added; seeing he commands us to render to Antichrist according to his workes, which were wicked and abominable sins: whither then we are commanded to reward wickednes with wickednes, theft with theft, murder with murder, perjury with perjury? Thus God should command that which is abominable: Now that which God commands is right and just: and so it should be no sin to steale, commit adultery, forswear, kill, &c. Which thing of late a Masqued Sycophant did hence labour to maintain.

Christianus  
Gottlieb.

But to the first it is answered, that the godly are not commanded to take vengeance, but to rejoyce because of the same, that is, they themselves are not bid to burne Babylon, but to rejoyce that God by the Kings had brought so heavy a judgement on her: as if they should say, take vengeance on her with God, and gladly subscribe unto his righteous judgement: by how much she hath rejoyced in doing injury unto you: by so much rejoyce ye over her just punishments. In this sense it is said that the Saints shall judge the world and Angels, 1. Cor. 6: 2, 3, and the Twelve Tribes of Israel, Mat. 19. 28. to wit, as approving of the judgement to be executed by Christ the Judge.

This opinion many of ours follow: Ribera also holds the same: If we take it thus, then it is not contradictory to Christs commandment touching shunning of revenge. Neither are the Saints bid to rejoyce over evil, or the torments of Babylon, but the righteous judgements of God.

But thou wilt say, they are not only commanded to rejoyce over her judgement, but to take vengeance on her themselves: for as by the words: *Goe out*: they themselves are commanded to go out: so by the words, *Render unto her*: they themselves are commanded to do it: which seems to contradict the commandment of Christ in the Gospell.

*I Answer*: This must be understood by a Synecdoche, part being put for the whole: Therefore my *Anonymus* refers the command unto Preachers: *RENDER UNTO HER*, that is, *Preach yee* that so much be done unto her. Thus there is no difficulty: Neither is there any, though it be referred to the whole Company of the Godly, which consists not only of private men, (unto whom indeed private revenge is prohibited by Christs Commandment:) But of godly Princes and Kings also: for some of them, saith the said *ANONYMUS*, speaking of the ten hornes or Kings, who now hold with Antichrist, shall at the preaching of the Gospell be turned against him: the which thing we have before spoken of. So that here is commanded no private revenge to private men, but publick to godly Kings and Princes, into whose hearts the Lord will put this, using them as instruments for the overthrow of Babylon. Unto them therefore and their military forces, this part of the Exhortation doth principally belong: and the manner is declared how God put that into their hearts, namely, because by an expresse commandement he stir'd them up to this revengement.

Unto the second the Answer is more easie: he commands not to render double punishment for a single sin, or to afflict Babylon more grievously then she deserved: the which should bee contrary to justice: but commands them to inflict the double of those afflictions, with which she had tormented the Saints: and so much her sins did require: for he saith expressly: *Double unto her double, according to her workes*: as if he should say, because her sins deserve double punishment. For no punishment can be double in respect of sin in the judgement of God, that is, more grievous then the fault: forasmuch as all sin deserves eternall punishment: Or we may understand double not Arithmetically, but Geometrically, that is, of a most fearfull punishment agreeable unto her deserts. And the word *Double* is thus taken in the Prophets: *Isa. 40. 2.* God promiseth to the people deliverance out of their Captivity, for, saith he, *shee hath received of the Lords hand double for all her sinnes*: that is, she hath grievously and sufficiently bin punished. And *Zach. 9. 12.* he promiseth to the new Church double happines, or double benefits in respect of the old Church, *Even to day doe I declare that I will render double unto thee.* So here; *Double unto her double*: for, punish her sufficiently according to her deserts: In which sense also Christ saith Luk. 6. 38. *Good measure, pressed down and shaken together, and running over, shall men give into your bosome.* Wherefore he wills not that the punishment should exceed measure.

Unto the third: It is a malicious cavill from the equivocation or double meaning of the Phraze: for to render double unto Antichrist according to his workes, is not

*Anonymus*  
a true pro-  
phet.



not to recompence his wickednesse with twice as much wickednesse. (for the heavenly voice cannot command sin) but to inflict double punishment on him. For the works of Antichrist, wherewith he afflicts the godly, in respect indeed of himselfe are most vile sins: but in respect of the godly afflicted by him, they are but sorrowes and torments, which only they are commanded to double to Antichrist: for thus God himselfe interpreteth it, ver. 7. *how much she hath glorified herselfe, and lived deliciously: so much sorrow and TORMENT give her.*

7. *Because she saith in her heart* The Pompe and riot of Rome is so plainly set forth, as the chief cause of its destruction, as that it cannot be denied, but he speaketh of *Iosiph Rome*: who in the foregoing words is commanded to be brought low by sorrow and torment, by how much she had glorified (*idolatriam*) herselfe by pride and deliciousnes: Now what Nation or City, in pompe, glory, deliciousnes, is equall to Rome. She alone these thousand years hath gloried to be *Head of all Churches in Christendome*. The Pope hath made himselfe *Universall Bishop*, from whom the whole world is to receive Rights, and coactive Lawes: Which arrogancy Gregory I. expressly attributes to Antichrist, saying, *I confidently say, that whosoever calleth himselfe, or desireth to be called UNIVERSEAL PRIST, in his exaltation is a fore-runner of Antichrist, because by pride he sets himselfe before all.* The pride therefore and arrogancy of Rome is nothing, save the *Antichristian Monarchy of the Pope of Rome*. He indeed boasteth to have received the same of CHRIST: But here the Holy Ghost makes him a liar.

*For Babylon hath glorified herselfe* That is, hath usurped and taken the same unto her by wicked devices, with all deceitfullnes of unrighteousnes: And therefore the Lord who is an enemy to pride, will justly cast her downe by how much she hath exalted herselfe: according to that saying, *Whosoever exalteth himselfe shall be abased.* And that of Peter: *God resisteth the proud.*

This pride of the *Romish Sea* doth most manifestly appeare by her shamefull boasting, and *Thrasionical* lifting up: *I sit a Queene, and am no Widow, and shall see no sorrow* It is an allusion unto the boasting of Ancient Babylon, with which the Lords upbraides her, *Isa. 47. 8. Thou sayest, saith he, in thine heart, I am, and none else besides mee: I shall not sit a Widow, neither know the losse of children.* Thus Babylon gloried because of the Monarchie, as having none equall or superiour in strength and power, but like an Empresse had all Provinces and Kingdoms under her: neither could be endamaged or overthrowne by any. The vanity of this arrogancy God doth there reprove, and the event confirm'd it: for not long after she was overthrowne by Cyrus and the Persians. The pride of the *Romish Sea* is no lesse: Not only saying in her heart, but publikely boasting so much. Now the words here are a proper *Mimesis* or imitation of the words, by which the *Popes of Rome*, and their flatterers have hitherto bin accustomed to glorifie themselves.

*I sit* A word proper to the Pope, for he boasteth, that he sits, that is, reigneth, and Commands in the *Chaire of Peter*, the *Apostolicall Seat*: Namely, to manifest that he is the *Sonne of perdition*, who, as the Apostle saith, *SITS* in the Temple of God: thus this Angell sheweth him *sitting on the Beast*, that is, like Antichrist swaying the *Romane Empire*.

*I sit a Queene* And this is proper to Rome: for she boasteth, that she is *Lady*, or *Queene* of all Churches and Kingdomes. In signe whereof they paint the Church of Rome, sitting as a *Queene* on a Throne, Crowned with a royall Diadem, holding in her right hand the Booke of Decretalls, with a Papall Cope on it, in her left hand two Keyes, crosewise: treading under her feet the Hereticks, Luther and Calvin with their Bibles. Is not this to sit a *Queene*?

My Anonymus thus: *I sit as a Queene* to wit, ruling all, and exceeding all in the riches and glory of the World: and therefore I am a *Queene* as well in secular honours, as in spirituall dignitie.

Luk 14.11  
1. Pet. 5.6.

2. Thes. 2.4

Staples:  
Relat:  
Princip.  
Edit Anno.  
1556.

*And am no widow*] This also is Romes language, who boasteth that as she is *Mother of Churches*, so the *Spouse of Christ*, whom Christ will never forsake, who can never erre, be defiled, or slip, to wit, having the Holy Ghost as friend to the Bridegroom, allwayes to preserve her Chastity.

Anonymous as though he had been living in our times; Thus: *I am no Widow*, (*Although the greater part is turned to Christianitie, and gone from mee*) because as yet a great part of Christendome holds with mee, and I have singular consolation in the *Subsidies of Simonists*.

*And shall see no sorrow*] Either by losse of children or any other calamity. This boasting also is proper to Rome, whose Parasites would perswade all men: That *Rome is the Church built on the rocks*, against which the gates of hell shall not prevaile, this she is *Peters Boate*, which may be tossed, hurled, shaken with the winds, but cannot be sunk by the waves. Hence *Bellarmino* gives two notes of the Catholicke Roman Church, The prosperitie of the defenders, and unhappinesse of Romes adversaries. Anonymous: *And shall see no sorrow*] which my adversaries threaten shall befall me in Hell. The summe is: That this *Cathedrall Queene* is the *Romish Seat*, the *Lady of all Churches*, Kingdomes, Bishops and Kings. Now how truly she boasteth, that she shall allwayes be free from widow-hood, losse of children and sorrow, let us hear further.

8. *Therefore shall her Plagues come in one day*] The pride and security of Rome is here reproved by a deadly sentence pronounced by God, after the manner of a Iudge, as it were on the Tribunall. And 1. he shews the equiry thereof. 2. Swiftnesse. 3. The grievousnesse. 4. The necessity.

The judgement shall be just; for it shall be inflicted *die viro* Therefore, that is, because of the pride, riot, and sins even now reckoned up and confessed.

He will most swiftly fall upon her in her security, for *in pua qpa in one day* (which is taken out of *Isai. 47. 9.*) yea *in pua qpa in one houre* (as it is in *ver. 10.*) shall her plagues come: she shall not bee besieged by the Kings a long time, or many years, but be suddenly taken, because of her security (like as in one night *Cyrus* suddenly tooke carelesse *Babylon*) being forsaken of her friends, and driven to despair, having no power to defend her self.

The grievousnesse of the punishment is aggravated by enumeration of four Plagues, *Death, Mourning, Famine, Fire*: every one of which shall answer to her sins: she promised her self perpetuall happinesse: but *Death* shall cut her off: she delighted in all kind of pleasures, therefore *sorrow* shall overthrow her. She continually gave her self to gluttony, riot, &c. Therefore *Famine* shall kill her: she burnt the godly Martyrs as Heretickes: therefore with *Fire* shall she be utterly consumed, by the Kings (sometimes her lovers) who shall fall from her, and turne their swords (which they formerly imployed for her against the Godly) into her own bowels. See *Chap. 17. ver. 17.*

*For strong is the Lord*] He proves that her lot and portion shall be irrecoverable, from the omnipotencie of the Iudge: the which he oppoeth to the *Romane power*, that we might not think the thing foretold impossible, the which imagination hath beguiled many even to this day. *Scapleton* hath writ a Booke of the admirable greatnesse of the *Romane Church*: which he saith shall so remaine for ever. *Lipsius* also had no other end then to flatter Rome in his Booke (which he published about the same time) touching the admirable greatnesse of the *Romane City*. About this time also a certaine *Parasite* of the *Romish Seat*, spread abroad a Prognostication about the future state of the Church, wherein he affirmed, that the Evangelicall Doctrine, and Christian Churches, should shortly perish: The *Romane Seat* remaine stable and constant: so is this opinion settled in the mindes of Papists, that it is impossible the *Romane Power* should be overcome through any Plots or devices, or the *Romish Hierarchy* linked and fastned together with iron bonds as it were, should ever be overthrowen by any: *But*

Iohan. Paul.  
Windek.



2. *Strong is the Lord which judgeth her* ] Gr. & *Strong* *judging*, in the present tense: *Andreas* and *Montanus* *enimius*, who hath judged: because in his unchangeable decree he hath devoted her to condemnation: some thinke because this shall happen in *one day*, and suddenly, that (like *Sodom*) she shall be burnt with fire from Heaven: but because it was said before, that the *Kings* should burne her, it seems rather to be meant of fire suddenly thrown into the City by the Victorious army. Hitherto the *Exhortation*, the *Lamentation* followes.

9. *And the Kings of the Earth shall bewaile her* ] The wicked lament the wretched condition of Rome: *First Kings*, then *Merchants*: *Lastly Shipmasters*. Now what, and how great their mourning shall be, and the cause thereof common to them all, is shewed to be the losse of their former riot and gaine: And therefore there is the lesse difficulty and reason to insist upon it. This generally is to be noted from the *Lamentation*, that a temporall judgement on Rome is here described, not the last judgement in the end of the World: for wicked Kings, Merchants, and Shipmasters, shall see, and bewaile the same.

In the first place the *Kings of the Earth* are brought in mourning, as being more worthy and powerfull: who were chiefe in committing filthines with the Romish Strumpet.

*They shall bewaile and lament for her* ] That is, because of her sudden and miserable destruction: who these are, is noted by two Epithites: they are *Kings of the Earth*, committing fornication, and living deliciously with her. By both we may understand that they shall be enemies of the Gospell: Vassalls, Sonnes, Spirituall Lovers of the Romish Seat. For the first Epithite *the Kings of the Earth*, is alwayes in this Prophecie taken in an evill sense, for Kings, Nations, and worldly men given to earthlie worship. By the latter Epithite, the cause also of their mourning is shewed, they shall lament excessively because they are deprived of their sweet converse with the whore, by means of her unexpected destruction. What that converse was, we have opened on verse 3. and divers times before.

It may be demanded who these *Kings of the Earth* shall be?

*Ribera* seimeth, that they shall be the same *Ten Kings* who burned her with fire, repenting and bewailing the destruction of the most renowned City, like as *Ti-114* is said to have mourned for the burning of Jerusalem and the Temple. But it is a vaine Fiction: for those Kings shall be converted unto the faith: These shall be *Kings of the Earth*, Enemies of the Gospell. The cause also of the mourning is different: These shall lament because they can no longer commit fornication and riot with her. But the former Kings after they had once by the divine mercie of God repented of their sinne, refused any longer to commit fornication with her: for it is laid, *They shall hate the Whore, and make her desolate*. Therefore we affirme that these *Kings of the Earth* shall be such of the *Ten*, as still remaine with the Pope.

10. *Standing a farre off for feare* ] The gesture and voice of these Mourners is noted: *standing a farre off* and crying: *Alas, alas*. In which he prevents an objection: Why shall they not rather take up Armes, and succour the distressed Citie? Feare and trembling shall hinder them: signifying, that the Lord will so astonish them, as that they shall not so much as thinke upon armes, or succour, for the feare of the divine judgement will make them to seeke shelter for themselves.

*For in one houre* ] Before, *In one day*, Her judgement shall be so sudden, that before the report of her Siege be far spread, the Citie shall lie in ashes. Thus high things are on a sudden brought to nothing: Trees of great height are long in growing, but rooted up in one houre. They call it *judgement*, to wit, of God, the just Iudge, whose vengeance shall be so manifest, that the very enemies shall be forced to confesse that so great a Citie was thus suddenly overthrowne not by humane force, but by the judgement of God being angry.

who these  
Kings of  
the Earth  
are.

Joseph. lib:  
7: de bell.  
Iud. c. 24:

11. *And the Merchants of the Earth shall weepe*] Merchants succeed the Kings in mourning, the Merchants, I say, of the Earth, whom we have shewed to be *spirituall Traders, Treasurers of the Popish Court, Pausenariers, and Granters of Pardons, &c.* The which plainly appears by the adjunct cause of their sorrow, and kind of Merchandize.

*Because no man buyeth her merchandize any more*] But gold, silver and pretious stones, shall not be out of esteem, because of the destruction of one Citie. For by the overthrow of one *Mari-Towne*, trading is not taken away from other places: but the fall of one is rather the rising of another: as not long ago in the low Countries, *Antwerpe* sometime a noble *Mari-Towne* decaying, was the flourishing of *Amsterdam*. Therefore it is manifest, that here properlie merchantable wares are not noted, but the gainfull hunting of the Romanists, their *Bulls of indulgence*, and *spirituall tributes*, by which they have emptied the treasuries of the Kingdomes, Provinces, and Cities of Christendom.

*Buyeth them no more*] For these things shall be discovered to be but bastardlie wares, meere impostures, which the Pope, falsely claiming to be *Successour of Peter and Paul*, had obtruded on the world, to be beleaved as necessarie to salvation. **ANONYMUS:** *Their wares*] *By which they merchandized with the goods of the Church: No man shall buy them any more. Because all simonie and covetousnesse shall then eternally cease from the Church: And by these Merchants are meant hypocrites also, who sell great holinesse for a temporall reward.*

12. *The merchandize of gold and silver*] This whole Catalogue of wares, is taken by a certain allusion from *Ezechiel 27.* where the destruction of *Tyrus*, then a most noble *Mari-Towne*, is likewise described, for like riot and pride. There the neighbouring Nations and Peoples are reckoned up, who all of them brought both their own and forraigne merchandize unto *Tyrus*: The *Edomites* brought *Cedars* and *Pirre* trees from *Lebanon*: The *Macedonians* *Ivorie*: The *Egyptians* fine linnen and brodered worke: They of the Isles of *Elishab* silke and purple: They of *Tarsis* silver, iron, tin, lead: *Tuball* and *Mosbech*, slaves, horses, mules, &c.

So here the Holy Ghost would have us to understand the diversitie of peoples, who have brought those wares to Rome, that is, enriched the *Romane Sea* with treasures and rich tributes: *Unto this royall Court* (saith *Platina*) *flowes the encrease of Tarsis in Cilicia: from the possession of Tyrus comes Oyle, Spices, Cassia: Baulms also from the places where it growes, with Saffron, Salt, Peper, Cinnamon, &c.* Here the conjecture of most learned *Brightman* is verie propable: The merchandize of gold, silver, pearles, the Spaniards by their Navigations bring to Rome: *Italy* furnisheth her with *Cinnamon*, *Frankincense*, *Ointment*, *Wine*: *Sicilia*, *Sardinia*, *Corfica*, with fine floure and wheat: *Germanie* with beasts: *England* with sheep: *France* with horses and chariots: *Helvetia* with men: And all of them together with soules of men: all of them being forced to beleave, that it is of necessitie to salvation to be subject to the Pope: all alike are affrighted with feare of *Purgatory*, from whence they cannot bee redeemed but by meanes of gold and silver: To be short, through covetousnesse and feined speeches, the *Romane False-Prophet* makes merchandize of the soules of all men.

Now to dispute of the qualitie of each sort of this merchandize, I think it needlesse: some are known and in use amongst us: Others being out-landish are unknowne to these parts, the descriptions whereof may be sought in *Plinie*, *Dioscorides*, and other Writers of naturall things.

*Fine linnen*] called *Byssus*, a most excellent sort of linnen.

*Of Purple and Scarlet*, See Chap. 17. ver. 4.

*Silke*] Or silken cloth spun of the finest silken threed, being of a great price.

*Fine flowre*] being made of the flowre of wheat.

*And all thyne wood*] Or odoriferous wood, as the *Cypresse*, *Juniper*, *Cedar*, the word comes from the Greeke *ὀνὴν* *Thuoō*, to send forth a

smell

In vita spl-  
vestri.



*small.* And of horses ] viz. the merchandize of horses. *And slaves* Greek (συντατων) Bodies ] from Ezechiel 27. 13. *Musbeck* and *Tubal* traded with the souls (or persons as most translate it) of men, and vessels of brass, &c. the which all do expound of selling slaves: But here the Holy Ghost doth distinctly put *συντατων καὶ ψυχῶν* as drawn in the bodies and souls of men. The Old Version: Of slaves and the souls of men. Therefore this merchandize of souls is different from that of slaves, neither can we otherwise understand it, then of that spiritual trade which is exercised about the redemption of soules out of Purgatory: For hence comes up their Convents, Temples, Altars, Masses, Monasteries, Cloysters, Legacies, Pilgrimages, Annuities, Wax-candles, and all other gainfull workes in Popery: All I say was done to redeem soules.

Therefore *REYBERA* on this place doth vainly feine two sorts of slaves, of whom some were sold to serve: Others to be slain, that is, to fight with beasts in the Circle. The which although it be true, yet no reason can be given, why these latter should be called soules. The soule, saith he, signifies the life: with the Hebrews indeed, but not so with the Greeks: and it is against him: For thus soules should signifie slaves appointed not to death, but life.

14. And the fruits that thy soule lusted after ] Gr. The harvest of thy lust is gone from thee: The Old Version, Apples of thy desire: because the Autumne is Apple-time: It is an *Hebraisme*, for, the desirable fruits of thy palate shall faile thee: namely, their delicious Banquets, delicate luncnets, with which though the Roman Clergy glut themselves twice or thrice in a day, yet they fast.

And all dainty and goodly things ] He understands the variety of dainty dishes, with which the riotous Fathers use to fill their tables: now all this shall cease. The fire will put an end wholly to these delights.

The change of the construction is here observable: For whereas before the Heavenly voice declared the mourning of Merchants, and their severall wares: here he suddenly, directs an Apostrophe to Rome it selfe: and so it is againe in the third voyce, ver. 22. 23. Therefore *BEZA* conjectures that this verse is here inserted from the Apostrophe there. Which opinion is the more probable, because it is certaine that this Booke of old was greatly neglected, and the authority questioned by the speciall subtiltie of Satan, least these mysteries should in time be manifested: yet he leaves the verse in his place, because of the consent of Copies. Now we know that such an Enallage or change of persons, is not unusuall to the Prophets, and to *John* in this Prophecie, as we had it in the beginning of Chap. 1. verse 7. 8.

Are departed from thee ] *Montanus* ἀπώλοντο αὐτοὶ οὐκ are perished from thee: *Andreas*, ἀπώχτην αὐτοὶ οὐκ, the sense being all one.

15. The Merchants of these things ] He returns to the mourning of the Merchants, and describes the cause thereof, with the manner.

Which were enriched ] The cause of their mourning shalbe, in regard of the losse of their gainfull wares, by which they gathered abundance of wealth, inso much as one Canonship was worth by the yeer ten or twentie thousand florines: One Bishoprick or Cardinalship, an hundred, yea three hundred thousand. At so high a rate hath the Pope sold these Places. Now by the destruction of Rome, all the hope of gathering wealth this way shall be cut off: yea the riches which they have gathered shall expose them to danger, because the Annuities, Legacies, Tithes, &c. shall be ceazed on. This therefore is no small cause of sorrow.

They shall stand a far off ] Namely, for feare least they be hurt by the flames thereof: And indeed how should her Merchants any way helpe her, seeing her Kings stand a far off, trembling for fear.

16. Alas, alas, that great City ] The Merchants shall imitate the howling of the Kings: but speak of their merchandize of fine linnen, purple, scarlet, gold, pearles, and precious stones, the which they bewaile, not onely as being now consumed

burned in this fire, but also because they should never trafficke any more with such like wares.

17. *And every Shipmaster*] After the Kings and Merchants of the earth, *Seamen* also shall mourne: who are divided into four ranks: first *Masters*, or *Governours of Ships*, signifying *Cardinals*, *Patriarchs*, *Archbishops* of the greater Nations. 2. *Pilots*, or *Masters mates*, being in company and fellowship with the former: as the familiars and domesticks of Cardinals have partners in profit and losse. 3. *Sailers*, *Bishops* of inferiour note, and *Abbates*, *Gardians*, *Priors*, *Rowers* in *Peters boate*. 4. As many as trade or gaine by Sea: the whole Clergie, as *Canonists*, *Regulars*, *Monkes*, *Jesuites*, *Capucins*, who helpe forward, and live upon the profits of the *Romish Court*.

*Shall stand as farre off*] Not daring to approach for feare, like the Kings and Merchants: *Gr. ἵσταντο ἑαυτοὺς ἐξ ὅτου καὶ ἔκραζον* and *Cried*: by a propheticall certaintie he rehearseth the thing as if it were done: Now they shall testifie their feare and astonishment: First in words by crying, *What City is like to this City*, from *Ezech. 27. 32*. Till now they boasted that the gates of hell should not prevail against Rome. But they shall grievously bee astonished by her unexpected destruction. Experience therefore shall be the Mistresse of these fooles: Secondly they testifie their feare by *gesture*, of which it followeth.

19. *And they cast dust on their heads*] Like unto sad Mourners, as *Joshua 7*. the Israelites mourning for the sacriledge of *Achan* threw dust upon their heads, so did the messenger that brought tidings of the Israelites overthrow, *1. Sam. 4*. And *Iobs friends Chap. 1*. But the mourning of these shall be more grievous then the other, because the destruction of *Babylon* will more grievously touch their Kitchings. Therefore lamenting they shall sing the same Funerall-Song with the Kings and Merchants, bewailing not the sins and abominations of Rome, neither their own offences against God, but the losse of their riches, all occasion of encreasing their treasures being taken away, and because they shall no longer furnish the Clergy with their merchandize, but be faine to feed on *brown bread*, (as the saying is.) This is a *Judas-like* repentance: for they mourne not because they have sinned, but because they may sin no longer. The Songs of the righteous sound otherwise: *Just art thou O Lord, and righteous are thy judgements*.

*Is made desolate*] This desolation is again and again inculcated, that Rome may not question, but that it shall certainly come to passe, though she now securely mockes at the same. *In one hour*] Suddenly, and in a moment, so said the Kings, ver. 10. and in one day, ver. 8.

20. *Rejoyce over her thou Heaven*] We have heard the wickeds lamentation on earth: Now followes the Saints rejoycing in Heaven: unto which the second heavenly voyce exhorts them: It is an *Apostrophe* unto the Heaven, the holy Apostles and Prophets, to Rejoyce over her, that is, over her destruction. Some by Heaven understand the Church: By the *Apostles and Prophets*, the Publishers of the Gospell that then shall be. But it appeares to be a Propheticall *Prosopopœia*: as *Isa. 1. 2*. *Heare O Heavens*: to testifie the greatnesse of their joy. Before Heaven mourned because of *Babylons* sins heaped up to Heaven, ver. 5. Now it is bid to rejoyce, because so great filthinesse is taken away. Or it is a *Synecdoche*: Rejoyce O Heaven, for, *Te Angels*, and other heavenly inhabitants. Thus I rather take it, because of that which followes, *Chap. 19. ver. 1*.

By the name of *Apostles and Prophets* are meant the soules of the holy Martyrs slaine by the *Romane Tyrants*, and *Antichrist* for professing the doctrine of the Apostles and Prophets: which we may gather from ver. 24. *In her is found the blood of the Prophets*: and yet we read not that any of the old Prophets were slaine at Rome: which I mention because of *Riberas* starting-hole on *Chap. 14. verse 8*. where he denies that *Papall Rome* is *Babylon*, because not *Popish* but *Heathenish Rome* killed the Apostles *Peter* and *Paul*, but in vaine saith he, should the *Apostles and Prophets* be commanded to rejoyce over the vengeance of *Popish Rome*, by whom



whom they were not killed: but it is false: for Heaven and the Prophets also are bid to rejoyce over her, although neither Heaven nor the Prophets were slaine by her.

The soules therefore of the ancient and latter Martyrs to whom (requiring God to avenge them before the time, were given *White robes*, that they might in the meane while rest content with their felicity) are now at length bid to rejoyce, because the time of vengeance is at hand. *yea*, because God had now avenged their blood, and abundantly answered their desire.

This cause of joy is added: *For God hath avenged you on her* ] In the Greeke the Hebraisme is very Emphaticall: *Because God hath judged your judgement on her*: For both the cause of their Martyrdome is approved: that it was a judgement, that is, righteous and pleasing to God: as also the punishment of Babylon is wholly attributed to God the Judge, and the avengement of the innocent blood of the Saints is made the most righteous cause thereof.

But he seems to command rejoycing over evill; not in the least: But bids them to rejoyce, because the riot and tyrannie of Babylon is repressed, and the Church freed from the same: as also because Gods glorie is vindicated from the blasphemies of the ungodly. Now the deliverance of the Church, the suppressing of the wicked, the vindicating of Gods glorie, and Declaration of Gods righteousness in punishing the ungodly, are not evill things, but excellent and the most just judgements of the Lord. So that the Heavenly Inhabitants are bid to rejoyce not over evill but good things. And this is the meaning, whensoever in Scripture the Saints are commanded to rejoyce over the enemies: *The righteous shall rejoyce when he seeth the vengeance: he shall wash his feet in the blood of the wicked*: where straightway a reason is added: *A man shall say, Verily, there is a reward for the righteous: Doubtlesse there is a God that judgeth in the Earth.*

Psal. 58.  
10.

Whence it appeareth, that this rejoycing of the Godly is opposed to two weightie Tentations: I. Least it might bee thought Godliness should want its fruit. II. Least the Godly might seeme to be quite forsaken of God under the Crosse.

If therefore thou object. *To rejoyce over anothers harme is prohibited otherwise: but here the Saints are bid to rejoyce over other mens harmes: Therefore they are commanded to doe that which is forbidden in other places*: The Assumption is false: Or there are four termes: for to rejoyce over evils, as they are evils and torments, not as they are a righteous avengement, and an illustration of Gods glory, is forbidden in Scripture.

### The Third Part of the Chapter.

The Voyce of the third Angell, figuring the destruction of Babylon, under the Similitude of a Millstone cast into the SEA.

- 21 And a mighty Angel took up a stone like a great millstone, and cast it into the Sea, saying, Thus with violence shal that great City Babylon be throwne downe, and be found no more at all.
- 22 And the voice of harpers and musicians, and of Pipers, and Trumpeters, shalbe heard no more at all in thee, and no Craftsman of whatsoever craft he be, shal be found any more in thee: and the sound of a millstone shal be heard no more at all in thee.
- 23 And the light of a candle shall shine no more at all in thee: and the voice of the Bridegrome and of the Bride shal be heard no more at all in thee: for thy Merchants were the great men of the Earth, for by thy sorceries were all Nations decerved.
- 24 And in her was found the blood of Prophets, and of Saints, and of all that were slaine upon the Earth.

## THE COMMENTARY.



*ND a mighty Angell*] The second voyce leaves speaking: And another Angell comes forth on the Scene: Greeke *ἄγγελος*. One Angell indefinitely, that is, One of the companie of the ANGELS, who was to seale up the whole action of Babylons judgement by an externall Symbole.

*ἰσχυρός Strong*] Hee is said to be mighty because of the Symbole, which did require more then humane strength. For he takes up (as if it were but a straw) a stone, like a great Millstone (which ten strong men can hardly move) and casteth it with force into the Sea. Therefore in Scripture the Angells are worthily commended for their strength, to comfort the Godlie, and terrifie the wicked.

*Tract. 81.  
in Iohan.*

*The soul of  
signs is the  
word.*

*De catal.*

*Chap. 3.*

*Contr.*

*faust. Cap.*

*16.*

*Tract. 18.*

*in Iohan.*

*The Ana-  
logie be-  
tween a  
millstone,  
and Baby-  
lon.*

*Ier. 51.*

*63.*

But what is meant by this throwing? It would have seemed frivolous, had not the signification thereof bin added, for signes without the word are dead Ceremonies: Therefore our *Sacramentall signes* which we call *Sacraments*, have the word annexed touching the things signified, according to that of AUSTIN, *Let the word be joyued to the Element, and it becomes a Sacrament.* The word therefore is the soule of the Sacrament, because it expoundeth what the signe in every Sacrament doth signifie. Whence it is certain, that signes testifie the same thing to the eye, that words sound to the eare, and that Sacraments signifie the same benefits of Christ, which are taught in the Word or Gospell, hence also Austin often calls them *Visible words*: because, as I said, they represent the same thing to the eye, which the word sounds to the eare: But to the matter.

*Thus with violence shall the great City Babylon be cast downe, and shal be found no more at all.*] Hence it appeares, that signes represent the same thing, that the word doth, but much more effectually, because they work upon two Sences together, & stir up to faith, viz. The eyes by the Symbole: The eares by the word. For the same judgement which hitherto we have received or heard by the voice of the Angels, and the lamentation of the wicked: we now also as it were behold with our eyes under the Type of a *Millstone throwne into the Sea.* So that the thing which before was certaine to the eare, is now made far more certaine, the Sence of the Eyes confirming the same. The Particle *ὅτι* so denoteth the force and analogie of the Type. For as a great Millstone cannot be easily moved: so the great Citie Babylon, is hardlie to be conquered. As a Millstone is thrown down, so Babylon shall be cut off. As a stone is throwne with force: So Rome shall suddenly, and with force be overwhelmed. As a stone is swallowed up by the Sea: So fire (a contrarie Element) shall devour Babylon. As a Millstone thrown into the Sea, remaines covered in the bottome thereof, and can no more be drawn out: So Rome being once burnt with fire, shal not be found or repaired any more, but remain in ashes. This is the analogie of the type and antitype.

We are to know, that the same Type was of old used about the destruction of *Ancient Babylon*: for Ieremie is commanded to bind the Booke of his Prophecie, not indeed to a Millstone, but another stone, and cast it in the midst of Euphrates: saying, *So shall Babylon sincke, and shall not rise from the eyill that I will bring upon her, and they shall bee weary.* Thus Old and New Babylon go both one way in Gods judgement.

*The Great Citie BABYLON*] This is so often reiterated in this Prophecie, as it confounds with shame the boasting of Papists touching the greatnesse of the Romish Citie and Church.

22. *And the Voyce of Harpers*] The Angell aggravates the most sad desolation, which shall there appeare, where now lofty Rome doth pride it, by propheticall phrases, threatning the privation of such good things, which are requisite



quire for the pleasure and necessity of a flourishing Common-wealth. To the pleasure of a City belong musickall Instruments, Harpes, Flutes, Trumpets, and Artists that have skill to use them. By Harpes, men are occasioned to rejoyce at Feasts: At the sound of the Flute, they use to dance: By Trumpets, the people are called to holy and civil meetings, and Soldiers stir up to war, whether for exercise, or in earnest. *Nothing, saith he, of these things shall be heard in thee any more.* Therefore there shall bee nothing but meere desolation and sadnesse.

To the necessity of a City are required all kinde of Artists, and Handicrafts men: For a City consists not of a Physician alone, but of a Physician and the husband-man. But no Craftsman shall be found in thee any more: so that in stead of the delicious smell and abundance of these precious wares, shall be misery and desolation.

To the upholding of mans life Come also and Millers are requisite: by whom the seed is grinded, and the meale prepared for bread and necessary food. *The voyce saith he of a Millstone shall be heard no more in thee.* In stead of abundance of fine flour and delicacies, shall be povertie and want.

Also burning lights are requisite for the night season, without which wee should be forced to passe the halfe of our Life in darknesse. *These also, saith he, shall shine no more in thee.* Therefore there shall be darknesse and desolation.

Lastly to the preservation of Cities, there must of necessity be procreation of children in lawfull Matrimonie, for without Weddings and Marriage a Citie must needs perish, (either by death of her Citizens) or bee full of Bastards. *Also there shall bee no more Weddings in thee.* For the voice of the Bride and of the Bridegrome shall bee no more heard in thee: Thus thy desolation shall bee consummated.

Behold in what a horrible manner the destruction of Rome is aggravated. Now the sayings because of the similitude are here applied out of the Ancient Prophets: See *Isa. 24. 8.* and *Jerem. 7. 34.* and *Ezech. 26. 13.* In the former, the desolation of Iudea, in the latter, that of Tyrus is set forth under the like Figures.

Because *thy Merchants are the great men of the Earth.* He concludes with repeating the causes of this horrible judgement: that the Romanists might not complaine of overmuch rigour. In the *Analysis* we shewed the causes to be three. 1. *Riot.* 2. *Witchcraft.* 3. *Slaughter of the Saints.* Their riot is noted in one most evident signe onely, because her Merchants are *the great men of the Earth*, as if he should say, not minding their condition, and originall, they cary themselves as Princes, usurping authoritie over all men. Who now will say, that these are ordinarie Traders? what if one or two Merchants come to be Princes, what is that to all these? As therefore their wares were allegoricall: So these are *Allegoricall-Merchants, Spiritual-Prelates, Ecclesiasticall-Princes, Cardinals, Patriarchs, Archbishops, Bishops, &c.* as before we shew'd. At first the seven Deacons of Rome were Cardinals, severallie placed through the Citie to preach, and administer holy things: But now there are fixtie eight purpled Fathers, being as they say, the chiefe Senate of the whole world, who according to their instruction may not stand up though a Prince or a King salute them, or give them the way, and chiefe seat at Banquets. What therefore can be more arrogant then the pride of these Merchants?

For by thy *forceries*] This cause hath bin often declared: He calls the Idolatrie, false doctrines, ungodlie and superstitious traditions, (by which Antichrist hath seduced the Christian world) *Witchcraft*, both in regard of like efficacy: because as with *Charming-cups* they insatuate worldly men, and draw the soule to destruction: because also *Magick* is alwayes joyned with Idolatrie, as we find in speciall among the Idolatrous Papists.

And in her was found the blood of the Prophets] The cruelty of both old and new Rome against the Godlie is here noted, but chiefly of the new, who

*Arist. in Eth:*

under pretence of the Catholike Religion; hath for these thousand yeeres shed as much Christian blood, if not more, than the old Pyrates in the first three hundred yeeres.

Is found in the] Because the greater part of Martyrs are slain at Rome And of all that were slain upon the Earth because all the Martyrs that suffered in other Kingdomes and Provinces, were slain by the authoritie of the Romish Strumpet: And therefore all that blood shall be justly avenged on her: The same was before said Chap. 16, ver. 6. For they have shed the blood of Saints, and thou hast given them blood to drinke. Of which see more on the plate.

Decorative separator line consisting of a series of small circles and flourishes.

The Conference, Argument, Parts, and Analysis  
of CHAPTER. XIX.

The third and last part of the Sixt Vision touching the Iudgement of the great Whore and the Beast; that is, of Rome and Antichrist, remaineth to be treated of. The destruction and burning of the City (to bee executed by the Ten Kings, once the Vassals of the Romane Antichrist, but afterward converted to Christ) the Angell had revealed to John in Chap. XVII. and described the same by a Prophetickall Hypotyposis in Chapter XVIII.

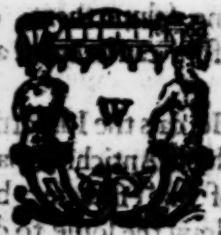
But seeing the whole Papacy shall not utterly perish at the sacking and burning of Rome (Antichrists Seat in Italy) but that the Pope shall find entertainment, either in Spaine or elsewhere, and shall persevere to oppose Christ, and persecute the Gospell unto the end: therefore in this XIX. Chapter is revealed the destruction also of the Pope himselfe, and of the whole Rapacy. The Chapter is full of manifold doctrines, and consists of a most artificiois structure. Therefore the Reader may conceive the Argument, Parts, and Logical resolution to bee thus.

The company of Saints rejoyce over the iudgement of Babylon, their deliverance from his Tyranny, and the Wedding of the Lambe at hand. By and by is described a type of Christs comming to iudgement, and casting of the Beast and all his followers into the Lake of fire.

The parts therefore seem to be two. The Saints rejoycing, and Antichrists iudgement: Johns error about worshipping the Angell being brought in by a Parenthesis. But we may more fitly cast the same into three Heads or Branches.

1. That Iohn heard, in the first nine Verses: After these things I heard II. What he did, ver. 10. And I fell downe, &c. III. What at length he saw, from verse 11. And I saw, unto the end. Touching the first: He heard a two-fold voyce of gladnes and prayings: The first celebrate the righteous iudgements of God, in the first five Verses. The other triumph, because of the wedding of the Lambe: in the four following Verses.

In the former rejoycing is noted. Who they were: A twofold Chort or Company: first, a great multitude leading or beginning the Triumph Song in three Verses. The second, viz. the





twenty foure Elders, and foure Beasts lying after them, ver. 4. **IV**  
**I** Where they were: *In Heav'n*, ver. 1. Both Companies therefore de-  
 note the Church Triumphant.

The Hymne of the first Chöre consisteth of three Parts: 1. A proposition,  
 Gods to be praised: *Hallelujah, say anon, &c.* ver. 1. 2. The Confirmation; from  
 the justnesse: *First in the Thesis*: because Gods judgements are true and righte-  
 ous: *Secondly in a double Hypothesis of application*: because in righteousness he  
 hath judged the whole, and avenged the blood, ver. 2. 3. The conclusion  
 iterating the praises of God, ver. 3.

Touching the other Company is noted, 1. Their getting, *And they fell downe*;  
 2. Their Religion, *and worshipped*. 3. Their assents, or concluding the Song  
 with *AMEN*, ver. 4. &c.

In the latter rejoycing is noted, 1. The provoking cause, and of this: 1.  
 What it was: *A voyce proceeding out of the Throne*. 2. What it commanded, viz.  
 to praise the Lord, 3. Who are commanded, *All the servants of God* in gene-  
 rall ver. 3.

Secondly, the effect of the cause is annexed: viz. The rejoycing it selfe, in  
 which is noted:

1. Who the Rejoycers were: *A great multitude*: whole voyce is aggravated  
 by the similitude of the noise of waters, and thunders; ver. 6. This multitude  
 are the Servants and Feathers of God, that is, the Vmversall Church of Saints  
 in Heaven and Earth.

2. A Gratulatorie Hymne, consisting of two Parts. In the first they blesse  
 God with praises of *Hallelujah*: adding a reason: *For the Lord God omnipotent*  
*reigneth*: that is, hath vindicated his Kingdome from the blasphemies of An-  
 tichrist, ver. 6.

Secondly, they stirre up themselves to joyfullnesse and to praise the Lord: *Let*  
*us rejoyce*: with a reason from the joyfull circumstance of times *for the marriage*  
*of the Lamb is come*.

The which they commend, 1. from the presence of the Bride or wife: *Behold*  
*made herselfe ready, &c.* ver. 7. 2. From her ornament and pure attire, ver. 8.  
*And to her was granted*. 3. From the saving effect, or blessednesse of the wed-  
 ding guests, ver. 9. *Blessed are they that are called, &c.* The certainty whereof is  
 ratified 1. by the Angels command to write it, *Write, Blessed are, &c.* 2. By as-  
 serting the truth of the sayings of God, *Ibid.*

In the second what both Iohn and the Angell did.

Iohn doth two things, 1. he falls downe, 2. with intention to worship the  
 Angell, ver. 10.

The Angell forbids it: *See thou do it not*: with a twofold reason, 1. From the  
 person, to whom worship is not due, *I am thy fellow servant*. 2. From Gods pe-  
 culiar property: *Worship God*, *Ibid.*

In the third: *What he saw*: 1. Christ comming with his Elect to Iudge-  
 ment. 2. The casting of Antichrist and his followers into hell, under the Type  
 of two warlike Armies: Of which Types there are two parts. 1. A description of  
 each Army, from ver. 11. unto 20. 2. The event of the Battle, ver. 20 & 21.

Touching the former army is noted, 1. The originall place whence it came:  
*from heaven being opened*, ver. 11. 2. Christ the Captaine of these Forces: and  
 the Forces themselves.

The description of the Captaine is magnificent and divine.

I. By the placing of his body: *Sitting on a white horse*.

II. His nature or disposition: *True and faithful*.

III. Office: *He judgeth and maketh war in righteousness*, ver. 11 & 12.

IV. His fiery eyes seeing all things: *His eyes were as a flame of fire*, ver. 12.

V. The Royall Ornaments of his head: *Many Crowns*, ver. 12.

VI. The Majesty of his Name, ver. 12. 13. 16.

VII. His bloody Vesture, *verse 13.*

VIII. His armour: *A two-edged sword proceeds out of his mouth, verse 14.*

IX. A reason both of his Vesture and Armour: by changing the order.

The latter; because he *washes the Nations with an iron rod*; the former; because he *crusheth the Wine-press of the fierceness and wrath of Almighty God*. Of which Chapter 14. 20.

His Armies are noted to be two.

First, His Attendants of honour, who follow the Captaine on white horses, not to fight, but for office sake: Therefore they are not armed, but clothed in fine linen, *verse 14.*

Secondly, His ministering servants; whom God will send against the adversaries. Of these is noted.

1. By whom they are to be enrolled and called, *ver. 17. I saw an Angell.*
2. Who they are, *All the foules flying in the midst of Heaven, Ibid.*
3. Their assembling: *Come and gather your selves together, &c. Ibid.*
4. To what: first figuratively: *Unto the Supper of the great God, ver. 17. secondly properly: That ye may eat the flesh of Kings,* as if he should say, not to beat downe the adversaries (for that Christ will doe by the word of his omnipotencie) but to eat up the slaine: Of whom he reckons up diuers orders, *verse 18. Hitherto of the former Army.*

Of the hostile army is noted 1. the Captaine, the Beast-Antichrist.

2. His auxiliarie Vassalls, *the Kings of the Earth, with their forces.*

3. Their Counsell to suppress Christ and his Army, *ver. 19.*

Lastly the Event of the Battle, the adversaries are overthrowne, which is aggravated by certaine degrees.

1. By apprehending or taking of the Beast, the False-prophet, and them that were sealed with his Character, and all his worshippers.

2. The casting of them all into the lake of fire, that is, into hell, *ver. 20.*

3. Slaying the rest, *viz. all that fought for Antichrist.* The Authour of this slaughter is Christ, mounted on a white horse: The Instrument, his sword, The Ministers, the Foules, filled with the flesh of the Adversaries, *Verse 21.*

### The first part of the Chapter.

The Gratulation of the heavenly Inhabitants for the righteous Judgements of God, and the marriage of the LAMBE drawing neere.

1. And after these things, I heard a great voyce of much people in heaven, saying, Alleluia, salvation, and glory, and honour and power, unto the Lord our God.
2. For true and righteous are his judgements; for hee hath judged the great whore, which did corrupt the Earth with her fornication, and hath avenged the blood of his servants at her hand.
3. And again they said, Alleluia: and her smoke rose up for ever & ever.
4. And the four and twenty Elders, and the four Beasts fell down, and worshipped God, that sate on the throne, saying, Amen, Alleluia.
5. And a voyce came out of the throne, saying, praise our God, all ye his servants, and ye that feare him, both small and great.
6. And I heard as it were the voyce of a great multitude; and as the



voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord our God omnipotent reigneth.  
 7. Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her selfe ready.  
 8. And to her was granted, that she should bee arrayed in fine linnen, clean and white, for the fine linnen is the righteousness of Saints.  
 9. And he said unto mee, Write, Blessed are they that are called unto the Marriage Supper of the Lambe. And hee saith unto mee, These are the true sayings of God.

THE COMMENTARY



And after these things I heard a great voyce] Now comes forth the joyfull Company, which celebrate the righteous Iudgements of God: and as other things, so in speciall such plagues as before were mentioned to be inflicted on the Romish Babylon. In the words is no difficulty: therefore we passe them over, and come to the Coherence.

They who say in the *Hypothesis*, that the ruine of Babylon shall afford unto the Saints a most delightfull argument of rejoycing and praising God: and in the *Thesis*, that the Saints, however they bee many times offended in regard of the prosperity of the wicked in this life, and complaine as if God dealt hardly with them; yet at length they shall perfectly know, and openly confesse, that the Iudgements of God are true and righteous in the whole government of the world: They draw indeed a true and profitable doctrine from this place, which is worthy of observation. Notwithstanding in my opinion they doe not sufficiently touch the occasion and cause of the renewing of the Vision by this Choe or Company.

The use of this rejoycing in the thesis and hypothesis.

The occasion indeed *Gagnani* and *Brightman* do rightlie observe in their notes, from ver. 20. Chap. 18. where the Angell exhorted the Saints to rejoyce over the iudgement of Babylon: Rejoyce over her thou Heaven, and ye holy Apostles, &c. whereupon Heaven and all the Saints do now rejoyce, and joyfully applaud the Iudgement of God.

The occasion of the rejoycing

But what is the reason that not here onely, but formerly also the Company of Rejoycers are so often brought in? For the Company of the *four and twenty Elders* and *four Beasts* singing to God sitting on the Throne, and to the Lamb, made entrance to the *second Vision* touching the *Booke sealed with seven Seales*, Chap. 4. & 5. The said Company of *Elders* closed up the *third Vision* with praising God and his Kingdome, Chap. 11. In the *fourth Vision* after the Antichristian persecution the Company of *144000 sealed ones* sang a new song before the Throne, Chap. 14. Again the Company of *Harpers* began the *fifth Vision* with the Song of *Moses and of the Lambe*, Chap. 15. Now here the Company of Rejoycers conclude the *sixth Vision* with rejoycing and triumphing because of the iudgements of God, and the *Marriage of the Lambe*.

The cause, I say, of this often iteration of thanksgiving and prayings, to me such seeme not to touch, who observe not that the Revelation is a Propheticall and dramaticall representation distinguished into certaine visions, and subdivided into certaine *visionall Acts*, which ever and anon (as we have often observed) are renewed with *Chores of singers* both for a dramaticall decencie, as also for a sacred pleasantnesse and delectation.

The cause of the often iteration of Gods praises.

In the *first Act* of this vision, Iohn saw the *beast* and the *woman sitting on her*, the Angell shewing the mystery thereof, and her destruction, Chap. 17.

In the *second Act*, Three Angels proclaimed the burning of *Rome*, commanding the saints to go out of her, & heaven to rejoyce. There was heard also mourning & wayling

wailing by kings, merchants, shipmasters and saylers for Romes desolation by fire.

Now in the *Third Act* appears on the scene, the company of Saints rejoycing in heaven, who first being divided sing artificially, by course one after the other, *Halleluiab*, Praising the judgement of God: Afterward all together with one consent celebrate the marriage of the Lambe.

The third  
Act of the  
second visi-  
on.

The *fourth Act* will at length represent unto us the last battle of the beast, & kings of the earth gathered in *Harmageddon*, against Christ (the which in Chap. 16.v.26. was broken off) and the event of that battle. These things for the help of the reader I have briefly repeated, by which the matter of this whole vision may be the more clearly understood. Now let us hear the Companies singing.

After these things] that is after the burning of Babylon, and the mourning of the merchants.

Of much people] instead whereof The old version corruptly hath is of many trumpets, both here, and v. 6. This company is no other, save that Innumerable multitude, which were clothed in robes with Palms in their hands, standing before the throne, and singing, *salvation to our God*. viz. The company of saints triumphing with Christ in heaven. Therefore he heard a voyce in heaven. Neither doe I here seeke an allegory, as some, understanding by *heaven* the Church. For Iohn heard the multitude visionally, singing not on earth, but in heaven:

Chap. 7.9.

*Halleluiab*] The summe of the Hymne, we shewed in the analysis. *הלל* *Halleluiab* with the Hebrewes is, *Praise ye the Lord*, with an aspiration from *לל* which in Piel and hithpaël is, to praise (in Kal and Poel to be mad) and *י* one of the ten proper names of God taken off from *יהוה* *Iehovah*. With this David begins many of his psalms. And therefore it is a word by which not onely the Jewes, but Greekes and Latines also, yea the Germanes and many other nations stir up themselves to praise and celebrate God: so that the mystery which some say lies hid under this word, in my understanding is of little Validitie.

Epist. 137.

Ierom to Marcella al king why Iohn writing in Greeke useth Hebrew words, answereth, because the first Church was gathered of Jewes, the Apostles would not for fear of offending the belevers innovate any thing, but so deliver things as they had received them from the (radle: afterward the word being to be spread among all nations, they could not alter what once they had taken up.

But this doth not touch the cause why these heavenly inhabitants praise God in the Hebrew tongue. Perhaps it may be to signifie the conjunction of the new Church with the old: for which cause also certaine other Hebrew termes as *Hosanna*, *Amen*, *Abba*, &c. seem to have been commonly used among Christians.

Brightmans reason (If true) were plausible, viz. that hereby after the overthrow of Rome, the Church of the Gentiles shall provoke the Jewes unto the faith. The said Author before on Chap. 16. touching the sixth vial powred out on Euphrates, affirmeth, that by the Kings of the East who should passe Euphrates, being dried up, are meant the Jewes who then in great number shall be converted to Christ, according to the prophesie of the Apostle Rom, 11. which conjecture is indeed pious, but of little certainty, as we there shewed.

Salvation and honour] All Greeke copies have it *σωτηριαν τῷ θεῷ ἡμῶν* to the Lord our God: The kings copie & *σωτηριαν* of our God. Understand *ἑσῶ* or *ἑσω* Is or bee: the sense almost being the same. But in stead of the four attributes, *salvation and glory and honour and power to the Lord our God*, the old version hath onely three, *Praise and Glory and Power to our God*, omitting *ἡτις* Honour, and *τῷ* to the Lord. Observe O Papists the manifest defects of your version.

These same attributes the heavenly inhabitants sang to God, Chap. 5.v.13. & 7.v. 12. Where we expounded every of them. Here onely we observe two things.

First, that this is no wish by which the glorified Saints and Angels pray that God



God might obtaine these good things, as if he had them not: for he is *the God of sufficiency*, possessing all saluation, glory, honour, and power in himself; and abundantly powring the same forth on his creatures: But it is a confession of praise, in which the saints of heaven celebrate and professe that God hath all these good things, and that all creatures ought to ascribe the same to God.

*The second*, that this rejoycing over *Babylons destruction*, is not *Triumphantia* a rejoycing in euill. For they rejoyce not over the affliction and torments of the *whore*, which were contrarie to charity: but that the glory of God is vindicated from her blasphemies, the which is very good.

Wee therefore, after the example of this multitude, ought to ascribe our saluation, & all honour, glory and power to the Lord our God, that is, with all our hearts and soules to blesse the Lord for his incomprehensible mercies unto us in Christ Iesus.

2. *Because true and righteous are his judgements*] This cause of the saints rejoycing shewes more clearly what I erewhile said, that they insult not over the torments of the wicked out of an euill affection, but are wholly bent in celebrating the righteousness and glory of God. The first cause, that the judgements are true and righteous, is generall and before expounded on Chap. 16. v. 7. and Chap. 15. v. 4. The wicked under their punishments like dogs barke against God, as if he were a tyrant. The saints on the contrary silence their blasphemous mouths by confessing that the Lord in punishing of them is not tyrannicall in the least, but a most righteous Iudge. For it is iust to give every one his own: but in order of justice punishment for wickednesse is due to the ungodly. When therefore God punisheth them, his judgements are righteous.

*And true*] that is, certainly to be accomplished: for though God doth a long while delay the punishments threatned against the wicked, yet at length he truly executes the same. So Psal. 9 v. 9. *Iehovah judgeth the world in righteousness, he ministers judgements to the people in uprightness.*

*For he hath judged the great whore*] Specially they celebrate two examples of Gods righteousness, as it were the neereft matter of their joy: the condemnation of the *great whore*, and the vindicating of the servants of God. Both being manifestly worthy to be celebrated. For that *Great whore* hath corrupted the earth by her fornication. Now what is more agreeable to justice, then that such a *pest* which hath defiled the inhabitants of the earth with her most filthy whoredome, should be adjudged unto eternall damnation. Moreover with her hand, that is tyrannically, with fire and sword she hath oppressed, & killed the servants of God. Now it is a righteous thing to avenge the innocent blood, and such as are uniuftly oppressed. But God hath avenged the blood of his servants on the whore, by rendring unto her such like punishments, as she had before exercised. For the destruction of the adversaries is the vindicating of the Saints. Furthermore who this *great whore* is, what her whoredoms, what earth, and how she hath corrupted the same: need not on this place to be repeated.

*Let us learn* to acknowledge and celebrate Gods righteous judgements in destroying the adversaries: And continuallie labour to walk with fear and trembling, intreating the Lord that the like judgements fall not upon us.

3. *And again they said*] They conclude the thanksgiving by repeating the exhortation of *Halleluiab*, to tellifie the greatnesse of their joy. They adde further.

*And her smoake*] AND hath here an aduersative sense, as if he had said: *Yee praise God: But the whore shall burne for ever and Ever.* *Ribera* interpreteth the *smoake* more coldly of the remembrance of the burning, which saith he, is alwaies to remaine, and shall never be forgotten. But they amplifie Gods judgement on the whore, because the *smoake* of her burning and torment shall have no end but remaine for ever, from Chap. 14. v. 11. *And the smoak of their torment shall ascend up for ever and Ever*, signifying the everlasting torments that attend Antichrist and his followers in

hell fire: If perhaps the miserable Romanists by feare thereof might bee deterred from their Idolatrie.

*Rise up for ever*] The present flame of her burning which they shall see with their eyes, yeelds matter of joy. Now the *smoke ascendeth up*. Therefore Babelons condition is altogether deplorable.

4. *And the foure and twentie Elders*] The former *Chore* desisting, another comes in, singing, that so God might be praised with a most sacred Symphonie of all the heavenly dwellers. This was the company of *Elders and Beasts* often before mentioned Chap. 4. 14. and Chap. 5. 8. and Chap. 7. 11. and 11. 16. Here they serve as it were for a heavenly senate (reverend in gravitie and majesty) unto the former promiscuous multitude of the heavenly inhabitants, whose joy, and celebration of Gods judgements they approve of by their most grave acclamation, closing up, and as it were sealing the same in two words, *Amen, Halleluiah*: as if they should say, It is so, as ye have before sung: salvation and glory is truly due to our God: His judgements are truly righteous: Iust indeed is the condemnation of the *whore*, and the vindicating of the innocent blood of the saints: for *Amen* with the Hebrews is a particle confirming the truth, and signifies, *Truely, certainly*. God therefore is to be truly celebrated with praises.

what the adoration of the heavenly inhabitants is.

Now who these *Elders* and *Beasts* are, hath been largely declared on Chap. 4. and Chap. 5. The *Elders* represented the Company or *Chore* of Patriarchs and Prophets: The *Beasts* the Apostles: although (as hath bin before shewed) these may also be understood of the stationary Angels before the throne of God. Whoever they bee, certaine it is, they are a more honourable company of the Church triumphant. For the *Elders* weare golden crownes on their heads, and are clothed in white raiment, holding harpes and golden vials in their hands, &c. And they sit upon foure and twenty thrones, being as it were honorable administrators of the judgements and counsels of God: But for reverence sake in this solemne assemblie they fall downe from their thrones on their faces, before the feete of the divine Majesty, casting off undoubtedly their crowns also (as before Chap. 4. 10.) and religiously worship and adore God, together with the *Beasts*. This adoration was an admiration of the powers of God, a celebration of his judgments and workes, a ready publishing of his mercies, and lastly a testimony of their religious subjection. In which they afford us an example of religious worship and thanksgiving. For if the Saintes in heaven who are come to their journeyes end praise God incessantly: how much more ought wee poore travellers to worship the Lord without intermission. Neither doe they adore one another, but God sitting on the throne. And therefore such as direct their worship unto others, shall never come to this *Chore*: of which thing the Angell will by and by instruct us.

5. *And a voyce came out of the throne*] Both companies had finished their *Halleluiah*: notwithstanding the long of praises was not as yet ended. Therefore another *Chore* is invited unto a new gratulation, by another voyce.

A new voice out of the throne] not of God sitting on the throne, as before Chap. 14. 13. *A voyce from heaven*: and Chap. 16. 17. *A voyce out of the Temple*. The author of this voyce is not shewed, being uncertaine: yet we may easily gather, that it was divine, beccause it proceeds out of the throne: yet not of God sitting, but of the Lambe standing on the throne: because he saith: *Praise our God*. Now Christ acknowledged God to be his and ours: because he is the *Lamb* and Mediator, as if he should say, The prayes of God, touching his righteous judgements, are not yet ended: There remaine other works and benefits farre exceeding these judgements to be celebrated. What these are, the following Hymne shall teach us. Now whom doth he invite?

*All ye his servants*] The servants of God are all that are and shall be saved: both Angels & men: For also the good Angels are preserved by grace in their integrity, & hence throughout the Scriptures they are named the *servants of God*, as being spirits most ready to execute the ministries of God. But as for men, they are Gods servants,



servants, both such who continually serve him with praises in heaven, viz. the saints triumphing with Christ: as also who yet are here on earth serving him with feare in faith and true piety viz. all the Elect and faithfull of the Church militant here below. Whereas therefore the heavenly Hierarch doth stir up is *generall* all the servants of God to praise him, and in *speciall* all his feareers, be the woth that not on- ly God is to be celebrated by the companies of the heavenly inhabitants apart, but with ioynt wishes and voyces of all Gods servants together, as wel of Angels, as men, as wel of the Saints triumphant in heaven, as of the militant on earth, that is, by the vniuersall consent or accord of the whole Catholick Church: This exposition is not obscurely confirmed by the Vniuersal particle *All ye his servants*. No one therefore of Gods servants is to be silent. The distribution also proues the same *small and great*. Therefore both children and old men, men and Angels are invited to this duty of prayse.

Hence now may easily be understood, what is meant by that *great multitude*, whose loud and terrible sound John did erewhile hear. Moreover we see this voyce belongs to us also. For if God be our God, we must wholely imploy our selves in his service, we must not be the servants of men, and slaves of sinne: but if we be Gods servants, him we must feare above all things and onely worship. If we feare God then let us joyne our selves to this Chore, and gladly celebrate the Lord with all his servants.

6 And I heard as it were a voyce] Behold the efficacie of the heavenly voyce, the willing obedience of Gods servants: being commanded to prayse the Lord, they all readily lift up their voyce to his praise.

Of a great multitude] The old version corruptly renders it a great Trumpet. This great multitude, is the Vniuersall Church of Gods servants in heaven and earth: as we see by the voyce coming out of the throne. Therefore this voyce & accord is great, diuers, and weighty, as it were of many waters, running swiftly through un- even places (so as a man cannot heare himselfe speake) or of many thunders with whose eccho heaven and earth is filled.

Thus the holy Ghost aggravates this voyce, not that it was terrible (saue to the ungodly) but so vehement and weightie, that the *Beast* and *Dragon* with all his for- nicators might, yea were forced to heare the same. By such like metaphors the voyce of the 144000 sealed ones is amplified Chap. 14. 2. See the exposition on that place. And they are taken out of Ierem. 51. 55.

Now it will appeare from the following Hymne, that this whole praying song belongs to the last times, not long before Christs coming to judgement: in which undoubtedly we now live: and therefore we are bound to joyne our voyce with the same: the Church triumphant sings in heaven: & the church militant hath with ioynt desires almost these hundred yeeres (since which the Church began to be purged from the dregs of Antichrist) sung, & praised the Lord, because he hath set up among us the kingdome of his Son, and freed us from the tyranny of Popery, intreating him at length to deliver that great whore to condemnation, and avenge the blood of his servants on her.

Halleluiah for the Lord reigneth] They begin the hymne as before, with Halleluiah: But the argumentes of their joy are more magnificent then before: And they are two. One properly concerns the glorie of God: the other of the Church. Of the former they say: *Because the Lord God omnipotent hath reigned* that is, hath now at length declared that he is truly king omnipotent.

God indeed alwaies reigneth, and did never cease governing the world and Church. But now his kingdome is obscure because of Antichrist and wicked mens cruelty: who hitherto have as it were without punishment tumultuously raged in his kingdome. But at length God shall reigne alone and manifestly, having sub- dued all aduersaries and abolished all powers in this life. Then he shall be said truly to reigne, when he shall appeare so to reigne, as that in regard of his follow- ing glory, he seemed not to have reigned before. For many things are then said to bee, when they begin to be manifested. Therefore he is said then to reigne, not

This song of  
praises be-  
longes to the  
last times.

How God  
now reign-  
eth and is  
to reigne af-  
terward.

according to the essence, but forme of his kingdome, in which respect also Paul saith 1. Cor. 15. *That then Christ is to deliver up the Kingdome to God his Father.*

7. *Let us be glad and rejoyce*] By another more effectually argument, they stirre up to gladnesse and praying of God, from the circumstance of time. At joyfull times we are to rejoyce: But weddings are times of gladnes, then the bridegroom, and the bride with great applause of kindred and friends goe to embrace each other.

But least they might seeme to rejoyce for their owne good onely, they adde, *And let us give honour to God*] Not by conferring on him that which he hath not, but by acknowledging, and celebrating his infinite justice and power in punishing the wicked, his goodnesse and mercy in vindicating his servants, the which he hath from, and by himselfe.

So that they shew unto us the fountaine and manner of true rejoycing in God: For then we truly rejoyce, when we give honour to God, when we acknowledge and confesse with a willing mind, that God is the author of that good we enjoy: so saith the Apostle, *I rejoyced greatly in the Lord*, Philip. 4. 10. and bids us to rejoyce in the Lord our God, that is, to attribute the glory of all good to God. Hitherto the exhortation. Now let us consider the reason.

*Because the marriage of the Lambe is come*] The Lamb is Christ, as before we shewed: His wedding or marriage, is the solemne and most joyfull copulation of the bride and bridegroom. Christ is the bridegroom, so he calleth himselfe Marc. 2. 19. 20. and so the Baptist calshim, Iohn 3. 29. But who is the bride? The holy Catholick Church 2. Cor. 11. 2. Ephel. 5. 26. whom Christ hath espoused by giving himselfe a ransome for her, sanctifying and cleansing her with the washing of water, by the word, to present her to himselfe a glorious Church, not having spot, or wrinkle, or any such thing, &c. According to the promise: *I will betroth thee unto mee for ever in righteousness, and in judgement, and in loving kindnesse, and in mercies: I will even betroth thee unto mee in faithfulness, and thou shalt know the Lord.*

Now although this betrothing between Christ and the Church be in this life, so that wee are Christs, and Christ ours, and dwels by faith in our hearts: nevertheless the marriage is not yet. Now is the espousal time, the marriage being differred to the end of the world: For the bridegroom is yet as it were in a farre countrey, viz. in the heavens: neither is the bride as yet prepared: because all the Elect that are to be gathered, are not yet gathered: Therefore the time of joy is not yet come: But the marriage shall be in the end of the world: for then the Bridegroom shall returne, and the Bride shall be prepared in her perfect beautie, for the embracing of her bridegroom: and then shall be the time of perfect joy. Then all Gods servants and all his fearers, both small and great shall sing together, *Let us be glad, and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his wife hath made her selfe ready.* This marriage in one word denotes the full and finall redemption and glorification of the Church of the Elect with Christ in heaven.

*The marriage is come*] For, is neer or at hand. Therefore this voyce belongeth to the Church of the last times, in which we are, and therefore we are stirred up to gladnesse, that with joyfullnesse we may meet our bridegroom, who is comming unto us.

They adde: *And his wife hath made her selfe ready*] This is spoken after the manner of men: For the marriage day being come, the bride prepareth and adorneth her selfe with nuptiall ornaments, that in her full beautie she may be brought to the embracing of her bridegroom. They call her, wife, for bride, because of the neerenesse of marriage: For now indeed so long as she remaines in the world, she is but betrothed: but then she shall be the wife, when she is brought unto the heavenly house of her bridegroom. For the betrothed bride is one not yet delivered over to the bridegroom, but remaining at her owne house: but the wife is delivered and goeth into the house of the bridegroom. Or the word *ἡ γυνή* is a name of the Sex: signifying a woman, whether it be meant of an unmarried mai-

1. Tim. 2.  
6. Ephe 5.  
27. 26.

Hosea 2.  
19.

How the  
spoused and  
wife differs.



maiden, or married wife, as mat. 1. 20. & Chap. 19. v. 3. 5. 8. 9. & 22. v. 24. 25. and Luk. 14. 20. The which I note because of the place, 1. Corin. 9. 5. have we not power to lead about a sister (*γυναίκα*) a wife: where some also of the fathers urge that the word *γυναίκα* signifies any woman, not a wife: that so they might maintaine the impure Celibate of the clergie: but it is without authority of scripture, or historie.

*Hath prepared her selfe*] This favours not the Palagian strength & preparation of free-will. For it presently followeth, *And it was given or granted her, that shee should be arrayed in fine linnen, &c.* Therefore the ornament of the Spoule is freely given by the bridegroom: so that shee hath it not of her selfe: Neither doth the Text speake of preparation to grace, but to glory: Now she prepares her selfe by grace, prepared, or granted her of Christ her bridegroom. For the bride receiveth her ornament from the bridegroom, as it is said: *Hee sanctified her with the washing of water, by the word, that he might present her to himself, &c.* And, we are created unto good workes, which God hath before prepared (*προνετισμενα*) that we should walk in them. Notwithstanding we also make our selves ready, because by faith we put on the ornament of the bridegroom, and in holinesse of life, declare our faith. The multitude therefore thus speake, to teach the duty of the bride, what shee ought to do, and doth all the time of her espousall: To wit, she must & doth make her selfe ready for her marriage at hand. Like as the Apostle saith, *If a man purge himselfe from these, he shall be a vessell unto honour.* And: *Let us cleanse our selves from all filthinesse of the flesh and Spirit.*

Before we goe forward, *Alcasars* impudent fiction is to be refuted, who would obtrude to us the *Babylonish strumpet* instead of Christs Spoule, eagerly contending, that this wife of the Lambe, can be no other, save the *Romane Church*. And why?

First, this place alludes, saith he, unto the history of *Hester*, who alone, among many Virgins became wife to *Abasuerus*.

Secondly, she is the wife of the Lamb, to whose manchild was given an iron rod to rule the nations. But this rod is given to the Church of Rome alone above other Churches.

Thirdly, Onely the Queen, saith he, married to Solomon, Ps. 45. and Cant. 6. 7. (unto which places is clearly alluded in this marriage) is wife of the Lamb. But onely the Romish Church is that Queen. Therefore the Church of Rome onely is wife of the Lamb.

Who can withhold laughter at such childish fopperies?

The first allusion is feined, and were it granted, yet the assumption is false, viz. that the *Romane Church* is that, which *Hester* was.

In the second, he goes altogether from the matter. For to rule the nations with a rod of iron, is promised to every one that overcommeth, Rev. 2. 27. But the iron rod with which the Pope smiteth, not the nations, but all Churches, he hath received from the dragon who gave his power and throne to the beast, Rev. 13. 2.

In the third, he againe feineth an allusion, which is not: and if it were, yet could it not beare such a sence, which this flatterer would hence draw by feined allusions.

Wherefore to his fopperies we oppose a true and solid demonstration, which he hath framed against himselfe, not being able to take away the difficultie thereof. viz.

Shee is the wife and bride of the Lamb, whom the Lamb hath redeemed to himself, washed and sanctified in his own blood, Ephe. 5. 16. Rev. 1. 5. and to whom he gives life eternall, John 10. 28. But this onely is the whole Catholick Church of the first borne, Act. 20. 28. Hebr. 12. 23. Therefore she only is the wife & bride of the Lamb. Moreover the bride & wife of the Lamb is no harlot, but the Romish Church, that now is, is the great whore, sitting on the beast (as before we heard) who daily commits whordome with her idols and graven images. Therefore she is not the Lambs bride and wife, but is grosslie deceived by this Sycophant. Now we goe forward.

8 And to her was given that she should be arrayed in fine linnen] Now he sheweth

Eph. 26.  
Ephe. 2. 10.

2. Tim. 2.  
21. 1 Cor.  
1.

Alcasar  
Pag. 849.

The demon-  
stration a-  
gainst Al-  
casars  
dream.

how the bride hath made her selfe ready: First, by putting on nuptiall ornaments. The old version renders the passive *ἡ αὐτὴ ἐνδύεται* that shee should be clothed, actively, that shee might cover her selfe: the sense indeed being the same: yet not so much the active as passive clothing of the bride is intimated: although the active be not excluded. For the metaphor is borrowed from an earthly bride, who both is arrayed by others, and puts on ornaments her selfe also.

Secondly: whence she haith her ornaments. Not of her selfe. For so she is destitute, naked and uncovered, Ezech. 16. 7. But *ἡ δὲ ἑξ ἑαυτῆς* it is given her] to wit, by her bridegroom. He persists in the metaphor of a bride, unto whom, if poore, her rich bridegroom of his owne cost giveth wedding garments, that she may become beautiful, and adorned for marriage estate. whence we are put in mind of our naturall want and poverty: for we all come short of the glory of God, beeing naked and destitute: Also of Gods beneficence, unto whose liberall hand we owe all the good we enjoy, that so none of us with mercenary hypocrites should boast of our owne merits.

Thirdly he shewes what this ornament, & what the wedding garment of the bride is: First, figuratively: Fine linnen, cleane and white] *βύσσινος* is a kind of most tender, pretious and white linnen, as we shewed Chap. 18. 12, touching the merchandise of the whore, beeing like our purest silke. Now if any man might thinke, seeing the merchants of the whore doe likewise sell fine linnen, whether the garment of the bride and whore be the same? I Answer: There is a twofold fine linnen. The one true: the other adulterate. The true is given to the bride by Christ: The adulterate, viz. the Saints merits instead of Christs, is sold by the Popes spirituall agents. Secondly: they declare the wedding garment properly, yet by a figurative phrase. For the fine linnen is the righteousness of the Saints. *Gr. τὰ δικαιώματα* the righteousnesses or justifications: The causall, for, contains a reason, why he called the fine linnen, cleane and white: for, that is, because it is righteousness, which is cleane and pure, because it is conforme to the Law and to God: without which nothing can be cleane and white, because the Law is holy, and God most pure. It is a metonymicall phrase, fine linnen are the righteousnesses, For, it signifies the righteousness of the saints: As, The seven king are seven yeeres, For, they signify seven yeeres: and so the like of other sacramentall phrases.

Now it is demanded, what these righteousnesses are? Ribera interpreteth it of merits, The Justifications, saith he, that is, workes of righteousness and holie done. But the word *ἡ δὲ ἑξ ἑαυτῆς* given, contradicts him. For this righteousness is freely given by the bridegroom. But good workes are not freely granted, but performed by us. Yea, saith he, they are also given, because we do them of grace, and they are the gifts of God. It is true indeed: But good workes cannot be *δικαιώματα* righteousnesses: First: because they are not pure and cleane, but defiled with blemishes: for all our righteousnesses are as a menstruous cloth. In many things we offend all. There is not a just man upon earth, that doeth good and sinneth not. The Guest in the Gospel had good workes: in that he obeyed the call and sat down with others at the banquet: and yet was not clothed in fine linnen pure and white, But, wanted the wedding garment. Lastly the good workes of the Saints what ever they bee, cannot bee merits, seeing they are due debts: Now nothing how good soever beeing a debt, can be rightly considered as meritorious.

Therefore this fine linnen or wedding garment is Christ himself with his righteousness, with which we being clothed are acceptable to God: For *Iehovah* is our righteousness, that is, he is made righteousness unto us: in consideration whereof the saints are laid Rev. 7. 15. to be clothed in white robes, not because they had adorned themselves with merits of good workes, but because they had washed and made white their robes in the blood of the Lamb. Now we put on this garment outwardly indeed through the word & Sacraments, hence it is said: As many as have bin Baptized into Christ, have put on Christ: INWARDLY through faith & the holy Ghost.

Ther-

Rom. 3. 23.

Isa. 64. 6.  
Iam. 3. 2.  
Eccles. 7.  
20. Mat.  
22. 12.

This garment of fine linnen is Christ, Ierem. 23. 6.  
1. Cor. 1. 30.



Therefore are they called the *righteousnesses* or *justifications* of the *saints*, because they are imputed to the *Saints* by *Christ* the bridegroom.

But why in the plurall *δικαιοσύνας* *Righteousnesses*? Is it because *Christ* hath many *righteousnesses*? I answer, he hath indeed many, the *Divine*, humane, active, passive, &c. but the multitude respects not this, but use the plurall because of the pluralitie of *saints*: of whom every one shall have his *righteousnesse* from *Christ*: nevertheless they all put on one *Christ*, and shall wholie possesse him, Thus there shall be many *righteousnesses*.

*Ribera* demandeth whether this *marriage* be the same with that in *Mat. 22. 1.* Vndoubtedly it is: save onely that there is mention made of the calling to the wedding, here of the solemnitie and marriage it selfe.

9 And he saith unto mee, write] To wit the *Angel*, who hitherto had familiarly spoken unto *Iohn*, and before also *Chap. 17. 1.* had said, *I will shew thee the judgement of the great whore.* For he commands him in speciall to write (besides those things which he had hitherto seen, heard, and written) the joyfull sentence of the *Lambs marriage*: *Blessed are they that are called unto the marriage Supper of the Lamb*: For this is a new matter of joy: that the wedding guests should be blessed. But why? I. Because the guests themselves shall be the spouse and wife of the Lamb: now the bride is blessed. II. Because the feast is not earthly and vanishing, but *Eternall life* and glory in heaven.

Vnto the Supper] Why not unto the dinner? Is it because they were wont to keep weddings towards evening, or Supper time? But in *Mat. 22. 4.* the king saith: *I have prepared my dinner.* Therefore I rather think it is called a *supper*, because the marriage shall be at the Evening, or end of the world.

But how shall all that are called unto the Supper be blessed, seeing our Saviour saith, *Many are called, few chosen*? I Answer: Some are onely called externallie: and of such *Christ* there: others inwardlie also in faith and newnesse of life: and of these the *Angell* speaks in this place. For these called, are all predestinated, as the *Apostle* teacheth, *whome he did predestinate, them he also called, justified, and glorified.* Neither doth *Ribera* denie, but confesse this.

These are the true sayings of God] Wherefore is this Clause added: The more to confirme the hope of blessednes unto us. These words, saith hee, are not mine, but *Gods*, and therefore are most true, and must certainly be beleaved. Indeed all *Gods* words are true in themselves, because *God* is trueth, and cannot lie: But in speciall we ought to be most fullie perswaded of this promise of blessednesse, viz. That if wee obey the heavenly call on earth, then we shall enjoy the blessednesse of the *Lambs marriage* in heaven. But the doctrine of *Sophisters* denyes the truth hereof. For they will have the wedding guests alwaies to doubt of their blessednes, & feare as beeing deceived, that is, not to beleieve, but hee that beleeveth not *God*, makes *God* a lyar. Therefore the *παρασπονδία* or certaintie of the salvation of the *Godlie* is here established.

Mat. 20.  
16.

Rom. 8. 30.

1 Ioh. 5.  
10.



## The Second part of the CHAPTER.

IOHN is forbidden to adore the Angel.

10. And I fell at his feet to worship him: and he said to me, See thou do it not: I am thy fellow-servant, and of thy brethren, that have the testimony of Iesus, Worship God: for the testimony of Iesus is the spirit of Prophecie.

## THE COMMENTARY.

10. **A**ND I fell] Thus farre of the things which Iohn heard: Now followes, what was done, both by himself, and the Angel. He fell at the feet of the Angel to worship him: The Angel forbids it, because it is an abominable thing that a servant should be worshipped by his fellow servant, God alone must bee worshipped.

A remarkeable place of the Saintes Infirmities, and the pronenesse of mans nature to idolatrie: of the office of Angels, and of religious adoration, which is due to God alone: refuting most clearly both the blasphemous madnesse of the *Romane Antichrist*, who not onely suffereth, but commandeth and forceth Emperours and Princes, to fall downe and kisse his feet, and worship him as a God on earth: as also the horrible idolatrie of Papists, who not onely worship and adore Angel, but dead men (beeing by the Pope mustered among his Saints) and their brut images also: which one thing sufficiently sheweth that the Papacie is *Antichrists kingdome*, and must be wholie left by the Saints.

Touching this fact of the Apostle, it may be demanded: Why now he would worship the Angel, and not before? with what kind of worship? and whether rightlie?

Some say, it was because he knew him to bee greater then himself: but this is no satisfactorie answer: For not every one excelling others, is to be worshipped: Iohn knew that the Elders, & diverse Angels before spoken of, were greater then himself, and yet he fell not downe to worship them. Perhaps the most sweete prophesie of the certaine blessednes of the wedding guests of the Lamb so delighted him, as for joy he fel at his feet, & would have worshipped him in way of thanksgiving. Perhaps he thought the Angel to be Christ, and therefore would reverence him with religious worship: But all what is spoken on this place touching Iohns intention is uncertaine. Therefore I passe it by.

It was no civil kind of adoration (as we read that *Abraham* and *Lot* civilly worshipped Angels, taking them for travellers) but religious, as evidently appears by the Angels refusall: neither doe the *Papists* denie it: but say there is a twofold religious worship: One due to God alone, which they call *λατρεία Latreia*: the other due to Angels and saints called *δουλεία Douleia*. But they are at variance, which of these two Iohn ascribed to the Angel.

*Bellarmin* holds it was the worship of *Latreia*; for he saith, Iohn was reprovved not for the errour of worship, but for the errour of the person, because he thought him to be God to whom *Latreia* is onely due, and not an Angel, to whom *Douleia* doth appertaine.

*Ribera* on the contrarie denies that it was the worship of *Latreia*, or that Iohn erred in the kind of worship, or in the person: but that he would have worshipped him

Antichrists  
kingdome  
must be for-  
saken

why Iohn  
would wor-  
ship the An-  
gel.

It was no  
civill ado-  
ration.

Lib. 1. de  
Beat. sanct.  
Cap. 1.

In Apoc.  
19. sect. 16.



him as an Angel and with a worship due to Angels. Behold how well these worshippers of Angels doe agree, whom the Apostle most plainlie condemneth Collos. 2. 18. Besides if Ribera speake truely, Why then would not the Angell admit thereof? he would not, saith he, be worshipped by Iohn, in honour of Christ, as shewing how highlie he esteemed of Christ, seeing he so much honoured his faithfull friends.

**A L C A S A R** to reconcile his companions, and flatter the Pope, saith it is in vaine to be troubled about rendring a reason, why the Angel refused to be worshipped, because he was not an Angel, but the Apostle **P E T E R**, before whom as chief Priest and Christs Vicar Iohn prostrated himself to kisse his feet.

But passing by this fopperie, **FIRST** the distinction of religious worship into *Latreia* and *Douleia* is denyed, because there is no such thing. For both are one and the same worship due to God alone, neither doe the words *Latreia* and *Douleia* more differ among Grecians, then the words *GLADIYS* and *ENSIS* with the Latines, which all know who understand the Greek, or have read the Greek Bible.

**S E C O N D L Y** it is false that the religious worship of *Douleia* is futable to creatures: and so much (to let passe other things) the Angell here refusing it, and Riberas confession doe sufficiently evince. They alledge *Austin* as author of the distinction, but they deprave his minde and words. It is true indeed he saith that the worship due to God alone is to be called *Latreia*: although there be little weight in it: Forasmuch as *Latreia* also is rendred to men: It is true also that he so distinguisheth *Latreia* from *Douleia*, as he makes the former due to God onely, the latter to creatures also: although this likewise is not very sound: for in scripture *Douleuein* and *Latreuein*, signifie to serve, whether God or creatures. But it is false that *Austin* makes *Douleia* to be a religious worship due to Angels or Saints: But saith, that *Douleia* is onely a civill worship, by which we honour men of worth they being alive, but denyes, that a religious *Douleia* is to be rendred to saintes departed: Let us not, saith he, maintaine the worship of dead men: because if they have lived godlie: we may not judge of them, that they seek such honours: but they would have that GOD be worshipped by us, &c. They are therefore to be honoured for imitation, Not worshipped for religion sake: And afterwards: Wherefore we honour them in (charity, not with *DVLEIA*) service: neither do we build temples unto them: For thus they wil not be honoured of us: because they know that we our selves, if we be upright, are the temples of the most High God. This very thing also doth the said Author affirme De civitat. Dei. Lib. 3. Cap. 27. and Lib. 22. Contra Faustum. Cap. 21. But the Papists doe build temples to saintes departed, and worship them with religious *Douleia* both which *Austin* denies to be lawfull, but granteth that the dead are to be honoured only in charity and imitation. Thus *Austin*, whom they would make their Patron, openly refutes them.

Thirdly, Riberas fiction is false, that Iohn would have worshipped the Angel, with the worship of *Douleia* only: For so from their Hypothesis he ought not to have bin reprooved: Besides this foolish glosse is contradicted by the commandement of the Angel: Worship God: For the worship Iohn would have rendred to him, he commandeth to ascribe the same to God, But he commandeth to render to God the worship of *Latreia*: Therefore Iohn would have rendred that to the Angel.

But granting the thing which Ribera would have, yet the worship of Angels is thereby overthrowne. For they themselves denie that *Latreia* is to be rendred to Angels, Now *Douleia* the Angel refuseth by his owne supposition. Therefore neither the worship of *Latreia*, nor of *Douleia* is due to Angels. Moreover the cause Ribera feincth of the Angels refusal, is false and frivolous. False: because the Angel makes his owne person, not the reverence of Christ, the reason thereof, I am thy fellow servant. It is also frivolous: For so the Angel ought to have worshipped Iohn, that he might honour Christ in his Minister or servant. But the Angell was not ignorant, that he also was Christs Minister, and indeed greater then Iohn, as shall appeare Chap. 22. Therefore he ought not to have refused this worship, that in him Christ might have been honoured. Behold what shifts idolaters are put too,

The difference about this adoration.

Vestig: Pag. 856.

*Latreia* & *Douleia* signifie one thing:

Lib. 10. de C. D. cap. 1

*Austines* opinion vindicated.

De vera relig. Cap. 55.

Whether  
Iohn did  
well in  
worship-  
ping the  
Angel.

Lib. I. A.  
dor (on. Cap.  
14.

To worship  
the crea-  
ture, an a-  
bominate  
wickednes.

and how they are ensnared by themselves.

Now whether Iohn did well or not, is no great question: Rightly (saith Ribera) he adored the messenger of the most High God, declaring most joyfull things unto him. But this is false: because not Gods messenger, but God himselfe must be adored: otherwise all the Iesuites, who call themselves messengers of the most High God, and companions of Iesus, ought religiously to be worshipped by us, and so much perhaps they desire. But the Angel forbids the thing: Therefore Iohn did erre, either through humane frailtie, or by mistaking the person. Otherwise the Angel should have reprovved him vnjustly: For that which is rightly done, is unjustly reprovved: And therefore Bellarmine contradicts himself, in affirming so boldlie: That Angels in respect of themselves are to be worshipped, and yet they doe well in refusing to be worshipped, This Italian supposeth that they may sport with Angels in religious worship, as they use to doe in their complements, where one servilely bowing himself, is ambitiously restrained by the other: And thus also Alcasar the Spaniard toyeth.

See thou doe it no:] He simply forbideth al manner of religious worship, not this or that kinde, as Idolaters feine. In the Greek the words are *ογα πα* See to, Least: breaking of his speech as it were for haste, the looner to lay hold on Iohn, and hinder him from worshipping of him, to signify how great an abomination it is, religiously to worship an Angel or any creature. Therefore the Angel refuseth the honour of worship simply, whether we respect the kind of honour, or Iohns intention. For the honour was unlawfull: because no religious worship is due to the creature, but onely to God: Iohns intention also was erroneous: for he erred either in the fact or in the person, intending to worship him, whom he might not, or thinking him to be, who he was not. But undoubtedly his errour was not in the person, but in the Fact.

I am thy fellow servant:] The reasons why the Angel refuseth this strange honour, are two. The first is taken from his person, I am thy fellow servant, and of thy brethren: as if he had said: It is no way lawfull to worship fellow servants: because hereby we should make our selves servants of servants. But the Angels are our fellow servants. Therefore it is not lawfull to worship Angels.

This argument of the Angel cannot by any destination of worship be shifted off in the least. For the Sophisters themselves confesse that the worship of *Latreia* is not to be rendred to Angels: neither doth the worship of *Dulia*, by the Angels reasoning belong to them: because they are our fellow servants: the which Peresius a Popish writer (*De tradit. Part. 3. Confid. 7.*) hath well observed. Now they are our fellow servants, because they serve with us, the same Lord, who is God and Christ.

And of thy brethren:] The rest of the Apostles and ministers of Christ.

That haue the testimony of Iesu:] For, who preach the Gospel revealed by Iesus Christ. The phrase shewes, that the Evangelist Iohn was the writer of this prophesie, who familiarly calls the Gospel, the testimony of Iesus, as we have observed before.

Worship God:] The second reason is taken from that which is proper to God. The proper worship of God, is not agreeable to Angels, but God alone. But all religious adoration (*προσκύνησις*) is Gods proper worship. Therefore it belongs not to mee, but to God alone. Let Popish sophisters studie what they can, they shall never avoyd the Angels argument, vlesse they say: Either that the Angels are more ambitious now adayes, then this Angel was: Or they must obtrude on them against their wils strange worship, and make them sacrilegious supplanters. For the Angel saith not *τίς σου λατρεύουσιν* Worship God with *Latreia*: nor *δουλεύουσιν* worship him with *Douleia*: But *προσκύνησον* adore him, referring the whole kind of religious adoration to God alone.

The testimony of Iesus:] A reason, why he calls himself Iohns fellow servant, and of his brethren: because the same testimony of Iesus committed to Iohn and the rest of



of the Apostles, was committed to him also: to wit, the spirit of revealing the prophesie to Iohn: It is a *secret*. The reason is thus: Vnto whom the same testimony of Iesus is committed, they are fellow servants: To me and to you is committed the same testimony of Iesus. *The reason* because the testimony of Iesus is the Spirit of prophesie: But it is committed to mee to reueale this prophesie to thee: Therefore, &c.

### The third part of the CHAPTER.

Christ prepares himself to the judgement of the Beast, and kings of the earth, with the casting of these into the Lake of fire.

- 11 And I saw heaven opened, and behold, a white horse, and he that sate upon him was called faithfull, and true, and in righteousness he doth judge, and make war.
- 12 His eyes were as a flame of fire, and on his head were many crownes, and he had a name written, that no man knew but he himself.
- 13 And he was clothed with a vesture dipt in blood, and his name is called, The Word of God.
- 14 And the armies which were in heaven followed him upon white horses, clothed in fine linnen, white and cleane.
- 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepresse of the fiercenesse, and wrath of Almighty God.
- 16 And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- 17 And I saw an Angel standing in the Sun, and he cryed with a loud voyce, saying to all the fowls that fly in the middest of heaven, Come, and gather your selves together unto the Supper of the great God:
- 18 That ye may eat the flesh of kings, and the flesh of captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free, and bond, both small, and great.
- 19 And I saw the Beast, and the kings of the earth, and their armies gathered together to make war against him that sate on the horse, and against his army.
- 20 And the Beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into a Lake of fire, burning with brimstone.
- 21 And the remnant were slaine with the sword of him that sate upon the horse, which sword proceeded out of his mouth: and all the fowles were filled with their flesh.

## THE COMMENTARIE



Here is pro  
ved that  
the last  
judgement  
is described  
in this place  
2 Thef. 2.  
8.

I  
2

2. Thef.  
2. 8.

3

4

*And I saw heaven opened* Thus farre of what Iohn heard and did, Now what he saw, remains to be treated of, being the fourth *Act* of the *Last vision* have one. In which is represented Christ the Judge, under the type of a glorious captain coming with a great army from heaven, against the forces of the *Beast*, and the *kings of the earth gathered together in Har-mageddon*, before spoken of in Chap. 16. 16. And I see no reason why any should doubt that the last judgement is here described: For it is certaine by the testimony of the Apostle, that Antichrist shall not be consumed but by the *brightnesse of Christs comming* in the end of the world. But here the glorious comming of Christ, and the destruction of Antichrist is evidently prefigured. Add to this, that the present *vision* is closed up in this type, as it were, by the last *Act*. For the following vision is new & altogether diverse from this. But all the former visions (the first excepted, which was special) had this common, that they ended in the last judgement, as we clearly shewed in every one of them: Therefore we may not doubt but the same thing is here represented also.

Neither doth *Ribera* deny this, if his words be well weighed. Notwithstanding he seineth, that here is described I know not what for an invisable descension of Christ from heaven before the last judgement, to succour the saintes wrestling and striving with Antichrist and his ministers. But what is his reason? *Because*, saith he, *Antichrist shall not then be in the last judgement*: But this is false and against that of the Apostle even now alledged. For Antichrist shall be destroyed by the last comming of Christ: Therefore he shall remaine till then. Now *Ribera* as fiction depends upon another, viz that Antichrist shall be killed *fourty five dayes* before the day of judgement, which we have before refuted, besides it is manifestly repugnant to the saying of Christ, *But of that day and houre no man knoweth, no not the Angels*: The which *Ribera* acknowledgeth in the following Chapter, v. 8. and thereby not unwittingly rejects the fiction of *45 dayes*.

The said *Ribera* doth here also not obscurely confirme our opinion, namely, that this comming of Christ proves that which before the heavenly *choire* had said: *For the marriage of the Lamb is come*: Now the marriage shall not be til the end of the world, and full accomplishment of the punishments of the wicked. But here he commeth to be avenged on the adversaries: Therefore this shall be Christs last comming, in which both his enemies shall be abolished, and the *marriage of the Lamb* celebrated. For the adversaries destruction and the Saints glorification shall be both together.

To this *Last Act* therefore of the *sixt vision*, doth answer (in way of Parrallel) the *Last Act* of the *third vision* in the end of Chap. 11. and the *Last Act* of the *fourth vision* in the end of Chap. 14. touching the *harvest* and *vintage*: and lastly, the *last Viall* of the *fift vision* in the end of Chap. 16. For this *Act* doth cohere with the history of the *sixt Viall*, touching the *kings of the earth gathered together in Har-mageddon to the battle of that Great day of God Almighty*: the which battle was there broken off by the last voice *yeyou, It is done*: and is here at length represented.

Whence we have a fourth argument for our opinion: for that *great day of God Almighty*, shall be no other but the day of judgement, Whatever *Ribera* seineth to the contrary in Chap. 16. Num. 11. For the *seventh plague* shall not be powred forth before the day of judgement (as he pretendeth) but in the very day of judgement and consummation of all things: But this battle shall be in that great day of God Almighty. Therefore this battle shall be in the last day of judgement.

Which things thus laid downe, the historie of this type is not obscure. For what we shall here see touching Christs comming from heaven with an army of horsemen to fight against the *Beast* and kings of the earth, to take and cast all of them into the lake of fire and brimstone, is indeed the very thing which Christ saith



saith in the Gospel. Then shall we see the Son of man coming in the cloudes of hea-  
ven with power and great glory. *Or* Again, when the Son of man shall come in his glory,  
and all his holy Angels with him, then shall he sit upon the throne of his glory, and all na-  
tions shall be gathered before him. *Or* And what Iude speaketh from the prophesie of  
Enoch: Behold the Lord cometh with thousands of his saints, to execute judgement  
upon all, and to convince all that are ungodly among them, of all their ungodly deeds which  
they have ungodly committed, and of all their hard speeches which ungodly sinners have  
spoken against him: And that of Paul: The Lord himself shall descend from heaven  
with a shout, with the voice of the Archangels, with the trumpet of God: And the dead in  
Christ shall rise first: *And* The Lord Jesus shall be revealed from heaven with his  
mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not  
the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction,  
from the presence of the Lord, and from the glory of his power. Lastly, the best and  
briefest interpreter of all this warlike preparation is the same Apostle, where he  
saith: And then shall that wicked one be revealed, whom the Lord will consume with the  
brighnesse of his coming. This, I say, shall be that bright day of Christs coming:  
when this glorious Emperour shall come from heaven with innumerable compa-  
nies: This shall be the destruction of that wicked one, when the Beast (Antichrist)  
and his followers shall be taken and cast into the Lake of fire. Now let us con-  
sider both armies going forth to battle, with the event thereof.

*I saw heaven opened*] In this there is no allegorie: But Iohn doth historicallie  
set down what he saw, viz, heaven opened and Christ Comming thence with his ho-  
ly Angels, under the likenesse of a Captaine and troupes of horsemen; as horsemen  
use to rush forceably through the gates of a citie, being opened.

*And behold a white horse*] To wit, *Went worth*. The Maiesticall descri-  
ption of the Captaine figureth the glorious comming of Christ from heaven, to  
judge Antichrist and the ungodly. Therefore we are not to imagine that it is  
meant of corporall horses, or horsemen, or swords, or any such thing. But under  
the allegorie of military forces, that *brighnes of Christs comming* (spoken of 2. Thef.  
2. 8) is here represented. For Generals use not to goe on foot, but to be moun-  
ted on brave horses, that with facilitie and swiftnesse they may be here & there in  
the army to put forward the battle the more hardie. So Christ sits on a white horse,  
by which is signified the divine majesty, power and glory of the judge: For the  
white colour here denotes excellency. Before at the opening of the first seale  
came forth a white horse with his rider &c. The rider indeed is the same both there  
and here, namely CHRIST: but the white horse is diverse. For the former signi-  
fied the Apostolicall Church, pure and white; on which Christ riding obtained the  
first victory over Paganisme. Here he comes forth on a white horse of majesty and  
heavenly glory, to obtaine the last victorie over Antichrist: And that the world  
might know him to be that Great Pontife of Rome: he himself cauleth his God  
as often as he takes on a journey to be carried on a white horse with a silver bel, and  
to be sent a day before him with his servants and scullions.

*Was called faithfull and true*] The General for our consolation is set forth by  
diverse titles illustrating his divine Majestie and power: Other Generals indeed  
use to goe forth with great warlike furniture; but are ignorant of the event. For  
it is not in their hands to dispose of the doubtfull successe of battles, but instead of  
conquering they are often overcome, or slain. But the titles of this Generall do al-  
tend to certifie us that he shall undoubtedly and certainly obtaine the victorie,  
bee the power of the adverse partie never so great.

*Faithfull*] In authorising and maintaining his forces. TRUE in rendering wa-  
ges and rewards to such as have fought stoutly: This sentence is enough for the  
allegorie. For faithfullnes in preserving, and truth in rewarding souldiours doth  
much commend a General.

*And in righteousness he doth judge and make warre*] This Captaine comes not  
onely as a warrior, but also as a judge: both offices he administred in righteousness,  
that

Matth. 24  
30. and 25  
30.

Iude v. 14.

1. Thef. 4.

16.

2. Thef. 1.

17.

2. Thef. 2.

8.

that is, righteously: He will execute *Judgement* righteously: because to the upright he will render the promised reward of life and glory, to the wicked the wages of death eternal, according to the declaration of the Gospel, Rom. 2. v. 6. 16. And to he shall fight the battle altogether in military equity. No man shall be injuriously spoiled or hurt by his forces, which otherwise is customarie in warre. The adversaries onely shall suffer by this conflict, being either slain or taken. Which againe is no obscure argument to proove that here is intended that righteous judgement spoken of, Rom. 2. 5.

12. *And his eyes as a flame of fire*] Like to the eyes of the Sonne of man walking in the mids of the Candlesticks, Chap. 1. 14. *Flame* gives light. *Fire* burneth. It signifies mightie quicknesse, in sight and fervencie of this General: The which vigilancie of Christ for his Church was before also set forth. But here it denotes his quicknes in perceiving al things. For he shall Iudg even the secrets of the heart: It signifies also the providence and valour of this warriour, who not onely lookes to the necessities of his armie, but knows also the hidden plots and counsels of the adversaries, bringing the same to nothing, like as fire consumes the stubble.

*And on his head were many crownes*] Our General weares a royall diadem on his head: The Beast also had *ten crownes on his heades*, or three upon one. But Our Captaine hath many more. And therefore is not lesse in Dignity, but in Power farre exceeds Antichrist, his pretended Vicar.

*A name written that no man knew*] This name Iohn himself doth by and by expresse. *The word of God, The King of kings, And Lord of lords.* This is the name of the Sonne of God: *The which name the Father hath given him, farre above every name: That in the name of Iesus every knee should bow, of things in heaven, In earth, and under the earth.* But how is it that none knowes it but himself, seeing Iohn wrote and revealed the same unto us? I answer: he saith truly, *No man knowes it, because no man knowes the Sonne but the Father, and to whom the Sonne will reveale him.* Now this name he revealed to Iohn, and by him to us. Therefore all are excluded from the knowledge therof except it be by Revelation and faith. We know him, because he hath revealed himself unto us: and because we have beleevved on the Sonne of God. The wicked know him not: Either because it is not revealed unto them: Or because being revealed, they beleevve not the same. Before, to him that overcame, was promised a *white stone*, and in the stone a *new name written, which no man knoweth, saying he that receiveth it*: This is the name of the children of God, which none know, but such as apprehend their adoption in Christ: like as no man knoweth the sweetnesse of hony, but he that tasteth it. Therefore the Papists are prophane and wicked in requiring us to proove our adoption by arguments: and because they apprehend not the same in themselves, therefore they make a mock of it: tormenting themselves and others with doubting and despaire of salvation.

13. *And he was clothed with a vesture dipt in blood*] His bloody vesture sheweth that he was to returne victoriously from the slaughter of his adversaries. For he is *sprinkled with blood*, as if he had already fought the battle, to signify the certainty of the victory. The reason will more clearly appeare in v. 15. Now that which some doe here bring in touching Christs body appearing bloody, and his wounds yet remaining, is not to the purpose in hand.

*And his name is called, The Word of God.*] This name Iohn in his Gospel and Epistles gives to the Son of God: Whereby we know that this Captaine, is Christ the Sonne of God. As also it gives us a mark, to note, of the writer of the book. For it is the peculiar Phrase of the Apostle and Evangelist Iohn, to cal the Sonne of God *the Word of God*, either in respect of his person: Because he is the wisdom of his Father: Or of his office, because he is the spokesman of the Father, through whom he revealeth unto us his wisdom and counsell.

14. *And the armies which were in heaven*] These armies accompanie Christ the Captaine, not so much for helpe, as for honour sake. For he alone, as God omnipotent,

Ephes. 1.  
21. Philip.  
2. 10.

How no  
man knows  
the name  
of this General.

Chap. 2.  
17:

Iob. 1. 18.



potent, shall slay the adversaries with the sword of his mouth, v. 21. Therefore he comes accompanied with an *armie* for decencie sake: because without followers he should seeme to be no Captaine. Yet in that his *armies* are not hameles, but *clothed in white linnen*, it appears he led them forth not to fight, but to triumph: being apparelled as if they went to a *marriage feast*. Neither is there any other allegorie in this *linnen*, but to signify the purity and splendour of his *armie*, the which thing is also denoted by the *white horses*, on which they sate. And therefore both the Captaine and his *armies* *ride on white horses*, because the purity, splendour & majesty both of the head & members shall be exceeding great. Vndoubtedly, in this also the Decorum of the Metaphor is kept. For *Generals* and Princes love to have their followers alike in colour, both in horses, liveries &c. Furthermore it is not obscure, who these heavenly *armies* are: For by them the Scripture vsually understands *troopes of Angels*. This *armie* therefore represents those thousands of Angels, with whom Christ will come to Iudgement, Math. 24. and 25.

15 And out of his mouth goeth a sharpe sword. Gr. *ῥομφαία ὀξεία*. The kings Edition *ῥομφαία διςμύθη ὀξεία* a sharp two edged sword, taking it perhaps from Chap. 1. 16. and Chap. 2. 16. The sense is one. And it is evident, that both this Captaine, and that Sonne of man, represents under a diverse person the same Christ, there appearing as a President and Bishop: Here as an avenger of the Church. He comes not unarmed: Nor yet burdened with any weighty kind of armes, as other Generals are used to doe with helmets, breastplates, and coates of mail, that their bodies lie not open to the strokes of their adversaries, holding in their hands swords, speares, javilins, arrowes, &c. therewithall to strike the enemy: This Captaine hath onely a sword (very sharp indeed) not in his hand, but in his mouth, which shewes that it is no material sword, which is guided not with the mouth, but the hand. Therefore this spiritual sword, proceeding out of the mouth of the Captaine; If we respect the time next going before the Last judgement, what is it, saue the word of God, of which the Apostle Ephe. 6. 17. *Take the sword of the Spirit, which is the word of God*: And Hebr. 4. 12: *The word of God is quick, and powerfull, and sharper then any two edged sword*. With this sword he both strikes the adversaries himself: as also commands us therewith to fight against all spiritual powers, and in speciall against Antichrist. But if we respect Christs last coming, of which is here treated, then this sharp sword proceeding out of his mouth, is the spirit of his mouth, with which (according to the prophesie of the Apostles) the Lord will destroy that wicked one, to wit, his Divine power, by which at his pleasure Antichrist and all adversaries shall be consumed.

That wish is he should smite the nations] He adds the vse of the sword: viz: not therewith to defend himself or his armies (for they are subject to no dangers) but to smite the aduersaries: Whom he calleth *Gentiles*, or *the nations*, because *Antichrist* vnder the name of Christianity imitates the heathens in Religion, life and tyranny: In this sense Chap. 11. 2. the *inward Court* was said to be given to the *Gentiles*, that is, to Antichrist and his clergie: And at the sounding of the *seventh Angel*, the *GENTILES* VVERE ANGRY, that is, Antichrist and his followers did fret against Christ: But wrath without power is vaine: Neither shall the holy Citie be allwayes trood under foot, because our Captaine will slay the nations with the sword.

And he shall rule them with a rod of iron.] He illustrates by testimony of Scripture, what he had said before, touching the armour & clothing of the Captain, the former from Psa. 2. the latter from Isa. 63. For his *armour* he needs no more then a *sword*, for he is that *king* whom God hath appointed and set upon *Sion his holy mountain*, unto whom he hath subjected the heathen, that he might breake them with a *rod of iron*. The word *break* or *bruise*, the SEPTUAGINT render *μικρῶν* *Feed on vile*, whom Iohn followeth. Now what is a *sword*, but a *rod of iron*?

And he treadeth the winepress of the fierceness and wrath of God Almighty. Now he

he renders a reason why in v. 13. he said that *his vesture was dipt in blood*, taking it from Isa. 63. 5. where the Lord being about to take vengeance on the *Edomites*, adversaries of the Church, by a Metaphor of a victorious Captain returning from the slaughter of the enemy, having his garment dipt in blood, also of a grape gatherer treading in the wine-fat, and besprinkling his garments with the blood of the grapes, *Why* (saith the text) *art thou red in thine apparell, &c.* The Lord answereth, *I have troden the wine-presse alone, and of the people there was none with me: For I will tread them in my anger, and trample them in my furie, and their blood shall be sprinkled upon my garments, and I will staine all my raiment.* It is a prophesie of Christ, who alone, assuming the clothing of our flesh, did tread the wine-presse of Gods wrath, by suffering a cruel and bloody death on the Crosse for our sakes: For when he appeared bloody on the Crosse, he triumphed over his and our enemies. Hence it is that many interpret this *garment sprinkled with blood*, of his humanity, according to which he shed his blood. But here is intended, not the passion, death and blood of Christ, but the destruction of the adversaries which he will execute on them at his Last comming. The blood therefore, with which he is here said to be *sprinkled*, is not his owne, but the adversaries, not indeed as yet, but soon after to be *staine*, yet he is now figured out as if he were already sprinkled, because of the certainty of the victory. Notwithstanding chiefly he continues in the Metaphor of the wine-presse, into which the adversaries or *clusters* being cast, shall be troden by him, so as his garment shall appeare stained with their blood: yea, their blood came out of the wine-presse, even unto the *horses bridles*, by the space of a thousand and sixe hundred furlongs: see, Chap. 14. 20.

This title serves 1. to terrify the wicked. 2. to comfort the godly. 3. For the glorie of the Captaine, who alone is a perfect redeemer: because he alone treadeth the wine-presse of the wrath of God: he is the invincible conquerour of the adversaries, because he shall tread the wicked in the wine-presse, being that one God omnipotent with the Father: For it is the wine-presse of his wrath and furie, in which the adversaries shall be troden: Now this in Isa. 63. is applied to God *Iehovah*, which againe plainly proveth the Divinitie of Christ our Lord.

16. *And he hath on his vesture, and on his thigh* That he may once for all fullie set forth the invincible power and immense Majestie of this Iudge, he calls him *King of kings, and Lord of lords*: The which title many Monarchs have indeed arrogated to themselves, as *Nebuchad-nazzar, Xerxes, Alexander*: but falsely: It beeing proper to this Captaine, who alone is the Monarch of Heaven and earth: for to him alone is given *all power in Heaven and earth*. Given, I say, not onely in time according to the dispensation of the flesh, through his exaltation at the right hand of God: but also from all eternity, according to the nature of the Dietie by eternal generation of the Father: *As the Father hath life in himself (viz. from eternity) So he hath given to the Son to have life in himself. (viz. from eternity): that as all men honour the Father, so they should honour the Sonne also.* Therefore he hath this title, *King of kings, and Lord of lords*, common with the Father, as being one God with the Father, whom the Apostle sets forth by this his proper title: which againe is an evident argument of Christs Dietie. Now how the *Samosatenian hereticks* labour to shift this off: with the vindicating of the same, hath before bin expounded on Chap. 17. 14. This name he hath *written on his garment*, to signify, that the Divine Power and Majesty of this Captaine, shall then be apparent to all creatures, that he may be openly acknowledged & worshiped by all. It is *written also on his thigh*, to denote the eternity of his power and Monarchie. For by the *thigh* the Scripture usually vnderstands the generative force, and propagation of posterity: as often we have it in *Genesis* and *Exodus*. Therefore he carries the name on his *thigh*, because his kingdome shall be propagated & endure to all posterities, that is, unto eternity.

17. *And I saw an Angel standing* Thus much touching the honourable armies, the troopes of Angels: Now other administring forces are called forth, which in some manner are to be employed in executing vengeance, viz. all the *ravenous birds*

The  
xxxvij.  
argu-  
ment of  
Christs  
Dietie.

The  
xxxviii.  
argument  
of Christs  
Dietie.



birds of heaven: Notwithstanding they are not called to the fight, but are invited to the banquet

Who this Angel standing in the Sunne should bee, needs not curiously to be enquired after. He was an herauld proclaiming the Captaines comming; being an Angel either really, or in appearance. For Iohn records what he saw: Neither is it necessarie to seeke for mysteries in every circumstance of the visions.

He calls him indefinitely *ὁ ἄγγελος* one Angel, for, **A CERTAIN ANGEL**: because he stood before the other without the Camp, going before like an Herauld of armes.

*Standing in the Sunne*] That is, in the midst of heaven, in a cleare and high place, that he might be seen and heard of al the foules: which serves to the decencie of the Action. For Heraulds, when they publish the Edicts of Princes, vsually stand in some Eminent place, that they may be the better seene of all men. And here I seeke no other mystery.

*And cryed with a great voyce*] Like as Heraulds use to doe, that they may be heard afar off, also the efficacie of the voyce is here noted: for this cry shal not be in vaine: but at the very instant the foules are in readinesse. Now perhaps we may say, that this Angel is the Archangel, & this voice, that great trumpet of God: with which Christ shal descend on the clouds 1. Thessa. 4. 16.

*Come and gather your selves together unto the supper*] This whole Propheticall allegory is taken out of 39. of Ezech. v. 17. For the Revelation hath many things common with the visions of Ezekiel and Zacharie. There the Prophet thus prophesieth against Gog and Magog (understood by many to be the two Antichrists, viz. the Turke & the Pope, touching which we shal Treat in the following Chap. v. 8.) *Assemble your selves & come, gather your selves on every side to my sacrifice* (Hebr. *וַיִּשְׁחַט* slaughter) *that I doe slay for you, even a great sacrifice upon the mountaines of Israel: that ye may eat flesh, and drinke blood. Ye shall eat the flesh of the mighty, and drink the blood of the Princes of the earth, of Rams, of Lambs, and of goats, &c. All things are alike: save that the Prophet is there commanded to proclaime: Here the Angel proclaimeth: There both the fowles and beasts also are called: here the fowles onely. There they are called to the sacrifice: Here to the Supper of the great God. There to eat flesh and drinke blood: here onely to eat flesh: There to eat the flesh of the Mighty and the Princes of the earth: here to eat the flesh of Kings, Captains, mighty men, of horses, and of them that ride on them, of free-men and bond-men, of small and great, &c. The sense of both Allegories is the same.*

The comparing of the present place with Ez. 39. 17.

This indeed shal not Litterallie be accomplished at the last judgement for the birds of the ayre, and beasts of the field, with all the elements shal be consumed with fire. But under this similitude is set forth the horrore of the last judgement. For as after some bloodie combat, the Ravenous birds, (as Crowes, Ravens, Kites and such like Harpies) flie to the prey (as it were to some great Feast) and feed upon the dead carkeises: so after the like manner the enemies beeing overthrowne by a great slaughter, and torne as it were by vultures, shal be cast into the everlasting fire of hell. This supper therefore is the judgement of God it self, by which the wicked shal be consumed.

He calls it, *the Supper of the great God*] Because it shal be prepared by him. Now This great God is the same who even now was called the King of kings, and Lord of lords, vii. Christ the Iudge: which again is an evident argument of his Divinity.

The xxxix argument of Chr. deity.

18 *That ye may eat the flesh of kings*] To wit, of the earth, whom the three unclean spirits gathered in Harmageddon, to fight against the Lamb in defence of the Beast, Chap. 16. 14.

It seemes to be doubtful, whether these kings be those ten; who were (as in Chap. 17.) to give al their power to the Beast, to fight with the Lamb, and be overcome by him. The reason of the doubt ariseth hence, that those ten kings, should hate the whore, and burne her with fire, that is, destroy Rome, the seate of Antichrist. But it is not probable that they should defend the Beast, who shal destroy the

*whore and seat of the Beast.* The thing therefore shall be thus. If not all, yet certainly many of those *Ten Kings*, forsaking the Papacy, shall turne to Christ and destroy Rome: And that which many shall doe, all are said to doe; yet some shall still adhere to Popery, who, after the burning of Rome shall prepare themselves to this battell in defence of the Pope. These shall draw all the other *Kings of the Earth* (the adversaries of the Gospell in *Asia, Africa, America*) into the societie of this war, and so with joynt forces shall goe to oppresse the Gospel of Christ. But while they thus plot, God will be present, and prepare this *supper* for the birds of heaven, that is, Christ shall come from heaven to judgement, and cast Antichrist with his raging kings and associates into hell fire.

Now he promiseth diverse sorts of flesh (as it were varietie of dainties) unto the foules, not onely of *kings*, but also of *Captaines, Mighty men, them that sit on horses*; to intimate the greatnesse and sumptuousnesse of the Supper. For variety of messes delighteth. Now it is an Allusion unto the divers orders, of which great Armies usually consist, and are led, all whose flesh being given to the birds to be devoured of them, sheweth that all of them shall utterly perish, and not one escape the hand of the Iudge.

Rib, Apoc.  
19. S. 31.

The beast is  
Antichrist.

19. *And I saw the Beast*] Hitherto of the Heavenly Armies and CHRIST their Captain: Now he briefly toucheth the opposite Army, with their *Leader Antichrist*, and describeth the event of the Battell. The *Jesuite* at length confesseth this *Beast* to be Antichrist. Now this *Beast* is the same which Iohn saw before Chap. 13. and Chap. 17. (as *Alcasar* acknowledgeth Page 864.) Therefore he calleth him emphatically *the Impious that Beast*: whence it appeareth that *Ribera* without any shew of truth did idlie feine this *Beast* (in Chapter 17.) to be the divell.

Furthermore he saw not the *Beast* alone, but with the *Kings of the Earth and their Armies*. These Kings shall be all the Vassals and friends of the *POPE*, which shall seek to defend him after the destruction of Rome. They shall not be the *Ten*, because some of those *ten* shall hate Rome, and lay her waste.

*To make warre.*] He sheweth the madnes and fury of Antichrist and the Kings, who will presume to joyne battell with the *King of kings*, and *Lord of lords*, with Christ, I say, the Heavenly Iudge, and against the Angells, his Armies, the least of whom is able in a moment to destroy millions of adversaries. This therefore shall bee more then the furious *Γεγοναξία* of the Giants. But let us see the event.

20. *And the Beast was taken*] The event of the battell is unfortunate to the *Beast* and *Kings*. In the first conflict their Armies are scattered and put to flight: so some (as it happeneth after the routing of Armies) are taken, and all the rest of them slain. The victory remains on Christs side and his Army.

Now hee distinctly expounderth what befell the *Beast*, and what the rest. Great Armies do many times fight a long while with doubtfull successe. Here at the first brunt the hostile Army is routed, the *Beast* taken, Gr. *ἐμαρτυρῆται* bound or fettered. The word *μαρτυρῆται* is familiarly used in Iohns Gospell, and properly signifies to take, or apprehend, as you may see *Iohn* 7. 30. 32. 44. Chap. 8. 20. and Chap. 10. 39. & Chap. 11. 57. & 21. 3. 10. &c. Here the *Beast*, though he be *monstrous, seven-headed, full of hornes*, and guarded with a strong band of Kings and Confederates, notwithstanding is without difficulty apprehended and taken, to wit, by Christ the Captain. Now the Leader being taken, what can the rest of the Army do? Here now the fight is ended, now they cast away their armes, and they would willingly flie, but cannot, every one of them is slaine: yet first he sheweth the miserable lot or condition of the *Beast* and his Companion. With the *Beast* also is taken the *False-prophet*, the *individuall Achates* and O-rator of the *Beast*. Of this *False-prophet* also mention is made before Chapter 16. 13. but is not there set forth with any markes: Here with two, *That hee*

wrought



wrought miracles before the Beast, and that he deceived the stigmatized worshippers of the Beasts Image. Whence it plainly appeareth that this False-prophet is that other Beast with two hornes, Chap. 13. 11. for hee is there said to doe these things. Now howsoever he shewed before, that both Beasts in a diverse respect figured out one Antichrist: Notwithstanding as before the Spirit represented him by two Beasts, also by a Beast with a woman sitting thereon: so now he speaketh of the Beast and of the False-prophet, as it were of two distinct persons: because before with the Pope Antichrist or Head, he joyned the Senate of Cardinals, and the whole Clergy, Architects, and ministers of deteits and wickednesse. These therefore shall go forth with the Beast to warre against Christ, as it were A L A T E R E on the side of the Generall. But they shall justly suffer for their madnesse, for the Beast and they shall be taken together. Furthermore touching the signes of the False-prophet, of the Character of the Beast, and of his Image. I will here repeat nothing as being before treated of Chap. 13. Now we come to the punishment of the Beast, and the False-prophet.

The false Prophet is the same with the Beast with two hornes.

Both were cast alive into a Lake of fire burning with brimstone] IN STAGNUM IGNIS ARDEN S, so is the naturall reading in all Greek Copies, and also in the Old Latine. Notwithstanding Ribera contendeth that the truest reading is, IN STAGNUM IGNIS ARDENTIS SULPHURE, and that it is so in the Greek. But it seems the Iesuite looked not upon the Text; for all Copies have it constantly εις την λιμνην & πυρος την καιομενην εν τῷ θειῳ. The Kings Edition of Montanus without the article εν θειῳ as Chap. 14. 10. where καιομενην cannot be rendred ardentis but ardens, because it cohereth not with the genitive πυρος fire, but with the accusative την λιμνην Lake: though the sense be the same in both readings: for both the fire, and the lake by the fire, burns with brimstone. This must be the miserable end and destruction of the Romane Beast and his sacred Clergy: to wit, like to that of Corab, Dabbar, and Abiram, who of old seditiously rising up against Moses, were swallowed up alive of the Earth, and so cast into Hell. For this is no obscure allusion unto that History, as it were unto the type of that horrible punishment. Not that the Earth shall literally open her mouth and swallow them up (neither doth the Letter say so) but because Christ the Iudge will thrust them alive (that is, not like other men taken away before by ordinary death) into the most exquisite flames of the burning lake, (as a horrible example to others) before the rest. For the devill also, whom the Earth cannot swallow up, shall be cast into the same lake of fire and brimstone, Chap. 20. 10. wherefore it signifies a terrible kind of destruction, into which the Beast and the False-prophet, shall be cast before their other associates. For the rest being slain by the sword, shall be cast for a banquet to the infernall Vultures to be devoured by them. But these shall be cast alive into the Lake of brimstone. Every of the words serve to amplify the grievousnesse of the punishment.

Num. 16. 33.

Were cast] This sheweth that it shalbe a horrible ruine and fall from the height of power and riot, with which they are now puffed up.

Alive] Death therefore shall not put an end to their punishment, but they shall be tormented alive for ever. It is more tollerable once to die, and then to bee burnt being dead. But these alwayes living, shall never be altogether consumed by the fire, but burn in the flames of hell.

Into a lake of fire burning with brimstone] A Periphrasis of hell, which afterward in Chap. 21. 8. is called the second death, that is, eternall: He calls it metaphorically A Lake of fire: because as fishes in a Lake are invironed with waters, so these shall be covered with infernall fire in the Lake of hell, then which nothing can be thought on more miserable: yea in the Lake burning with fire and brimstone, that is, unquenchable, as before in Chap. 14. 10. with many other like places: For brimstone is a most durable nourisher of fire, and much thereof being

cast into the same, makes the flame unquenchable. Wherefore as *Antichrists* torment shall be most horrible, so shall it remaine for ever, the which is more clearly mentioned in Chap. 20. where not onely the *Beast* and *False-Prophet*, but the devill also shall be cast into this lake of fire and brimstone, there to be tormented day and night for ever and ever.

*Ribera* moveth (as he saith) a great and difficult Question: How *Antichrist* shall be cast alive into the Lake of fire, seeing the Lord will consume him with the Spirit of his mouth, 2. *Thessa.* 2. 8. After many things he answereth; that properly he is not to be slaine, but to remaine no more among the living, be deprived of all power and joy, and brought to the place of the dead. *The Earth*, saith he, shall suddenly open its mouth for him, and violently he shall be carried alive with his *False-prophet* by devils unto the fire of hell.

But this Question cannot seem great, or difficult, in case we rightly consider the words of the Apostle. For he saith two things touching the destruction of *ANTICHRIST*: Neither of which are in the least shew repugnant to this place.

First he saith not: *Whom the Lord will slay*: but he saith *ὃν ἀναλίσσει*, *Whom he will consume with the Spirit of his mouth*. This shall be the first degree of the destruction of *Antichrist* and his Kingdome: the which hath beene begun these hundred yeeres: in which the Lord by the Spirit of his mouth, that is, by the preaching of the Gospell, hath, and yet doth consume the Papacie more and more: no otherwise then the flame by burning diminisheth and consumeth the match: For as *Bellarmino* confesseth, from that time since wee affirmed the Pope to be *Antichrist*, his Empire hath not onely not encreased, but allwayes more and more decreased. Whence we see that Pauls words are not repugnant to the present place: because they speak nothing of a corporall killing.

Lib: 3 de  
P.R.C. 12.

Secondly hee addeth, and shall destroy him by the brightnesse of his coming: which againe is undoubtedly to be understood not of any corporall slaughter, but of a totall and finall destruction; that is, of the last punishment, which is here revealed unto Iohn, to be accomplished at Christs last coming to Iudgement. As for other things which *Ribera* here disputeth of, from the opinions of certaine Writers, and from the *Sibylls* touching the death of *Antichrist*, and of the brimstone in Hell, seeing even *Alcasar* judgeth them too uncertaine and curious, I leave to their Authors.

21. *And the remnant were slaine with the sword*] That is, (besides the two *Leaders*) the Kings, Captains, Souldiers, and Armies of the *Beast*: Every one of them were slaine. Therefore the overthrow shall be universall. But by whom? By the sword proceeding out of the mouth of *Christ*. He goes on in the Metaphor: for the Generall being taken and slaine, usually the rest of the Army goes to wracke. None therefore that follow *Antichrists* Army shall escape unpunished.

But shall not these also be cast into the lake of fire, and be damned for ever? yes verily, as before he plainly affirmeth, Chap. 14. 9. 10. and the Scripture in other places sheweth; for all the goats standing on the left hand shall be sent into everlasting fire, and hear that terrible Sentence: *Go ye cursed into the Everlasting Fire, which is prepared for the Devill and his Angels.* Mat. 25. 41. The destruction therefore of the adversaries is so set forth, that we may understand the punishment of the *Beast* and the *False-prophet* to be more grievous, and the others somewhat lesse. For there shall be degrees also of punishments in hell: and they who have sinned most shall there suffer forest plagues.

*And all the foules were filled with their flesh*] After the overthrow, all the foules are gathered together to the Supper, and are filled with the flesh of the slain: by which is signified the miserable and totall destruction of the wicked.

*Ribera* here is frivolous, in understanding this properly without a metaphor: for



for he feineth, that ſuch a battell ſhall really happen, and that the Carkeiſes of the enemies being left in the fields are to be deuoured by the foules. As if forſooth this euent were rare, and that it were not moſt frequent, that after great diſcomfitures of Armies, the foules and wild beaſts ſhould be filled with the Carkeiſes of the ſlaine. But the Holy Ghoſt perſiſts in the Prophetickall Type before expounded, Verſe 17. intimating that what of old was literally done to *Gog and Magog*, ſhould allegorically be fulfilled in theſe, after ſuch a manner as is agreeable to the laſt Iudgement: for then indeed all the ungodly ſhall be killed with the ſword of Chriſts mouth, that is, being by his Sentence adjudged to the everlaſting torments of hell, they ſhall be caſt as a prey unto the infernall harpies: but firſt Antichriſt and his purpled Senate ſhall be thrown alive into the lake of fire; that is, be tormented with more exquisite tortures in Hell. This therefore ſhall be the end of the *Romane Antichriſt* and his Associates. And here endeth the fixt, and moſt notable Viſion of all.



### The Preface of the Seventh VISION.

Which is a Sumary Repetition of the former, touching the binding, unloofing, and judging of the  
**DRAGON:** And of the Heavenly *Ierusalem*,  
 Contained in CHAPTERS 20. 21. 22.



*He laſt Viſion doth ſummarily represent the Vniuerſall Hiſtorie of the Church, from the publishing of the Goſpell among the Gentiles, untill the glorification of the Church, under the type of a Dragon bound a thouſand years in hell: afterward let looſe: at laſt with all the ungodly caſt into the lake of fire: alſo of the new heaven and earth, and of the Heavenly Ierusalem built with ineffable magnificence, from Chap. 20. unto verſe 6. of Chap. 22.*

*This Viſion therefore being as it were a Recapitulation of the former, doth anſwer indeed in reſpect of all the four ACTS, unto the three Vniuerſals of the ſecond, third, and fourth: but as it reſpects the two latter ACTS, the two particulars of the fiſt and the ſixt: Laſtly unto all in reſpect of the laſt ACT, which is the Cataſtrophe of the condition of the wicked, and the calamities of the Church, becauſe it propoundeth the ſame very clearly by a far more evident Hypotypoſis or deſcription of the laſt judgement, the torments of the wicked, the redemption and glorification of the Saints.*

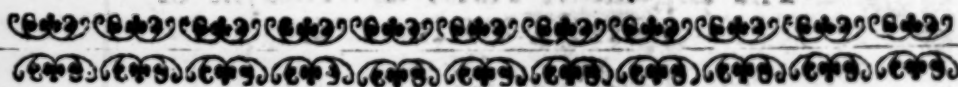
*The firſt ACT of this Viſion is a Propoſition, touching the overthrow of Paganisme through the coming of Chriſt, and the propagation of the Goſpell unto the Gentiles, Satan being bound by the hand of Chriſt, that hee might no longer ſeduce them: and of the various condition of the Church, partly bloody under the Romane Tyrants, by whom many millions of the Saints were ſlaine with the ſword for the Goſpels ſake: partly moſt corrupted and afflicted under the Romane Antichriſt, who forced all to worſhip him and his Image, and to receive his Character: all that worſhipped not, or*

Iesus, and them that have not worshipped the Beast, sitting on thrones, living and reigning with Christ those thousand years, ver. 4.

Whose happines is figured out by the *Antisubesis* of the wicked, who lived not againe during those thousand yeares, but remained in the death of sin, ver. 5. And it is amplified by an Exclamation, ver. 6.

In the second part touching the loosing of the *Dragon* is shewed, 1. when, and whence the Dragon was loosed, Ver. 7. 2. What he attempted being loosed: to seduce againe the Nations, and to gather *Gog* and *Magog* to battel, Ver. 8. 3. What was the successe of the attempt: *They compass the campe of the Saints about, and the beloved City*: this attempt is broken off in the former part of verse 9.

In the third part, which is the Catastrophe of the *Gogish battell*: the destruction of the adversaries is described. 1. *Specially*, both the overthrow of *Gog* and *Magog* in the latter part of Verse 9. as also the punishment of the devill himselfe, verse 10. 2. *Generally*, the last judgement of all: In which type is noted 1. the majesty and preparation of the Iudge, ver. 11. 2. The guilty to be judged: *all the dead*, and the sentence taken out of the Books, ver. 12. 3. A prevention touching such as were swallowed up of the Sea, Death, and Hell: that they were all delivered up, ver. 13. 4. The execution of the Sentence both on the last adversaries, *Death* and *Hell*, Verse, 14. as all others, Verse 15.



## CHAPTER XX.

### *The First part of the CHAPTER.*

Of the DRAGONS binding a thousand Yeeres.

1. And I saw an Angell come downe from Heaven, having the Key of the bottomlesse pit, and a great chaine in his hand.
2. And he laid hold on the Dragon that old Serpent, which is the devill and Satan, and bound him a thousand years.
3. And cast him into the bottomlesse pit, and shut him up, and set a seale upon him, that he should deceive the nations no more: till the thousand yeeres should be fulfilled: and after that he must be loosed a little season.
4. And I saw thrones, and they sate upon them, and judgement was given unto them: and I saw the soules of them that were beheaded for the witnessse of Iesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his marke upon their foreheads, or in their hands, and they lived, and reigned with Christ a thousand yeeres.
5. But the rest of the dead lived not againe untill the thousand yeeres were finished. This is the first resurrection.
6. Blessed and holy is he that hath part in the first Resurrection: on such the second death hath no power, but they shall be Priests of God, and of Christ, and shall reign with him a thousand yeeres.



## THE COMMENTARY.



*And I saw* Beza: *Then I saw*: which must be understood of the order of the Visions (for this he saw after the former) not of the order of the events, as if this taking of the *Dragon*, and these *thousand yeeres* should in time follow the damnation of the *Beast*: For seeing the *Beast* is Antichrist, certainly his destruction and casting into hell, shall not be but by the brightnesse of Christs coming, and in the last Iudgement, as was shewed in the foregoing *Vision*. But after the last iudgement, there shall not be a *thousand yeeres* in which Satan shall be bound, and these things be done, which Iohn now seeth. And therefore the Events of this Vision shall not follow, but in time goe before the events of the foregoing Vision.

The order  
observable

2, The. 2: 8

This is a certaine Argument, that this *Vision* is diverse from the former: and is no particular Vision, which supplies the former: and that in the *Visions* a continued order of History, or Times, is not to be observed, as most Interpreters imagine.

Wherefore after all other apparitions, this last Vision (as it were in place of a conclusion) is exhibited unto Iohn, in which under new types, and the wonderfull binding, loosing, and condemnation of the *Dragon*, and of the description of the Heavenly Jerusalem, is set forth unto Iohn the entire face of the Church, prefiguring the History from the first gathering thereof among the Gentiles, untill its last glorification in Heaven, not indeed by a vaine repetition of the same things, but a most profitable revealing of things divers from the former mysteries: viz. touching the overthrow of Paganisme among the Gentiles through the coming of Christ, of the tempests and distractions of the last thousand years: with which (besides the cruelty of the *Beast*) the Church shall be exercised, and of the most joyfull end of all the calamities of the Church. For touching the *First*, Iohn till now had seen nothing: Of the *Second*, he had seen somewhat, but obscurely, under the *first Trumpet*: Of the *third* also he had heard but very little by one of the foure and twenty Elders, towards the end of the *second Vision*. Now it was very much for Iohns (and ours) instruction and consolation, that none of these things should be hid from him. Therefore, there was weighty reasons, why after the other *Visions*, this also at last should be exhibited. Thus much briefly touching the Order.

This last  
Vision is a  
recapitula-  
tion of all  
the forego-  
ing visions.

*An Angell come downe from Heaven*] This Angell figures out CHRIST, as the adjuncts and effects do prove. For he hath the *Key of the bottomlesse Pit*, that is, the power of hell and death, which Christ before attributes to himselfe, Chap. 18. ver. 18. and he *bindeth Satan*, which is proper to Christ: for hee it is, that *bruised the head of the* (old) *Serpent*, Who through death destroyed him that had the power of death, that is, the devill. He, I say, is that *Stronger, taking the house and dividing the spoile of the strong armed man*: Neither is it new that Christ should be represented by an Angell in this REVELATION, as we see Chap. 7. 2. Chap. 8. 3. Chap. 10. 1, &c.

Gen. 3: 15.  
Heb. 2. 14.  
Luk. 11. 22

But that it should be some ministeriall Angell, who (while Christ was suffering on the Crosse) coming from Heaven, bound the devill in the bottomlesse Pit, is a fiction of *Ribera's*, contrary to the truth of the Gospell, and is not in the least to be proved by the Apocryphall History touching *Raphael*, apprehending the devill, and binding him in the deserts of *Egypt*.

Tab. 8. 3.

Iohn therefore saw Christ in the forme of an Angell, not falling, but descending from Heaven, to wit, by his Incarnation: Hee that descended is the same also that ascended. And no man ascended up to Heaven, but he that came downe from Heaven, even the son of man which is in Heaven.

Eph. 4. 10.  
Ioh. 3. 13.

But thou wilt say, to what purpose was it, that Iohn should see the Incarna-

tion of the Son of God, a thing known and past some while before? Yea it was to great purpose, at least in a word to note the originall of the Authour of so great a worke, which then began to be done, and which was to continue a thousand yeres, that Satan being restrained from seducing the nations, the fullnesse of the Gentiles should come into the Church, he therefore saw Christ descending from Heaven, that he should bind Satan, that is, destroy the workes of the devill, as other, so chiefly that horrible Idolatry and diabolically worshippings, by which (Iudea excepted) he had hitherto seduced all Nations.

This end of the Angels descending, and this cause of the Dragons binding is plainly declared ver. 3. For if Satan should have been permitted to sway any longer among the Gentiles: in vaine the Apostles had preached the Gospell unto them. Therefore *Satan was to be bound*, that is, by the singular power of God restrained, that he should no longer bewitch the Nations, who by the preaching of the Gospell were to be gathered unto the Church of Christ.

Now I see no reason why we should leave so cleare and plaine an Interpretation: especially seeing such as like not the same, alledge nothing more probable or agreeable to the present Type. The first birth or beginning of the Church gathered of the Iewes and Gentiles, was somewhat more manifestly shewed unto Iohn, under the Type of a woman in travell, Chapter 12. unto which the History of this Chapter doth much accord, as I touched in the Preface of the Vision.

*Having the Key of the bottomlesse Pit* ] Touching this Key and Pit, See Chap. 1. ver. 18. and Chap. 9. 1.

The Key of the bottomlesse pit is the power of Hell. This Christ hath one way, Antichrist another way, as was there shewed. The Pope hath the same by prevarication: Christ by power given him of the Father. The Pope hath it to open the Pit of Hell, and thence to draw out the pestilent smoake of his doctrine, and the hellish Locusts. Christ hath it to shut up the Dragon in the bottomlesse pit,

*A great Chaine* ] That is, long and strong enough, to bind the most cruell adversary, as the forme of a Dragon Chap. 12. 13. shewes him to bee. This Chaine doth metaphorically denote the omnipotency of Christ, and all other meanes by which he hath bound Satan, as his Passion, Crosse, Death, and Buriall, Resurrection, Ascension, the sending of the Holy Ghost, and chiefly the doctrine of the Gospell, by the preaching whereof, Christ hath as strongly bound Satan, by destroying and rooting out Paganisme among the Gentiles, and converting them to the Faith: as when a mightie adversary is bound by the Conquerour with a great chaine.

*2. And he laid hold on the Dragon* ] What is this, but the casting out of the Dragon, and his Angels into the earth by Michael, as in Chap. 12. 9? This Angell therefore and Michael there spoken of, is one, viz. Christ, whose Victory over Satan was there figured out generally, that he should no more accuse the Elect in the sight of God: but here specially, that he should no more seduce the Nations, as it is in verse 3.

And that we may certainly know that this Dragon is the same, whom Michael there did vanquish, he is here set forth by the same Titles: *The old Serpent, the devill, Satan*: the reason of which we there expounded. Now this so exact a description doth altogether constrain us to understand here by the Dragon none other save the devill and Satan. For wherefore should hee be defined with so many names which alwayes in Scripture denote the devill, if some other adversary ought to be understood. Therefore in this place I can no more subscribe to Brightman (who will have this Angell to be Constantine, the Dragon Maximus and Maximinus, whom he destroyed for the good of the Church) then to Lyra interpreting this Dragon of the Emperour Henry V. being bound with the Chaine of Excommunication by Pope Calixtus.

*Bound him* ] This binding, saith ANDREAS, is the casting downe of the devill, which

How christ  
and the Pope  
have the  
keyes of the  
bottomlesse  
pit.

The same  
dragon that  
is here  
bound, was  
overcome in  
chap. 12.



which was done by the force of the Lords Passion: for thereby the power of Satan is bound: a token of which thing was seene in the destruction and overthrow of the heathenish Idolatry, the demolishing of Idolatrous Temples, the ceasing of Sacrifices on their Altars, and at length the knowledge and obeying the will of God revealed throughout the whole world: the sum is, It is Christs victory over Satan, of which mention is made in the Gospell: The Prince of this world is judged. I saw Satan as lightning fall from Heaven: Now shall the Prince of this world be cast forth. But the manner of his binding is more exactly expressed in the following verse.

3. And cast him into the bottomlesse Pit] That is, thrust him; as it were fettered, into the Infernall Prison.

And shut him] For, shut him up, locking as it were the bottomlesse Pit, that the Dragon might not come forth.

And set a scale upon him] To wit, on the doore of the bottomlesse Pit, that neither he should breake out, or any dare to breake open the prison before the time: as the Iews sealed the doore of Christs Sepulchre. And Darius with his owne Signet sealed the Den of Lions, that there might come no deliverance to Daniel, save onely from God. All these things are spoken after the manner of men, to signifie the fullnesse of Christs victory over Satan, for by his power and dominion Satan is kept as fast bound, as a Malefactor in Prison, and shackled by the Iudge. An evidence hereof we have often in the Gospell, where the devils beseech Christ that he would not send them into the bottomlesse Pit, or prison: but the end which is added, is well to be observed.

That he should no more seduce the Nation] To wit, with so free and full sway as formerly he had done. The Particle *ἐν* no more, is very emphaticall. This is the end for which Christ bound Satan, that he should deceive the Nations no more. Formerly therefore he had freely seduced them: now he is bound, or hindered from further seducing them, that is, from hindring any longer the faith and preaching of the Gospell unto the Nations.

Now hereby is intimated, that Paganisme, in which divers kinds of gods were worshipped in stead of the true God, the Sacrifices that were offered to Idols, the Oracles which they had from devils, with the exercise of their foule and ungodly worship, came not so much by humane invention, as by the deceit of the devill: but after Christs coming and suffering on the Crosse, and the Gospell by the preaching of the Apostles being published, not onely to the Iewes, but by little and little to the Gentiles also: hereupon the Oracles of the devils were altogether silenced, the Groves, Altars, and Temples of the false gods began to lie wast: yea the Gentiles detesting the Impostures of Satan, embraced the faith of Christ, giving over their *Magicall Bookes* to *Vulcan*: a remarkeable example whereof we read touching the Ephesians, *Act. 19. 8.*

*Snidas* also recordeth that *Augustus* enquiring of the Oracle of *Apollo*, what man should rule after him, received this Answer from Satan.

πῶς ἐβραῖον καλεῖται με θεὸς μακάριστον ἀνάσσειν

πῶς δόμον καταλιπεῖν, καὶ αἰὶν ἀνδρείκῃ

λοιπὸν αἰπὴν σιγῶν ἐκ βασιλῶν ἡμετέρων

An Hebrew Child, the King of Gods

Commands mee to away

This place, and forthwith to returne

To Pluto's darkest shade.

From these our Altars bid thou art

In silence therefore to depart.

*Augustus* having received this Answer went away, and set up an Altar in *Capitolium*, with this Inscription in *Romane Letters*.

ὁ βασις ἐστὶν ἐγὼ τοῦ πρωτογένου θεοῦ.

THIS IS THE ALTAR OF THE FIRST BEGOTTEN OF GOD.

The binding of Satan.

Io. 16. 11.  
Luk. 10. 18  
Job. 12. 13

Mat. 27. 66.  
Dan. 6. 17.

Luk. 8. 31

Aug. 1. 4. de  
C. D. c. 25  
E. L. 6. c.  
2. 36.

Thus therefore the Angell hath bound the *Dragon*, Christ by his coming overthrew Paganisme, delivered the Gentiles from the seduction of Satan, and brought them to the light of the Gospell and faith of the Church.

But it may be demanded: Was not Satan of old thrust into prison, and bound with the chaines of darkenesse, as it is said, 2. *Pet.* 2. 1. & *Jude* ver. 6. Besides, hath not Satan even after Christs coming raged powerfully, and yet doth?

Unto the former it is answered: that the evill Angels indeed from the time of their first Apostacie, were adjudged unto the prison of hell: yet not so, but that they might very freely goe abroad to hurt the sons of men, so farre as the judgements of God should permit and suffer the same. The devill therefore by his free raging in Paganisme, held as it were his Kingdome among the Gentiles before Christs coming, by Gods permission. But now by Christs coming from Heaven, Satan is said, by a speciall judgement, to be bound, and thrust into the *bottomlesse Pit*, because Christ did chiefly destroy his workes and kingdome among the Gentiles, when by the light of the Gospell he opened the eyes of the blind, that the deceits of Satan being discovered and condemned by them, they might give themselves on to Christ.

Unto the latter I say: That Satan hath very many Emissary Angels under him, by whom, (howsoever bound himselfe yet) he is hurtfull to mankind, and to the Church: and ceaseth not to reigne in the hearts of the children of disobedience. But the head being bound, what should the servants doe? for though God permit these to wander abroad the thousand yeers, notwithstanding they could not any longer uphold Paganisme.

But thou wilt say, In Chap. 12. 9. not onely the *Dragon* is said to be cast into the *Earth* by *Michael*, Christ, but his Angels were also cast downe with him. I answer. That more generall Type of the *fourth Vision* noted, that the devill with his Angels, was so overcome by the death and resurrection of Christ, as that neither he, nor they could suppress the Church in its birth and growth. But this more speciall Type of the *Last Vision* denoteth, that the Prince of devils was so bound in the first thousand yeers, that neither he himselfe, nor his Emissary Angels could any longer uphold Paganisme, or hinder the course of the Gospell among the Gentiles. The *binding of Satan* therefore must not be understood absolutely, as if he then ceased altogether to do mischief, but comparatively, & with limitation, that he could no longer bewitch the nations with such grosse Idol-worship, as he had before done, of which *Augustin*: *To this end*, (saith he) *the devill is bound and shut up in the bottomlesse Pit*, that now he should not seduce the Nations, of which the Church consisteth, which before hee powerfully seduced, so long as they were out of the Church: for neither is it said, that he should deceive none, but that now he should not seduce the Nations, in which undoubtedly he would have the Church to be understood. And in the following Ch. he expounds the binding more fully: *The binding of the devil is this*, viz. not to be permitted to exercise the whole temptation, which he can either by force, or fraud, to seduce and draw men unto him, by violent or fraudulent deceiving of them: the which if it should have been permitted in so long time, and in so great weaknesse of many, hee would have cast downe very many whom the LORD would not suffer to be overcome, and have hindred the faithfull from believing, which that he might not do, he is bound. Thus he. Enough of the binding, how; and why Satan is bound. Let us see the time; It is said in ver. 2. *He bound him for a thousand yeeres*: Here he saith, *That he should deceive the Nations no more, till the thousand yeeres be fulfilled: and after that, hee must be loosed a little season*. In which he sheweth three things.

First, how long he shal be kept bound: not alwayes, but a definite, or set time, untill those thousand yeeres should be fulfilled: so that Satans Imprisonment shall continue a thousand yeeres.

Secondly, what shalbe afterward: *He must be loosed*, that is, from his chaine out of the bottomlesse Pit, to rage or sway freely. For as the binding was a restraint that he could not rage freely among the Nations: so his loosing shall be a permission

Satans binding is not to be understood absolutely.

Lib. 20. de C.D. cap. 7.



lion to sway freely among them; yea among the Christians also.

But least thou shouldest demand, why this hurtfull Dragon shall not rather be kept up in prison? he saith, *ὡς αὐτὸν ἀυθιγαί*, *He must be loosed*; that is, let at liberty, viz. by the Angell Christ, who had bound him before: which may not be understood of coercion, as if he should force Christ to let him go, and that Christ through weaknesse could keepe him in captivity no longer: nor yet of any absolute necessity, as if God could not do otherwise: but of a necessity of the divine Counsell; the reasons of whose counsell are known by the events, which shall follow the loosing, ver. 8. 9. It seemed good to the divine wisdom againe to make use of Satans actions after his loosing, for to execute some of his judgements in the latter times, in the deceiving of the Nations, and Gog and Magog, that they should trouble the campe of the Saints: but at length bee devoured by fire from Heaven.

Therefore the Dragon must be loosed, because God hath so decreed, and that for most righteous causes: First, that it might appear how great the fury and power of Satan is, unlesse he be restrained by God. Secondly, that the glory of God might be illustrated in the admirable overthrow of the adversaries, and the preservation of the Saints. For if he should never be loosed, saith Austin, his maligne power would the lesse appeare, and the most faithfull patience of the holy City bee the lesse tryed: to be short, it would bee the lesse discerned how the Omnipotent God hath so well made use of Satans to his owne hurt, who hath not altogether taken him away from the temptation of the Saints, although he be cast forth according to the inward man from true beleivers, that they might withstand his assaults without: and in this respect hath bound him, least innumerable persons should be infected by the pouring out, and exercise of his full malice: or that such who ought to encrease and multiply the Church (as some by coming to the faith, others already beleiving) should be kept off and withdrawne from the same.

Thirdly, he sheweth how long Satan shall freely goe about after his loosing: A little season: which Ribera according to the common opinion of Papists, understands to be three yeeres and an halfe, or of the Kingdome of ANTICHRIST: but this cannot stand, because the Beast, or Antichrist, shall also reigne some while before this little season, the thousand yeeres yet during, as shall appeare from verse 4. Alcasar makes it to be a few years or dayes, from the end of the thousand yeeres, unto the day of Iudgement: But neither can this stand: because the things shall not be of a few years or dayes which are spoken touching the Dragon being let loose, verse 8. I ASSENT indeed that the last time, from the end of the thousand yeeres, untill the day of Iudgement is here to be understood. But this time cannot be meant of a few years or dayes, as I shall shew, verse 8. but shall containe some ages. Yea now already from the end of the thousand yeeres, to wit, from the Yeare of our Lord 1500, when the Beast, Gregory VII. began to reigne with both swords, five Ages, and that which runs on, hath hitherto dured, and shall dure to the day of Iudgement.

Notwithstanding he rightly calleth the same a little time, for many reasons, whether we respect GOD, to whom a thousand yeeres are as yesterday, the seventy yeeres of the Captivity a small moment: Or the Dragon: unto whom all the time of his raging is but a little and a short season, though it continue some ages: (See before in Chap. 12: 12.) because his rage and malice can never be satiated. Or the ages past since the Creation, in comparison of which Iohn calleth the whole time of the Gospell the last hours. Or lastly (and so I thinke Iohn intended) in respect of these thousand yeeres which that short time shall not exceed, but shall be shorter then the same: because God, according to the promise, will for the Elects sake shorten those dayes of Satans rage, and of the Gogish war, by the sudden coming of Christ to Iudgement, the which is also intimated in this Prophecie, v. 9.

To these I adde a small Reason: that as for the comfort of the Godly, the whole time of our tribulation in this life, is by the Apostle called, A light affliction

How Satan must be loosed.

Why God would have the Dragon loosed.

Lib. 20. de C. d. cap. 8.

What the little season of the Dragons loosing is.

Why it is called little

Psal. 90. 4. I say 52. 7.

1. Iob. 2. 18

Mat. 24. 22.

2. Cor. 4. 17

Cicero de  
Ancit.The diffi-  
culty about  
the thou-  
sand yeers.

flition for a moment, although in it selfe it is often long and heavy: so for the comfort of the Godly, the time of Satans raging is called a *little season*, least the Godly for fear thereof should be dis-heartened: For his rage shall dure but a *short season*: now all things that are of *small continuance, are tollerable, though great*, saith Cicero. It commendeth also the wisdom, goodnesse, and power of God, who knowes indeed how to prove, and exercise his Church: Notwithstanding hee permits not Satan to rage any longer, then himselfe pleaseth, and so farre as may stand with our weaknesse.

But now at length we come to treat of the *Thousand yeers*: And I confesse that I take in hand this argument tremblingly: because I see that many Interpreters, both Ancient and Moderne, have stumbled at this stone: And the more I thinke upon it, the lesse I finde how to untie the knot that hath troubled so many: And having done all that I can, I find it more easie to say what these *thousand yeers* are not, then what they are. For it seemeth that the Holy Ghost was pleased as it were to *seale this Booke* to all men by this darke myserie, the searching whereof might indeed exercise our study, but restrain the boldnesse of a rash definition. Wherefore I do not promise, after all others, so to unloose this knot touching the *thousand yeers, and millenary reigne of the Martyrs*, as to satisfie all men: but will speake what the LORD hath given me to see, following the steps of others so farre as I may.

First observe, that the thousand years are here six times iterated.

Thrice it is said that Satan was bound for a thousand years and afterward loosed, verse 2. 3. 7.

Twice it is said that the Saints shall reign a thousand yeers with Christ; ver. 4. 6.

Once, that the rest of the dead lived not again, till the thousand yeers were finished, v. 5.

There are therefore a *thousand yeers* of Satans captivity, and of the rest of the dead: There are also a *thousand yeers* of the Saints reigning with Christ: Whence ariseth the first necessary Question of all, *Whether these thousand yeeres bee the same, or diverse?*

Of old, the *Chiliassts* or *Millenaries* affirmed them to be diverse (whose opinion is anon to be examined:) And some learned Interpreters of these times also, and among the rest, BRIGHTMAN, *These thousand yeers*, saith he, *in which the Saints shall reign with Christ, do begin where the former ended.* Thus Satan should be bound a thousand years, and afterward Christ should reign a thousand years.

But I judge that one, and the same terme of a *thousand yeers* is denoted; and the reason is plain in the Text: because in verse 2. & 6. the *thousand yeers* are said to be *χίλια ἔτη* without an article: but foure times afterward with an article *τὰ χίλια ἔτη*, *These thousand yeers*, emphatically, and significantly, as if he should say, Satans Imprisonment shall continue a thousand yeers, and during these thousand yeers, the Martyrs shall live, and reign with Christ, afterward Satan shall be loosed. Wherefore the same terme of a thousand yeers is noted: although in ver. 6. it be more largely extended, as there we shall see.

There is also another reason, *ab incommodo*: for it seems not convenient to say, that the Saints, after Satans loosing, and when he again rageth, should then reign: Nay, rather they shall reign, Satan being as yet bound: for this raging enemy being loosed, would scarce suffer them to reign.

Besides, the other opinion doth with the *Chiliassts* and *Papists* too much determinate, and circumscribe the time of *Christs* comming to Iudgement, against the expresse saying of Christ: *Of that houre and day no man knoweth, &c.* And therefore I say, that both Satans binding, and the Saints reigning with Christ, shall bee in the same thousand yeeres.

Mat. 24.

26:

Now touching these things, It is demanded,

I. *Whether the thousand yeeres be definitely, or indefinitely to bee understood?*

II. *If definitely, where they are to begin and end?*

III. *What*



III. What condition John did see the Saints to be in, during these thousand years.

IV. What Satan is said to attempt, after the accomplishing of these thousand years.

In the expounding of these Questions, those things are contained which follow in Verſe 11.

I. **WHITHER THE THOUSAND YEERS BE DEFINITELY TO BE UNDERSTOOD**: whether I ſay, the thouſand yeers be definitely or indefinitely to be underſtood, in both appeareth a difficulty. If thou ſay indefinitely, taking a *thouſand* for many, or for all unto the end, then in vaine it were ſaid: *Afterward Satan ſhall be looſed*. If definitely, then the difficulty will be ſo to expound the beginning and ending thereof, and how in the meane time Satan was bound, afterwards looſed, that we runne not into the error of the *Chiliſts*, or ſome other inconvenience.

*Auguſtine*, whom moſt of the ancient, and latter Writers follow, underſtood the *thouſand yeers* indefinitely, that is, for the whole time from Chriſts death and reſurrection, (when Satan began to be bound, that he ſhould no more ſeduce the Nations) unto the end of the world: becauſe that ſometimes in Scripture a *thouſand* ſignifies indefinitely, a very long time; as: *He hath remembered his Covenant for ever: the word which he commanded unto a thouſand generations*: Notwithſtanding he doth not preciſely extend the *thouſand yeers*, unto the end of the world, but untill the time of Antichriſt, who, as he thought, (following herein the error of his Predeceſſours, miſlead by *Papias*) ſhould come in the laſt foure yeers of the world, and reigne three yeers and an halfe: but he queſtioneth whether Antichriſts time ſhould be added to the thouſand yeers, or rather to the little ſeaſon, in which Satan is to be looſed.

This opinion *Ribera* prolecutes at large, ſhewing, that theſe *thouſand yeeres* ſignifie the whole time from Chriſts Reſurrection, unto Antichriſts Kingdome: becauſe by *thouſand*, in Scripture we often underſtand a very great, and indefinite number, *Iob. 9. 3. Pſal. 91. 7. 1. Sam. 18. 7. Pſal. 90. 4. &c.* The like alſo we find in Heatheniſh Writers. *Virgil. 1. Aeneid. 11. Aene. 2. Perf. Sat. 5. Ovid. Met. Lib. 13. &c.*

But this opinion cannot ſtand, for many cauſes: for firſt, we may not raſhly, and without neceſſity goe from the Letter to Figures: Now here no neceſſitie urgeth us to turne from the propriety of the letter (about the *thouſand yeers*) unto a trope of indefinite ſignification.

*Befides*, neither the Subject, *Yeers*, nor the Epithite, *Thouſand*, doth here admit a Trope. Not the Subject, becauſe howloever other names ſignifying time, as *houres, dayes, weekes, moneths*, are often in Scripture taken improperly. *Yeers* alſo attributed to God do improperly ſignifie eternity, *Iob. 10. 5. & 36. 26. Pſal. 102. 25. 28. Heb. 1. 12.* Or by an Hebraiſme the time of divine Iudgement, as *Iſa 61. 2. Luke 4. 19. the acceptable yeere: Iſa 34. 8. the yeere of recompence: Ierem. 23. 12. the yeere of Viſitation*: Notwithſtanding *Yeers* with a numerall Epithite, as in this place, have never any other ſignification, ſave proper and definite. Again, neither the Epithite, *Thouſand*, the which howloever it doth ſometimes, both in ſacred and humane Writers, only amplifie a matter indefinitely: as may be ſeen in the Examples before mentioned: Notwithſtanding being in Hiſtories and Prophecies of Scripture joyned to yeers, I ſhall alwayes beleevethat it is never taken but in a definite ſignification, except any man can ſhew me the contrary.

Thirdly, the Text it ſelfe yeelds us a weighty reaſon: becauſe Iohn indeed at firſt in verſe 2. determinates the *thouſand yeers* without the Article, having it only *χίλια ἔτη*, but afterward emphatically repeats it foure times with the Article, *τὰ χίλια ἔτη* theſe *thouſand yeers*, and undoubtedly defines the ſame.

Fourthly, from the Text wee have another evident reaſon, viz. that during theſe *thouſand yeers* Antichriſt was worſhipped: for within thoſe thouſand yeers they alſo that worſhipped not the Image of the Beaſt, that is, of Antichriſt, lived, and reigned

Lib. 20. de  
C.D. cap. 7

Pſal. 105. 8

Com. in A-  
poc. cap. 20  
N. 36. 37  
&c.

reigned with Christ : and therefore it cannot be understood that these thousand yeeres were finished before Antichrists coming, nor indefinitely untill his coming.

We are therefore to embrace their opinion who hold that these thousand yeeres are definite. And now let us come to consider the termes.

II. *Where these thousand yeeres have their beginning and ending.*

Such as understand the thousand yeeres definitely, are diversly minded about their beginning, as by and by I will shew. I suppose it best to take their beginning from the Angels descension : because otherwise the determination of the thousand yeeres, so often repeated, should be uncertaine and vaine : I say, in case they should have an indeterminated beginning elsewhere : Now the descension of the Angell was in the Incarnation of the Son of God, as before we shewed. Notwithstanding Satan was not bound presently upon his Nativity : because the Son of God did not immediatly exercise his power in his Child-hood. But the true beginning is understood from the cause, why the Dragon should bee bound : which was : *that he should deceive the Nations no more* : to wit, by keeping them in Paganisme, and turning them from the Gospell of Christ. Therefore when the Dragon began to desist from deceiving the nations, then he was bound. Now he desisted from seducing the Nations any longer, not presently, at the beginning of the Ministry, or Resurrection of Christ, or of the preaching of the Apostles, (although the Angell did then begin to cast the great chaine upon the Dragon) but especially after the dispersion of the Iewes, and the destruction of the Iewish Temple, and worship by the Romanes : for before that time, the beginnings of the Gentiles conversion to Christ were but small : because the Dragon never ceased to hinder the Gentiles from the Gospell of Christ, by meanes of the turbulent Iewes, as the History of the *Acts of the Apostles* testifies. But afterward, Ierusalem being destroyed, the Iewes were rejected and dissipated, and in their roome the Gentiles were called, and added to the Church, as Paul teacheth, *Act. 13. 46. Rom. 11. 11. &c.* Then at length it appeared that Satan was bound, because he was not able to seduce the Nations any longer, or uphold Paganisme. But that was in the yeer of our Lord LXXIII. This yeare therefore we make the beginning of the thousand yeeres of Satans binding.

From hence unto the Yeer of our Lord 1073. are a thousand yeeres, at which time Pope Gregory VII. a Celtiberian Monke, and diabolicall Iugler, poisoning Alexander II. invaded the Papacy by most wicked arts : who sitting on the Papall Chaire, the devill began againe to be loosed, and to rage tumultuously, filling the Christian world in a horrible manner with wars and slaughters, by the means of this his cursed instrument.

But thou wilt say; Did not Satan in the first three hundred yeeres after the descension of the Angell, most cruelly afflict the Church by the Romane Tyrants : and in the three hundred following yeeres, defiled the Christian world with most grosse heresies : and in the four hundred succeeding yeeres, raised up the Romane Antichrist out of the bottomlesse Pit, giving unto him his Throne and great power, working with all manner of unrighteousnesse and cruelty in the very heart of the Church ? How then could Satan be said to be bound these thousand yeeres, in which he raged so outrageously ?

Answer : The binding of Satan (as before I said) may not be absolutely understood, as if he then could not, or did not hurt the Church at all, but restrictively unto the cause expressed in the Text, so farre as he was then restrained from seducing the Nations any longer, that they should not embrace the Faith of Christ. To this binding of Satan it is sufficient, that then he could not by the Tyrants, Iewes, or Philosophers, hinder any longer the propagation of the Gospell among all Nations. And therefore howsoever in great numbers, the Gentiles were converted to Christ, and Paganisme every where decayed; yet no marvaile, though Satan did rage in his principall members, and breathed out threatnings by the Tyrants of the Romane Empire, and by Hereticks in the Church.

Where we  
are to begin  
the thou-  
sand yeeres.

The end of  
the thou-  
sand yeeres.

Whether  
the Dragon  
were bound  
in the first  
thousand  
yeeres.



Church it selfe. Hence arose so many persecutions of the Saints, and such great conflicts of the Church with Hereticks, during sixe hundred yeeres: neither is it strange that *Antichrist* was then raised up by Satan: for being hee was bound himself, he gave his throne and power to *Antichrist*, that the *Beast* might be the *Vicar of the Dragon* while he was in bonds, and the more furiously exercise all his power. Hence the *Dragon* is said to have given his Throne to the *Beast*, Revelat. 19. 20.

By which it plainly appeareth, how far these thousand yeeres do agree with, or differ from the 1260. dayes, and the 42. monthes, in which the *Holy City* is said to be trodden under foot by the *Gentiles*. Chapter 11. 2. and the *Beast* was to rage, Chap. 13. 5. In some part they agree: for in the last foure Ages of these thousand yeeres, those 1260. dayes and 42. monthes began to run on: because in them the *Beast* began to tread the Church under foot. But they differ, in that these thousand yeeres are referred to Satans binding: the 1260. dayes, and the 42. monthes to *Antichrists* tyrannicall reigne: They are already ended, more then five hundred yeeres: these are not fully ended: because the *Beast* hath as yet scarcely reigned a thousand yeeres.

Now those things that are brought against this our opinion, are easily taken away.

**FIRST**, the Order of the Prophecie is objected, viz. that the *Dragon* shall at length, after the *Beast* is cast into the Lake of fire, be bound a thousand yeeres in the bottomlesse Pit: but the casting of the *Beast*, shall bee the ruine of the Papacy; Therefore the thousand yeeres shall not be begun, till at length after the ruine of the Papacy. But the major is denied: because the casting of the *Beast* into hell pracedes indeed the binding of the *Dragon* in order of the Vision, but not in order of time: Before, I say, Iohn saw the *Beast* to be cast into the lake, in the foregoing sixt Vision: being as it were the last Act of that Vision: but not in this last Vision, in which is now afterward related the binding of the *Dragon*, the which notwithstanding pracedes the casting of the *Beast*, or ruine of the Papacy many Ages, being as it were the first Act of this last Vision. The plaine and forcing reason hereof is, that the *Beast* and *False-prophet* shall not be abolished, but by the brightnesse of *Christs* comming to judgement. But it is absurd to imagine that Satan should be bound a thousand yeeres after the last Iudgement. The cause therefore of the error is, that the diversitie of that, and this Vision, is not observed.

Secondly, they object: That if the thousand yeeres must begin from the destruction of *Jerusalem*: then that time, in which Satan shall be again loosed, cannot be called a **SHORT SEASON**, because it containeth above five hundred, yea about sixe hundred yeeres. But the consequence is denied: for although the time of Satans loosing, hath now bin for these five Ages, and perhaps shall continue an Age or two more, even untill the end of the 1260. dayes, the which thing the Lord knoweth: Notwithstanding we have a little before clearly demonstrated, that it is rightly called a **LITTLE SEASON**, both in respect of God, as also in respect of the *Dragon*, and of the Ages past, and lastly, and that indeed principally, in respect of the thousand yeeres of Satans binding, then which that time shall be shorter, because God will shorten those dayes for the elects sake.

Thirdly, they object: that such as have not worshipped the *Beast*, nor received his Character, should not then reigne with *Christ* those thousand yeeres. But this is denied: for the thousand yeeres were ended in *Gregory VII.* unto the time of which filthy *Beast* more then 460. yeeres of *Antichrists* reigne were run on, during all which time very many Martyrs and Professours worshipped not the *Beast* and his Image. All these therefore after death, did according to their soules, live, and reigne with *Christ* in blessednesse those thousand yeeres, by a *Synecdoche*, because they lived with *Christ* in the last foure hundred yeeres of the said thousand. Now in verse 4: I will plainly shew that this *Synecdoche* is neither unusuall in common speech, nor in Scripture, nor that it derogates any thing from the happinesse of

The comparing of the thousand yeeres with the 1260. dayes & 42. months.

Objections taken away.

By the figure called *Synecdoche*, a part is taken for the whole.

the latter Martyrs. As therefore the Martyrs lived not altogether, or were all put to death at one time, but successively: so also they began not altogether to live and reigne with CHRIST in Heaven, but successively during those thousand yeeres.

Lastly, It is objected, *that the devill was not bound in those first thousand yeeres, because he seduced very many.* But this was resolved in the first Question: for neither are we to imagine, that Satan was so bound, as that he could not seduce, or hurt none at all, neither by his Emisarry Angels, or by other his instruments, as Tyrants, Hereticks, Antichrist: but onely (as it is expressed in the Text) *that he should not deceive the Nations any longer*, that is, uphold Paganisme, and hinder the course of the Gospell among the Gentiles.

Thus I have laid downe my judgement, agreeing with other most learned Interpreters before me, as Bullinger, *Junius*, &c. not that I do tie any man unto it, but leave it to consideration: but they who begin the thousand yeeres from Christs nativity, as *Aretius*, or from his Resurrection, as *Chytrius*: or from the time of universall Christianisme under *Constantine the Great*, as *Brightman*, *Napier*, &c. although they differ a little in the termes, yet all have this common with us, that the first thousand yeeres from Christs birth is to be ascribed to Satans imprisonment; and that the *Dragon* is now long agoe loosed out of prilon.

There are two other opinions of them, who referre the thousand yeeres unto the last times, as if they were not yet begun. One of the old *Chiliassts*, of which I will speak afterward in verse 5. The other new, of certaine learned brethren, that these thousand yeeres, are not to begin till after the casting of the *Beast* into the *Lake of fire*, that is, after the overthrow of the Papacy. Then they thinke that he shall be bound a thousand yeeres in the bottomlesse Pit, and that the Martyrs which have beene slaine by Tyrants and Romish Popes, shall then corporally live again, and reigne with Christ in Heaven those thousand yeeres: and then at the end of these thousand yeeres shall be the Resurrection of all the rest of the dead, and the last Iudgement.

Now what I thinke in this opinion to be wanting, I will here touch onely in a generall way, reserving the rest to its place.

First, I cannot approve, that these thousand yeeres are not as yet begun: nor past: because two false Hypotheses are supposed: One, that Satan hath not as yet bin bound, that he should seduce the Nations no longer in Paganisme, the which is repugnant to the History. The other, that the world should yet continue a thousand yeeres after the overthrow of Papacy, which is repugnant to the divine oracles, touching the abolishing of ANTICHRIST by the brightnesse of Christs coming, after which, to expect a thousand yeeres in this world, to me seemes very absurd.

They object that the Oracles of the Prophets are not yet fulfilled, Ierem. 30. and 31. Mich. 4. 3. unto 8. & Mich. 5. 9. 15. the answer of Christ, A&T. 1. 6. 7. & Mat. 23. 28. Rom. 11. 25.

But in all these, not to be tedious: I would first desire them to seeke their thousand yeeres: Secondly, that they diligently consider whether those Oracles (spoken of in verse fourth) are Propheties touching the Kingdome of the Martyrs in Heaven, or not rather of Christs Spirituall Kingdome and State of the Church of the Gospell on Earth, partly already fulfilled, and partly not, but in time to bee accomplished.

Secondly, that opinion contradicts it selfe. For it propoundeth, *that the Pope before these thousand yeeres shall be cast into the Lake of fire, and that Popery shall be abolished*: and withall: *that the Pope during the thousand yeeres, shall by little and little gather his strength, and at the end of the said yeeres, joine himselfe with Pagan King, to make warre against the Saints.* But how shall the Pope doe this, being in the Lake of fire?

They answer, *that the same Pope indeed that is cast into the Lake, shall not reassume*



reassume strength: but there may bee some other after him, who shall not bee abolished till the brightnesse of Christs comming.

But this is to dally in a serious matter. The ruine of the Papacy, in which they fixe the beginning of the *thousand yeers*, we understand not to be the casting of one or two of the Popes into the Lake, (for many are already cast away) but the overthrow of the whole Papacy. Here then, let them explaine themselves, whether they understand it of the overthrow of Papacy in *part*, or *totally*. If they understand it onely in *part*, they must say, that Satan hath bin bound above an hundred yeers, because, since that time Papacy hath gone to decay in *Germany*, and some other Kingdomes: which thing *Bellarmin* also confesseth: for, saith he, from that time, since you affirmed the Pope to be *Antichrist*, his Empire hath beene so farre from encreasing, that it hath alwayes more and more decreased. If of an *universall* or *totall* overthrow, how then shall the *Beast* gather strength by little and little, especially while he is in the lake of fire?

Bell. Lib.  
3. de P.R.  
Cap. 21.

Thirdly, they take up another absurdity against the Text, viz. that in the beginning of the *thousand yeeres*, the *Martyrs* shall corporally live againe, and reigne with Christ a *thousand yeers*: whereas the Text expressly speaketh of their soules, not of the bodies of the Martyrs: neither saith it, that they lived again, or were raised up from death, but that they lived, of which in ver. 4.

Fourthly, they frame another absurdity, in pretending a two-fold resurrection of the dead: One of the Martyrs after the overthrow of the Papacy: the other, of the rest of the dead, after the thousand yeers reigne of the Martyrs: the which is contrary to an Article of our Faith: I beleve the resurrection of the flesh, that is, of all the dead at the last day: and it is refuted by experience. Again, if they understand the overthrow of the Papacy in *part*, seeing this hath bin accomplished more then an hundred yeeres agoe: they must shew that the first bodily Resurrection of the Martyrs is also past: If *totall*, seeing this shall not bee, but by the brightnesse of Christs coming to Iudgement, they cannot deny that then the Martyrs also shall be raised with the rest of the dead.

Fifthly, I know not how they can make their opinions hang together, for they say, that Christ shall come to Iudgement a thousand yeers after the overthrow of Papacy: and that after those *thousand yeers*, *Gog and Magog* shall make warre against the Christians. What? shall this warre be taken in hand after Christs last comming to Iudgement.

Lastly, this opinion doth fully agree with the error of the *Chiliassts*, long agoe condemned by Christians, (of which I will speake by and by) viz. in this, that the world shall remaine a *thousand yeers* after the abolishing of *Antichrist*, directly contrary to the Apostle, 2. Thess. 2. 8. affirming that *Antichrist* shall bee overthrowne by the brightnesse of Christs comming. And in that it imports two particular Resurrections, contrary to the Scripture, touching the resurrection of all the dead together at the last day: Onely herein it differs, that it makes not the *thousand yeeres* reigne (as they) Earthly but Heavenly: although *Augustine* confesseth that there were also among the *Chiliassts*, some who beleaved, that the spirits shall delight in that Sabbath, should come to the Saints through the presence of the Lord. But more shalbe said of this opinion, in ver. 5. 6. These things therefore shall suffice, touching the Termes of the thousand yeers. It followeth.

Lib. 20. de  
C.D.C. 7.

### III. What was the condition of the godly, first on earth, afterward in heaven, in these thousand yeers.

The Explication of this Question is contained in Verses 4. 5. 6. which now we come to Treat of.

4. And I saw Thrones ] Beza: Then I saw: but it is better copulatively, And I saw, for, also I saw, least these things should be thought to be done after Satans binding a thousand yeers. For Iohn saw both Satan bound in the bottomlesse pit,

and thrones set in Heaven all at one time. *Augustin* doth very well joyne these things to the former, and observeth the scope, although he vary in the explication of the Thrones: *When*, saith he, he had said that the devill was to be bound a thousand yeers, and afterward to be loosed a little season, by and by, by recapitulating what in these thousand yeers the Church did, or was done in her: And I saw, saith hee, Seats, and them that sate upon them, and judgement was given unto them: we may not thinke this to be spoken of the last Judgement. Thus far he saith well, but he addeth: *But Seats or Thrones of the Officers by whom the Church is now governed.* In this he strayeth from the Scope: for *Iohn* intended to speake, not of the Hierarchy of the Church, but of the lot of the godly, what that was in the meane while, both corporally on Earth, and spiritually in Heaven. And indeed, as for the corporall condition of such as among the Gentiles had received the Faith, he saw the same troublefome and bloody: for, he saith, they were beheaded for the witnessse of *Iesus*, that is, both by Heathenish Tyrants, and Hereticks in the first six hundred yeers of the thousand: Secondly, they were slain by the Beast, because they would not worship him and his Image, nor receive his Character. This was the lot of the Godly upon Earth, representing the first Act of this Vision. But their spirituall condition he saw to be joyfull and royall, because these slaine or beheaded, however, in the eyes of the ungodly thought to be miserable, and that they perished, yet sate on thrones, lived, and reigned with *Christ* those thousand yeers. This was the lot of the Martyrs in Heaven, exhibiting the second Act of this Vision. If this sense and meaning of the fourth verse be well observed, there will be little obscurity in the place, otherwise most obscure. For hence it appeareth, as I said in the Preface, that in this Verse is briefly contained the first Act of this Vision, touching the calamities of the Church, under the *Romane Tyrants, Hereticks, and Antichrist* beginning to rage: as also the second Act, touching the consolations of the Godly, who in those thousand yeers shed their blood for the witnessse of the truth. *Iohn* therefore expounded what he saw, 1. Thrones, 2. them that sate thereon, 3. their state and condition.

*I saw thrones*] Thrones or Seats are placed either for rest, for judgement, or the Kingdome. Before in Chap. 4. 4. he saw foure and twenty Thrones, and so many Elders sitting on them, that is, resting from their labours, as also adorned with judiciary and royall Dignity. These thrones may bee understood as placed for all the said ends: but properly for the Kingdome, as is shewed in the end of the Verse.

*And they sate upon them*] *Kathizein* is properly transitive, to place, or cause to sit. Thuryd: καθίζουσας τὸν στρατὸν placing his Army. Often also neutrally to sit: Because an action may passe into the Actor himselfe, or a man may place himselfe, which is to sit. This transposition is expressed in the Hebrew הוֹשִׁיבָה be placed himself, in *Hithpael*, that is, sate down. So the transitive signification remaineth, whether it be rendred they sate, or placed themselves upon them. *Iohn* therefore saw thrones, not empty, but having Sitters on them. But who were they? by and by he names them τὰς ψυχὰς The soules of the slaine with the sword: but first he shewes what honour was done unto them.

*And judgement was given unto them*] This judgement some understand actively of power given to judge the Adversaries: Others passively of the judgement spoken unto them, against the Adversaries. But nothing of such a judgement doth appeare in the Text: And *Augustine* in the fore-alleadged place hath rightly observed, that here is not yet treated of the last Judgement, which shall at length bee described in the end of the Chapter. I therefore take this Judgement to bee the royall Dignity given unto them, as in *Plal. 72. 1. O God give thy Judgements to the King*, because by and by it is referred to the Kingdome: And they reigned with *CHRIST*.

*And the soules*] Now he nameth those that he saw sitting on the Thrones, the soules of



of them that were beheaded. *And*, is referred to the Verbe *ειδον* *I saw*, and declaratively to *ειδον* *sate*: as if he should say: *I saw, soules sitting on the thrones*, as Brightman and Tossanus have well observed. Now he makes two ranks of such as *sate*, *Martyrs* and *Confessours*. The Periphrasis of the Martyrs is, *the soules of them that were beheaded*, that is, put to death any kind of way. These again he distinguisheth by the times, from the distinct cause of their Martyrdom: for some were slaine for the witness of *JESUS*: others for the Word of *GOD*.

*The witness of Iesus*] He meaneth the Gospell of Christ (as in Chap. 19. 10.) for the cause whereof the Gentiles that were converted to the Faith (seeing they professed and testified the same with great zeale) were troubled and murdered by divers kinds of torments, throughout the whole *Romane Empire* by cruell Tyrants, in the first three hundred yeers. Now he seeth the soules of these sitting upon *Thrones*, not indeed on *Earth*, but in *Heaven*: neither as yet restored to their bodies, as the *Chilias* would have it, but without them: (otherwise he would not have said: *I saw the soules of them that were beheaded*: but rather: *I saw them that were beheaded*;) the which *Augustine* in the laid place hath rightly observed: neither are we to enquire how he saw these soules, being invisible spirits: for he saw them by the Spirit of his minde, not with his bodily eyes. Now these soules, (to adde this in a word) for the greatest part are the same which Iohn saw under the *Altar*, in the second Vision at the opening of the fifth *Seale*, who requiring a vengeance of their blood, had *white robes* given them, and were bid to *rest untill*, &c. Here therefore he seeth the same sitting or resting on *Thrones*. Touching the other ranke of Martyrs, he saith.

How Iohn  
could see  
the soules  
which are  
invisible.

*And for the word of God*] It is no Tautologie: for the article *τιν* is added to *λογον* That word, giving us to understand these soules were slaine for that *Essentiall word of God*, who in the foregoing Vision Chap. 19: 13. *sate on a white horse*, that is, the eternall Son of God, for whose sake many thousands laid downe their lives in the *Arian*, *Macedonian*, and *Nestorian* tempests, &c. in the three hundred following yeers. Wherefore he saw both the soules of these, and of the other Martyrs resting on *thrones* in Heaven.

*And them that worshipped not the Beast*] Gr. *οτινας*, *Whosoever*. The Ellipsis or defect, is to be supplied from the foregoing part, Thus, *I saw also the soules of such sitting, as had not worshipped*, &c. These he distinguisheth from the former, because they are latter in time, which the adjuncts shew: *They worshipped not the Beast and his Image*, &c. Perhaps also all were not Martyrs, but some of them Professours onely, though but few, seeing the *Beast* caused all to be slaine that worshipped him not, and his Image: Chap. 12. 15. These therefore had to doe with the *Beast*. Now the *Beast* began to reigne, rage, and to be worshipped in the last Ages of the *thousand yeers*, viz. from the *six hundred and sixti year*, as we shewed in Chap. 13. & 17. whosoever therefore from that time, even unto the end of the *thousand yeeres* did constantly oppose the *Beast*, and got the victory over him, (which was said of the multitude of *Harpers*, standing on the *Sea of glasse*, Ch. 15. 17. and unto which multitude these also belong) are here spoken of, and commended for their constancy in banishments, torments, and all manner of punishments, which they suffered in maintaining the Faith of Christ, against the *Beast*: Whence we gather these certain conclusions.

I. That the *Beast*, his Image, and his Character, were within these *thousand yeers*: because there were then some who worshipped the *Beast*, to wit, all the *Inhabitants of the Earth*, Chap. 13. 8. and they that would not worship him, were either Martyrs or Confessours.

II. That Antichrist was again to rage within the said *thousand yeers*: because the *Beast* then was, and would be worshipped. Now the *Beast* is Antichrist, as appeared Chap. 13. & 17. and Ribera confesseth Cap. 13. Numb. 1. & Cap. 19. Numb. 31. 32.

III. That these *yeers* are not indefinitely the whole time from the *Vision*, untill the end of the world, or untill the comming of Antichrist: because Antichrist began to rage between them, or while they were running on.

IV. And lastly, that the *Papists Antichrist*, who, as they feine, shall come and beare sway in the last foure yeeres of the world, is but a vaine Skare-crow, by which they deceive themselves and the world: because Iohn foretold that the true ANTICHRIST should bee manifested within the first *Thousand yeeres* after CHRIST'S descension.

Ribera saw this knot in Apocal. Cap. 20. Num. 33. therefore to untye the same he saith: that which followeth: *And lived, and reigned*, is not to be referred to those that worshipped not the Beast, but onely unto the soules of them that were beheaded for the testimony of Iesus. But this subtilty is too repugnant to the Text, and sheweth that here the Papists are at a *Non-plus*: for Iohn saith of the very same: *they lived and reigned*: Of whom he had before said: *they sate upon thrones*. Now these were not onely such as were beheaded, but also the Conquerours of the Beast.

But (saith RIBERA) he saith not that these were dead or slaine: What of that? It is enough that he maketh the Confessours also Conquerours of the Beast, and saith that they sate with the Martyrs, or certainly he meaneth that these also were slaine, because before in Chap. 13. 15. he had said: *that all that worshipped not the Beast, and his Image were slaine*: but these worshipped not the Beast and his Image: therefore they were either slaine, or Confessours, that were Conquerours of the Beast: and it remaineth, that they sate with the Martyrs. It remaineth that they lived and reigned in these thousand yeeres. It remaineth that the Beast was within the said first thousand yeeres: for betweene this time, Iohn saw the soules of the slaine for the Testimony of Iesus, and of them that denyed to worship the Beast: but the worship of the Beast could not be refused before he was. Lastly it remaines, that the Papists Fiction touching the Beasts coming in the last four yeeres of the world, is as repugnant, as the opinion of the *Chiliasis*, to this most manifest place of Scripture.

*And they lived and reigned with Christ these thousand yeeres*] Now comes, as it seemes, the inextricable knot, which of old drove the *Millenaries* into by-ways, while they did not sufficiently consider neither the Scope, nor the words of the Prophecie, nor the Analogie of Christian beleefe. The which, least it happen to us also, let us well ponder the sense of the words, directing the same to the scope before declared. Let us therefore, I say, consider of these things in order.

- I. Who they were that lived and reigned with Christ?
- II. How, and how long they lived and reigned with him?
- III. Who were the rest of the dead, and how they lived not againe?
- IV. What the first Resurrection may bee?

V. LASTLY, What the opinion of the *Chiliasis* or *Millenaries* was, and how to bee refused?

What concerns the first, Beza renders *ἐζησαν & ἐβασίλευσαν*, *lived and reigned*, (which are Preterperfects) by the Futures, *shall live and reigne*: because he saw, ver. 6. *βασιλεύσουσι* *shall reigne*, is in the Future. But here the Preterperfects are to be retained, because they answer to the Preterperfect *ἐκάθισαν* *sate*, notwithstanding the difference in respect of the sense is very little: for Iohn speaketh of things to come, as past, by a Prophetical manner, for the certainty thereof, but the words *μετὰ χριστοῦ* *with Christ*, belong in common to both, *They lived with Christ, and with him they reigned*. But who? To wit, They, which sate on Thrones: also reigned and lived with Christ, namely, the Soules of them that were slaine by Romane Tyrants, and by the Hereticks for the witness of Iesus, and the Soules also of the slaine or tormented, for denying to worship the Beast, as erewhile I shewed against Ribera's subtilty. For Iohn declareth the condition of those whom

Who they  
are that li-  
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Christ.



whom he *saw sitting on thrones*, what it was during the *thousand yeeres*, both corporally on Earth (already spoken of) and Spiritually in Heaven, which here he declareth: *They lived and reigned with Christ*, to wit, contrary to the foolish opinion of the world touching them, which is for the consolation of the Godly. The world indeed judged these *slaine* to have miserably perished: but death to them was life, Oppression a Kingdom with Christ. This is the *First*: that the soules of the *slaine*, not restored to their bodies, but being out of them (as before we shewed) did live and reigne with Christ.

The *Second* seems more difficult to be expounded, viz. *how they lived and reigned with Christ, and how long?* But the matter is not obscure, if the words be rightly considered, and not wrested against the Scope and mind of the Spirit, as the *Chilias* did, rendring *ἐζήσαν* they lived, *ἀνέζησαν* they lived againe, that is, they rose up out of their Sepulchres: and what the Spirit speaketh of the soules of the Martyrs, they wrested to their bodies, and so feined a corporall Resurrection of the Martyrs, a thousand yeeres before the last day. This *first* *Falshood*, was the ground of the *Millenaries* error, against which we must firmly hold too, and urge the simple word, *ἐζήσαν* lived, in stead whereof, they evilly suborned the compound *ἀνέζησαν* lived againe. For here is spoken of the soules of Martyrs living in Heaven, which, as being immortall Spirits, could not die with their bodies, or be slain on Earth, therefore cannot bee said to live againe, but (as it is in the Text) they lived with Christ.

They object to the contrary, that *ἐζήσαν* lived, is put for *ἀνέζησαν* lived againe, as before in Chap. 2. vet. 8. *ἐζήσαν* for *ἀνέζησαν*. But both is denied, because these two words doe much differ in sound and in sence: and therefore may not be confounded neither here, nor in the place alledged. Not here, because this confusion imports two absurdities. ONE *Physicall* or naturall, that the soules of the Martyrs were *slaine*: THE OTHER Theologicall, that a Corporall Resurrection of an infinite number of the dead, shall be before the last Day, contrary to the Faith of all Christians, taught by Christ himselfe: *The hour is coming, in the which all that are in the Graves, shall heare his voyce, and shall come forth: They which have done good, unto the Resurrection of Life, and they which have done evill, unto the Resurrection of death.* Neither before in Chap 2. because Christ in saying: *which was dead, and lived*: gives us to understand, not onely that he was dead and raised againe, but also that he lived, even while he was dead in the flesh, or that he was living in his Divinity, to demonstrate his two-fold nature, as before we shewed, Chap. 1. 18. and Chap. 2. 8. Adde to this, that although it ought there so to bee taken; yet here it cannot, because of the Arguments following, which admit not the same.

Moreover, they urge the *Antithesis* of the following Verse: *But the rest of the dead lived not againe*: By which (say they) it seemes to bee plaine that *ἐζήσαν* is put for *ἀνέζησαν*, but thence the contrary doth plainly follow, viz. that the Holy Ghost by a different word, noteth a diverse sence: for the *Antithesis* is not of a contradiction in *Synonymes*, but of a metaphoricall contrarietie, both in the subject and attribute, because the same thing is not denied touching the *Remnant of the dead*, which was affirmed touching the *soules of the Martyrs* properly, that they lived and reigned with Christ: But another thing, contrary to a happy life, Metaphorically: that they lived not againe in the first Resurrection, for, that they repented not: which, as by and by I shall clearly shew, is the proper and genuine sence.

To returne to the Question, The soules of the Martyrs live with Christ, not onely a *Naturall Life* (for this after death is common to the soules of the Godly and ungodly, being immortall Spirits) neither onely a *Spiritual Life of Regeneration*, which the Martyrs had (before they were slain) on Earth: but a blessed and glorious Life, which Iohn saw them enjoying with Christ in Heaven. They

How the  
Chilias  
corrupted  
the text.

The ground  
of the Chi-  
liasts error.

Ioh. 5. 28.

How the  
soules lived  
and reigned  
with Christ

Luk. 22. 29  
Rev. 3. 21.

How all the  
Martyrs li-  
ued a thou-  
sand yeeres  
with Christ

Mat. 12. 39  
Iob. 2. 19.

Iere. 29. 9.

Gen. 6. 3.

The Mar-  
tyrs shall  
also reigne  
after the  
thousand  
yeers.

Why the  
thousand  
yeers are  
defined.

They reigned also with Christ, not in the Kingdome of Grace, which is in this Life, but in the Kingdome of Glory, which is in Heaven: according to the promise: *I appoint unto you a Kingdome, as my Father hath appointed unto me: And: To him that overcometh, will I grant to sit with mee in my Throne, even as I overcame, and sit with my Father in his Throne.* But they do wholly erre, who suppose that we interpret this clause of the life of Regeneration, and of the Kingdome of Grace, and thence draw *Sophismes* for the *Chiliasts* opinion, which shall be treated of in the following Verse. Iohn therefore saw the *Soules of the Martyrs* that were beheaded here on Earth, living blessedly, and reigning gloriously with Christ in Heaven. But how long?

*Those thousand yeers* viz. in which Satan was kept bound in the bottomlesse Pit: not that the Martyrs were all slaine together, about the beginning of the thousand yeeres, and so all of them lived the whole thousand yeers with Christ: But he speaketh of a continuall succession, that none during the said yeeres, in which they were slaine for the Testimony of Iesus, or for refusing to worship the Beast, did miserably perish, but lived blessedly, and reigned with Christ in heaven. Wherefore in the thousand yeers is a Synecdoche, familiarly used in our ordinary speech, and in Scripture, as before I said: For example: A man is said to come to day, though hee come not in the Morning, but at Noone, or Evening: or, A man is said to live or die in this year, not onely if he live or die at the beginning, but also towards the middle, or end of the year: so the Martyrs are said to live and reigne with Christ a thousand yeeres; although all of them were not slaine at the beginning, but some towards the middle, others towards the end thereof. By a like Synecdoche, the Son of man was three dayes and three nights in the heart of the Earth, and in three dayes raised up the Temple of his body, although hee lay not much longer then one day and two nights in the Sepulchre: The Jewes were Lxx. yeers in the Captivity of Babylon, although Daniel was longer: Zerubbabel, and they that were born in the Captivity, were Captives fewer yeers: So God granted from the five hundredth yeere of Noah, unto the flood, an hundred and twenty yeers unto men, although, all they that were born within the 120. yeers, had a shorter time of repentance, &c. Away therefore with their scoff of 400. Crowns instead of a thousand.

Neither is this Synecdoche any way derogatorie to the happinesse of the latter Martyrs slaine by Antichrist, for we are not to thinke that they ceased to live, and reigne with Christ after the thousand yeeres were ended: for they shall reigne with him for ever and ever, as wee are taught, Revelar. Chapter 22. 5. It was enough for Iohn to shew, what condition the blessed Spirits should be in, those thousand yeers; in the mean while not denying, that both they and other Martyrs should further live and reigne with Christ.

But thou wilt say, to what end was it to define a thousand yeers, if the Martyrs were to reigne longer? I answer: It was meet they should be defined, because of the wonderfull events that were to come to passe in those first thousand yeeres, bringing as it were a new face on the whole Earth: for Ierusalem being destroyed, Iudaisme was to be overtrowne: Satan being bound, Paganisme was to decay: and on the contrary, Christianisme established in the whole Roman Empire, not without shedding of very much blood: lastly in the midst of Christianisme, Antichristianisme was to bee erected, and toward the end of the thousand yeeres, confirmed and brought to its height, with no lesse spilling of Christian blood, in Gregory VII. that cruell Beast.

5. *But the rest of the dead lived not againe* Having expounded the state of the Godly, what it was in those thousand yeers, first on Earth, afterward in Heaven: now he addeth the state of the wicked during the said time on Earth: that they lived not againe, in the first Resurrection, that by this Antithesis he might the more set forth the happinesse of the Martyrs, and withall teach us, that Satan was not so bound, but that he still held very many, even all the time of the said yeers in Paganisme



nisme and Antichristianisme, who would not embrace the testimony of Iesus, and live againe, or be raised from the death of sin: least we should imagine that the thousand yeeres should be altogether a Golden-Age, or that the Church were to expect the applause of the whole world. This is the summe.

By the *Rest* therefore, are understood all others (the Martyrs and Confessours excepted) who embraced not the Testimony of Iesus in all this time, but were either professed enemies of Christ, as *Jewes* and *Pagans* without the Church, or false Christians or Antichristians in the Church: These hee saith are DEAD, not by a corporall, but a spirituall death in sin, of which death the Apostle speaketh; *When ye were dead in sinnes*: And, *she that liveth in pleasure, is dead while she liveth*: so Christ: *Let the dead bury the dead*. The dead shall heare the voyce of the Sonne of man: for he speaketh of the state of the ungodly living on Earth, whom he opposeth to the Martyrs, not as then living with Christ in Heaven, but as formerly embracing and professing the witnesse of Iesus on Earth: Therefore in the words *The rest of the dead*, the distinction is not betwixt the dead, but after the Greeke Phrasis the Genitive is put for the Nominative: *The rest of the dead*, for *the rest being dead*, so in Chap. 9. 20. *the rest of men*, that is, other men, or at least it is a distinction of such as of old were living on Earth, but dead spirituallly: for of old the Martyrs also, before they repented, and embraced the Testimony of Iesus, were dead spirituallly, as the *rest*: but because they lived againe spirituallly on Earth, therefore after death they lived and reigned gloriously with Christ in Heaven. *But the rest lived not againe*. To wit, from the death of sin through Faith and Repentance, but despising the Testimony of Iesus, remained in Paganisme, Or repented not of their Idolatry, Hypocrisie, and other sinnes in Antichristianisme: as in Chap. 9. 20. *The rest of men, which were not killed by these plagues, repented not of the workes of their hands, that they should not worship devils, and Idols of gold, &c.* which place doth excellently interpret this. But that he speaketh not of a corporall living againe, as the Chiliasis did interpret it, shall by and by appeare by Johns Declaration.

*Untill the thousand yeeres were finished*] That is, during the whole thousand yeeres wherein Satan was bound: for againe he addes the Article *τα χίλια ετη* These thousand yeeres. But did they live againe afterward? no certainly, for they which live not againe in this life, shall never live againe in the life to come. Therefore the Particle *ωσ* Untill, limits not a time of living againe, but simplie denyeth the same: *they lived not againe untill*, for, never. As: *Thou shalt not come forth untill thou hast paid the very last mite*, for, never. *Hee knew her not untill shee had brought forth her first borne*, for, never. The Chiliasis said: *They lived not within, but after the thousand yeeres*: but by the same reason they should say, that the Soules of the Martyrs lived in, but not after those thousand yeeres. Both is false: for the Martyrs have never ceased to live and reigne: neither have the rest of the dead ever lived againe. It therefore noteth their voluntary contumacie in Paganisme and Antichristianisme: that however Satan was bound in a speciall manner, and could not deteine them in Infidelity: yet they would not, after the example of the Martyrs, repent, and embrace the witnesse of Iesus, so as the fault of their destruction was onely in themselves. The fourth thing followeth, touching the first Resurrection. *This is the first Resurrection*] In the Greeke IS is left out: but the Ellipsis is expressed ver. 6. *This is the second death*. By this Addition Iohn doth expresse declare, what kind of living againe he meant, that the *rest of the dead lived not*: namely in that, which is the first Resurrection, as if he should say: *they lived not againe in the first Resurrection*: the meaning is thus: *This is the first Resurrection*: for: This living againe, in which I said the rest of the dead lived not, is to be understood of the first Resurrection: for the monstrative *αυτη* This, is not to be referred to the soules of the Martyrs which he said LIVED, but onely to the rest of the dead, who he said, lived not againe, which the particle *αινα* in the Verbe

Ephe. 2. 1.  
1. Tim. 5. 6  
Mat. 8. 22.  
Iob. 5. 25.

*and you lived againe, and repeated in the Noun ~~anastasis~~ Resurrection, doth intimate.* The Declaration also of the contrary sheweth the same, ver. 14. *This is the Second Death:* where likewise the Demonstrative *ovv* This, is not to be referred unto all that were judged, ver. 13. but only to them that were cast into the Lake of Fire, and were not found written in the booke of Life.

Now it followeth to speake of the manner of this *Resurrection*, and what it is. The *Chiliasis* said it was corporall, but here is solidly demonstrated, that a corporall raising up of the Martyrs out of their Sepulchres, is not proper unto the Martyrs, but that it must be understood of a Spirituall living again from the death of sin, in all that shall be saved.

### THE DEMONSTRATION.

*That the first Resurrection is not to be understood corporally, but Spiritually.*

*First*, from the differences dividing the whole Subject. This *first Resurrection* is either corporall, or spirituall. But it is not corporall: Therefore it is spirituall. The *assumption* is proved: If this Resurrection should be corporall, then it could not be called *the First*, because many Corporall Resurrections are spoken of in Scripture before. I. The Resurrection of the Son of the Widow of *Sarepta*, corporally raised up by *Elias*, 1. King. 17. 22. which is the first resurrection mentioned in Scripture. II. The Resurrection of the son of the *Shunammite*, raised up by *Elisha*, 2. King. 4. 35. III. The Resurrection of one put into the grave, by touching the bones of *Elisha*, 2. King. 13. 21. IIII. The Resurrection of a *Widow's son*, raised by Christ, Luk. 7. 15. V. Of the daughter of *Tairus*, Luk. 8. 55. VI. Of *Lazarus*, Iohn. 11. 44. VII. The Resurrection of many of those Saints, who came forth out of the Sepulchre, when Christ suffered on the Crosse, Mat. 27. 52. VIII. The Resurrection of *Tabitha*, raised by *Peter*, Act. 9. 41. IX. The Resurrection of *Eurychus*, brought from death to life by *Paul*, Act. 20. 10, &c. And therefore if the Resurrection here spoken of were corporall, it should not be called the *first*, but at least the tenth.

Neither helps it to object, that the foresaid Resurrections were onely of a few: but that this shall be of very many: for the Question is not touching the number of them that are to be raised up: but of the Qualitie and Order of the Resurrection, and it followeth (seeing that is not the *first* of the same Genus, which hath many other before it) either that this cannot be called the *First Resurrection*, before which there were many other: or else that it is not of the same kind with the other Resurrections, that is, it is not corporall.

*Secondly*, This Resurrection being taken corporally and properly, must be understood either of the Soules of the Martyrs, or of the rest of the dead, or of none. Of the soules of the Martyrs it cannot be understood: both, because it is not said of them, that they were raised, or lived againe; But, that they *sate on thrones, lived, and reigned with Christ*, as before was shewed: *As also*, because properly a corporall Resurrection is not agreeable to Soules: seeing Soules properly die not, as not being bodies, neither of the nature thereof: nor can it be understood of the rest of the dead: because of these it is expressly said, that they *lived not againe*. Therefore this first corporall Resurrection cannot be true of any at all.

*Thirdly*, The whole Scripture testifies, that ALL, I say, ALL the dead, shall in one Resurrection, at the last day be raised by the Trumpet and Voyce of the Archangell, some indeed unto eternall Life, others unto eternall shame: Iohn 5. 28. *The houre cometh, in which ALL that are in the Graves shall hear his voyce, and shall come forth: they that have done good, unto the Resurrection of Life, and they that have done evil unto the Resurrection of damnation,* Iohn 11. 24. *I know that my brother shall rise againe in the Resurrection, at the last day.* Iohn 6. 48. *This is the will of him that sent mee, that every one that seeth the Sonne, and beleeveth in him, should have Eternall Life: And I will raise him up at the last day.* From this universall



universall, the Martyrs cannot be excepted, because they beleevd on the Sonne of God. 1. Cor. 15. 52. *We shall all be changed in a moment, in the twinkling of an eye, at the last Trumpe, for the Trumpet shall sound, and the dead shall bee raised.* 1. Thess. 4. 16. *At the coming of the Lord, they that dyed in Christ, shall rise first.* Therefore the Martyrs also who dyed in Christ, shall rise at the coming of the Lord. John also toward the end of this very Chapter, describeth the *Second Resurrection*, which shall bee at the last day, so universall, as that all the Elements shall give up their dead, (a great part whereof shall bee Martyrs, being destroyed by Fire and Water.) By all which, I suppose that no Godly man, can, or ought to gather any other thing, then that *all the dead* shall be raised together in one Resurrection at the last day: but that many millions of Saints should be raised before the last day, cannot without error be beleevd.

Fourthly, the Apostle Paul most exactly describing the whole History (and what we ought to beleve) of the Resurrection, opens indeed a *Mysterie* unto us: 1. Cor. 15. 51. viz. *That all shall not die, but in a moment, in the twinkling of an eye, all shall be changed.* Yet not a word touching the mysterie of the *Mil-linarie Resurrection* of the Martyrs before others. If thou say, that it was not revealed unto him: Consider that the Apostle was *caught up into the third heaven*; 2. Cor. 12. 4. and heard *unspeakable words*, that is, all kind of mysteries, especially such as were to bee revealed unto the Church. And therefore undoubtedly hee should have heard that also, for to reveale the same unto us, and would have revealed it, if it were true.

Fifthly, from the nature of Opposites: So as is the first death, so on the contrary is the first Resurrection to be understood. For I suppose none will deny, but that these two are privatively opposites, as being contrary-wise affected about the same subject. But the first death, was not of the body or corporall, but the death of the Soule, or Spirituall through sin: by which man was first separated from God, made mortall, and deprived of Life Eternall. For by this death *Adam* was dead in Soule, although in the body he lived nine hundred yeeres after. But the death of the Soule drew with it corporall death, as it were by a necessary consequence, and so perpetually drawes the same with it on all the Posterity of *Adam*, by the threatning of God: *Thou shalt die the death.* Of this first Spirituall death the Apostle speaketh: *Through sinne death entered into the world, and death passed upon all men, for all have sinned:* including indeed the Sequell of a corporall death: but especially shewing the deliverance from spirituall death, through the death and life of Christ. Of this death also *Austine*: *The soules also* (saith he,) *have their death in impietie and sinnes, according to which death they are dead, of whom the Lord saith: Let the dead bury their dead: and according to this first Death, wee are all dead in sinnes, no man excepted: because it is said of all men: when ye were dead in sinnes, &c.*

Seeing therefore the *First Death* was a Spirituall destruction and alienation of the Soule from God, and eternall Life through sinne: certainly the first Resurrection (being an opposite medicine to the first death) must bee a Spirituall conversion, and restoring of the Soule from sin to God.

Sixthly, If the *First Resurrection* were corporall, and properly belonging to the Martyrs: then onely the Martyrs should bee blessed, but all others that rise at the last Day, should be excluded from happinesse. But this is very absurd. And therefore the other also. The reason of the consequence is, because in the following verse, onely such are said to be blessed, *who have part in the first Resurrection*: of which we shall there speak.

Seventhly, from the same verse: If the *First Resurrection* were corporall, and proper to Martyrs: then all the dead at the last Day should bee raised unto the second death, or unto eternall damnation, none of them unto life eternall. But the latter is false, and contrary to Scripture, *Iob. 5. 24. Dan. 12. 2. &c.* Therefore the former also. The consequence of the *Major* is grounded on the

The first death what it is.

Rom. 5. 12.

following Verse, where the *Second*, or *Eternall Death* is said to have power onely over them that have no part in the *First Resurrection*, as there wee shall see.

*Lastly*, in the same Verse it is said, that they onely shall be *Priests of God, and of Christ, which have part in the first Resurrection*, as shall be shewed. Whence againe it would follow, that the Martyrs onely should be the Priests of God and of Christ, in case that the first Resurrection were corporall, and proper to Martyrs. But Peter teacheth the contrary, 1. Pet. 2. 5. 9. And *Iohn*, Rev. 1. 6, &c.

These things I suppose may satisfie the Godlie minded, and such as are not contentious: unto which I will onely adde this one thing, touching the Etymologie of the *First Resurrection*: that as the *first death* is so called, because it first leazed on man, according to the soule, as soon as he had sinned: so the *first Resurrection* is so called, because it first vivified man according to the Soule, as soone as he repented by hearing the promise in Paradise. Or also (which comes all to one thing) because it is the vivification of the first or more noble part, that is, of the soule: as also because it is wrought in the *First*, that is, in this naturall life; and lastly, because it must goe before the *Second resurrection*, which shall be the resurrection of the bodies to glory or, if the first went not before, unto condemnation.

Here I could adde the Authorities of ancient Divines. But it's needlesse: Let *Augustine* suffice for all the rest, who most diligently searched into this prophesie; *The first Resurrection* (saith he most truly) is to *Grace*, the *second* to *Glorie*, Lib. 20. de Civ. Dei. C. 7. 18. Him *Ribera* unjustly reproveth, restraining the *First Resurrection* unto the immortality of soules, that the *Martyrs*, though esteemed as if they had utterly perished, yet according to their better part, they live. Then which, nothing is more unfavoury: for in this hee attributes nothing more to Martyrs, then to the worshippers of the *Beast*, who themselves also after the death of their bodies, lived in their better part, and yet never lived in the first Resurrection.

### Objections against the First Spirituall Resurrection, cleared.

IT remaineth that I briefly answer the Objections of the *Chiliassts*, about their Corporall Resurrection of the Martyrs.

OBJECT. I. That which falleth not, neither dyeth, is not raised againe. The soules fall not, neither dye, but the bodies. Therefore the *First Resurrection* is not of soules, but of bodies.

*Austine* moving this cavill denyes the minor, that soules fall not, nor rise againe: dye not, nor live againe. For it is said: *He standeth or falleth to his own Master. When ye were dead in sinnes. Let the dead bury their dead*: which things are certainly spoken, not of the fall or death of the body, but of the soule. The soule of man therefore fell through sinne, and lies dead in sinne: liveth againe through Faith, and riseth againe by repentance. Therefore there is a Resurrection of the Soules also: but not the Second: for this shall be of the Bodie: Therefore the First.

Object. II. The Soules of *Martyrs* lived againe, either in respect of themselves, or in respect of their bodies, or in respect of other men, who professed the same Doctrine. But they lived not againe in respect of themselves, because they were never dead: Neither in respect of other men: because it would follow, that the rest of the dead should likewise live againe: which is false. Therefore they lived againe in respect of their owne bodies.

I answer: I do not well understand whether this be in earnest or in jest: The whole is so frivolous, and hangs no more together, then if they should say: The Soules flie, either in respect of themselves, or in respect of their bodies, or in respect of other men, &c. Not in respect of themselves, because they have no wings, neither in respect of other men, because they also should flie: which is false. Therefore in respect of their

Why the  
first Resur-  
rection is so  
called.

Lib. 20. de  
C. D. cap.  
10.  
Rom: 14. 4  
1. Cor. 10. 4  
Ephe. 2. 2.  
Mat. 8. 22.



*their bodies*: The Hypothesis is false, the distribution vaine and lame, the consequence nothing, for this is wanting: *or they live in no respect*. So here the consequence is to be denied: because they take up a falsehood, viz. *that the soules did live again*, for in the Text it is said *they lived*, not that *they lived again*: Hence the distribution is vaine and imperfect, for a fourth is wanting, viz. that the Soules lived not againe in any respect, to wit, corporally, which is the Question here in hand. For a false attribute divideth not, but overthrowes the subject by its falsitie, neither is it truly affirmed of the same but denied. Adde, that the *first clause*, with the reason thereof, is ambiguous: for howsoever soules dye not, neither live againe in respect of themselves, that is, in respect of their essence, yet they do dye, and live againe in respect of themselves, that is, in respect of Grace and Salvation, as hath been shewed. The other is superfluous and figurative. For no man *liveth againe* in respect of others, except metaphorically: as for example: A father liyeth again in his children, in likenesse of nature and manners: The two *Witneses*, Chap. 11. 11. *lived againe* in their Successours, in likenesse of doctrine. And therefore in this also is an æquivocation or ambiguity. The third, which is concluded, is also a figurative *Synecdoche*, or is false. For as properly not the Soules, but the Martyrs were dead in respect of their bodies, so properly not the soules, but Martyrs shall live againe in respect of their bodies at the last day. Therefore ingeniously, and without Sophistrie, the *Object*: should thus have bin formed. *The Martyrs lived againe either in respect of their soules, or in respect of their bodies. Not in regard of their soules: therefore in respect of their bodies.* But thus also the whole *major* is false; the *minor* ambiguous, the Consequence nothing: for then the Martyrs *lived not againe*, but *lived* according to their Soules: but they shall live at the last day, according to their bodies. Therefore properly there are as many faults, as words.

Ob. III. From the Antithesis, ver. 4. & ver. 5. *If the word LIVED in the former part of the Antithesis, must be understood of a Spirituall Resurrection, then by the like reason the words LIVED AGAINE in the latter clause, must be understood of that spirituall Resurrection.* But this cannot bee: for it would follow that none did *spirituall* live againe (that is, were converted) in the thousand yeeres, but the Martyrs alone. Secondly, this absurditie would also follow: that the thousand yeeres being finished, all which *spirituall* dyed, did; or shall *spirituall* rise againe: the which thing is contrary to manifest experience.

I answer: 1. Again they take up a false Antecedent, viz. *that in the former member a spirituall Resurrection ought to be understood*: for the former clause speaketh of no Resurrection, whither Spirituall, or Corporall, but of the happy living of the blessed Soules with Christ: for he saith not, *καὶ ἀνέζησαν* And they lived again, but *καὶ ἐζήσαν* And they lived with Christ, which two we deny to be of like force and signification. Now from a false Hypothesis or supposition, the consequences which are thence drawn are also false. Hence. 2. the whole conclusion is false, because the diverse words *lived*, and *lived again*, make both members or clauses to be of a diverse sence: neither are they truly Opposites, as was shewed in opening of the Text.

III. The *Assumption* is also denied, that the latter member cannot be understood of a Spirituall Resurrection, for a little before we shewed, that it ought so to be taken. IV. The former absurditie followes not, both because to the Martyrs are added the Professours also, which received not the Character of the Beast, that is, who refused to embrace and professe the Papists Religion, verse 4. Hence Ecclesiasticall Histories testifie, that besides the Martyrs, there were alwayes some other professing Christians: As also because the Speech is indefinite, and usuall in Scripture: *The rest of the dead were not converted*: not as if none at all were converted, but very few: as appeares from a like place, Chap. 9. 18. 20. where at the sounding of the sixth trumpet, it is said, that the third part of men being

flaine, the rest repented not, the which unlesse it bee indefinitely understood, a greater absurditie then this should follow, viz. that not one man in the whole world did then repent. LASTLY, the latter absurditie, that the thousand yeeres being ended, all Spiritually dead should also spiritually rise againe, (which were much to be wished) doth no more follow, then, that the said yeeres being ended, the soules of Martyrs and Professours should neither live nor reign any longer with Christ.

Objec. IV. From the same Antithesis: If the latter member ver. 5. speaketh of the Resurrection of bodies: then the former in ver. 4. speaketh of a Resurrection of bodies also, where its said of the Soules of the Martyrs: And they lived, that is, lived againe. The reason of the consequence is: because in every lawfull distribution, as this is, (for who should taxe the Holy Ghost of absurditie) members are set downe under the same Genus or generall word: Now the Genus here is the Resurrection of the dead.

I answer. The falsitie both of the Antecedent and Consequent of this Objection hath already bin so fully demonstrated, that there needs no more be added. The reason of the consequence is not solid: neither can hence the Holy Ghost be taxed of absurdity, both because often a Genus of one and the same name is taken in a diverse signification: so the living againe of the dead in this place: As also, because it were wickednes to deny that to the Spirit (especially in this ænigmaticall Prophesie) which Philosophers, Poets, and Orators frequently take to themselves, viz. in distributions to oppose things metaphorical to things proper, or proper to figurative, for the thing it self. Now in v. 4. was shewed that this Antithesis is such.

Objec. V. They who so live againe or rise, as they begin to reigne with Christ, that is, by Christ in Heaven: they certainly rise in their bodies. But the Soules of the Martyrs are so to live againe, or rise in the beginning of those thousand yeeres, as that they begin to reigne with (that is, by) Christ in Heaven: for John saith: They lived and reigned with Christ. Therefore, &c.

Answer. I. The major is denied a *nou causa*: for to the end, that the Soules of Martyrs and Confessours should live blessedly, and reigne with Christ in Heaven before the last day, a corporall Resurrection is not necessary. But at the last day it shall be necessary, to the end that the Martyrs both in body and in soule, may gloriously live and reigne with CHRIST for ever, according to the promise of the Gospell. II. The assumption is refuted by the prooffe it selfe, or by Johns owne words: for he saith not, that the Soules lived againe, or were raised: but they lived (ἐζησαν not ἀνέζησαν.) The difference whereof children in schooles do understand, and hath bin demonstrated, ver. 4. Therefore the first falsehood so often repeated, is a continuall begging of the Question.

They insist: To live and reigne with Christ, is to live and reigne after the similitude of Christ, or so to live and reigne, as Christ now reigneth in Heaven. But Christ liveth and reigneth in soule and bodie. Therefore the Martyrs not onely lived and reigned with him in soule, but in body also.

I answer. I. This glosse overthrowes the former: for if to live with Christ, be to live after the likenesse of Christ in Heaven: then it is false, that it is to live againe, or be raised from the dead on Earth. II. The major shall be true after the Resurrection of the dead at the last day, when all the Martyrs, Professours, and Beleevers being raised from death, shall in soule and body be allwayes with the Lord, and see him as he is. But before the Resurrection of the dead, this is false: Otherwise the Soules of such as die in the Lord should not goe unto Christ, nor live with him: but the Apostle testifies the contrary touching himselfe, Philip. 1. 23. and of all the faithfull. 2. Cor. 5: 8, &c.

Ob. VI. It is agreeable to the justice of God, that such as suffered more grievously then others, for the confession of Christ, should also enjoy longer delight and glory. Therefore the Martyrs are to be raised from the dead before the rest of the Faithfull, to enjoy the Kingdom of Heaven all those THOUSAND YEERS before the other.

Answer. The major, not being universall, is false: for God doth not all what is agreeable to his justice now, or before the Day of Iudgement, but will doe the same



same at that Day; See 2. Theff. 1. 6. 7. 8. 10. Neither is every thing agreeable to divine justice, which seemes so to us, but whatsoever is revealed in the Scripture: otherwise indeed it might seeme to us to bee more agreeable to the justice of God, that the Martyrs should presently be raised after their sufferings, and be carried with their bodies into Heaven, that so they might longer, and before others, enjoy the Kingdom of glory.

Objec. VII. *The two Martyrs, Rev. 11. 11. were corporally raised: Therefore these also.*

Ans. I. The Antecedent is denied: for neither doth that type speake of a corporall Resurrection according to the Letter, but of a successive living againe, as was there shewed. II. They who confound *them* with *these*, shew that they are but strangers to the Revelation: for these Martyrs and Confessours belong to the first ten Ages from Christs birth: The other *two* unto our last times, in which the Temple was to be measured, or the Church purged from Popery.

Objec. VIII. *The Prophets, and many Martyrs, came forth out of their Sepulchres at Christs death on the Crosse: Mat. 27. 53. according to the Prophecie of Daniel, Chap. 12. 2. Neither was that corporall Resurrection any way derogatorie to the Article of Faith, touching the future universall Resurrection: Therefore also these Martyrs lived againe corporally, neither is it any way derogatorie to the universall Resurrection of the dead.*

Ans. Whether those Saints (whose bodies came out of the Sepulchres, and appeared to many, after Christs Resurrection, to testifie the efficacie of his Death) were Prophets or Martyrs appears not from the Text: neither is it a point of Faith to know the same. However the Prophecie of Daniel cannot without wresting bee applied to these, which expressly speaketh, not onely of the Resurrection of such as shall be saved, but of the damned also, that is, of the last Universall Resurrection. But that speciall and corporall Resurrection of those Saints, is certainly to be believed, because it is written: neither can it be derogatorie to our beleefe of the universall Resurrection, seeing the Scripture doth plainly except this from that. But this Resurrection of the Martyrs *a thousand yeeres* before that, is not to be beleaved, because it is not written: but onely (as we have shewed) sought to be maintained by wresting the words of this Prophecie: yea, it derogates from the Faith: because he that beleeveth this, cannot beleefe the other, viz. that there shall be a universall Resurrection at the last day.

Objec. IX. Christ promised it should be so, Mat. 19. 28. & Luk. 22. 28. *In the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve Tribes of Israel, &c.*

Ans. These indeed are most sweet promises of our Saviour, touching the singular rewards of the Apostles in Heavenly Glory, and touching the large recompence of their labours and losse of all things, which here they sustained for the sake of Christ. But it is erroneous to beleefe, that here any thing is promised touching a corporall resurrection of the Martyrs that shall be before the rest of the dead, and of a golden Age to continue a thousand yeeres before the last day, in which (the Martyrs reigning with Christ in Heaven) the Jewes beeing joyned to Christians, and freed from the yoke of all adversaries, shall (as the opinion of some is) serve Christ in all manner of prosperity and peace. Let such, I say, see too, least they erre: and diligently consider, that those rewards are promised to be fulfilled in the regeneration or restitution of all things at the last day: promised also, Mark 10. 30. *with persecutions*: which things are plainly repugnant unto the Millenary Resurrection, and peace before the last day.

Lastly they pretend, that it were greatly for the comfort of the Martyrs, if they knew, that a little after their martyrdoms (the thousand yeeres being near at hand) they should rise againe, and ascend both in soule and body into Heaven, and reign with Christ a thousand yeeres before the rest of the Faithfull.

Ans. To seek for comfort in a doubtfull thing, is to feed upon the wind: in a false

Rev. 20. 4.  
Iob. 6. 40.  
Rev. 6. 11.  
Rev. 22. 5.

falle thing; to mock with ones selfe and with God: neither is it without impiety, how pleasing soever it seems to humane wit: forasmuch as faith cannot be had in a doubtfull or false matter (such as is this *Corporall Resurrection*;) and so no solid consolation. But this is solid and double comfort to the Martyrs, if from the sure word of God, they do beleve that their Soules, as soone as they goe out of their bodies, shall live and reigne with Christ in Heaven, and that at the last day, (when their brethren and fellow seryants, who are to be slaine on earth, shall be fulfilled) their bodies also being raised up by the Son of God, they shall reigne with him for ever and ever in Heaven.

### TOUCHING THE OPINION OF THE OLD CHILIASTS.

**H**AVING expounded and vindicated the true meaning of this Prophecie, it remaineth in the last place to lay downe, and weaken the false opinion of the Old Chiliasts, who understanding this Prophecie corruptly according to the Letter, and not according to the Analogie of Faith, did thence invent this Jewish Fable, which Austin hath set forth in these words, Lib. 20. de C. D. C. 7. *That as the world was created in sixe dayes, and the seventh was a Sabbathisme: so the world should continue sixe thousand yeers: and afterward should follow a Sabbathisme in the last thousand yeers, namely, by the Saints that shall rise, and celebrate the same: which opinion he saith, might be somewhat tollerable, if it were beleaved in that Sabbathisme, some spirituall delights should come to the Saints through the presence of the Lord. For we also were sometime of this opinion, but seeing they affirme, that such who should rise againe, shall enjoy carnall Feasts, and eat and drinke beyond measure and modesty, these things cannot be beleaved but by carnall men, and therefore such as were spirituall, called them that believed these things CHILIASTS, being a Greek word, and by us may be rendred MILLENARIES.*

Papias author of the Chiliasto-  
pinion.

The first Author of this opinion, as Eusebius recordeth Lib. 3. Hist. Cap. 33. was Papias, whom Irenaeus and Hierom (at which I wonder) make to be a hearer of the Apostle Iohn: where as Papias himselfe in the Preface of his worke confesseth, that he never heard or saw the Holy Apostles: but saith that he received this tradition from the Elders of the Apostles.

Now Eusebius also writeth of this Papias, that being pious, yet too credulous and of little soliditie, he tooke up many Fables for Apostolicall truths, because he understood the Apostolicall Interpretations amisse, and that he became ringleader of the Chiliasts error unto many who followed his traditions, among whom also was Irenaeus.

Many of the  
fathers held  
the opinion  
of the Chi-  
liasts.

Hence almost all the Elder fathers, following the antiquity of the tradition and authority of so great a man, who was accounted a Disciple of the Apostles, became Chiliasts: IUSTINUS Martyr, dial. cum Tryphon: Judaeo. IRENAEUS Lib. 5. Cap. quinq. extremis, not long since published at Paris, and annexed (as a filthie clout) to his workes: but it had bin better they had buried the same in eternall oblivion, then to uncover the secret shame of so worthy a Father: NEPOS a Bishop of Egypt, whom DIONYSIUS ALEXANDRINVS refuted, as Eusebius writeth Lib. 7. Hist. C. 10. TERTULLIAN: Lib. 3. Contr. marcion: Lactantius. lib. 7. instit. Cap. 23. disputes at large of this Fable: VICTORINUS PICTAVIENSIS in his Commentary on the Revelat. Austin also himselfe in the afore said place confesseth that hee sometime held the same.

How un-  
certain the  
antiquity of  
tradition,  
and the au-  
thority of  
the fathers  
is.

Hence all men may see how little is to be ascribed to antiquitie of TRADITIONS, and the authority of the FATHERS. For antiquity without truth, What is it but the oldnesse of error? Who more ancient then Irenaeus? Hee writeth, that he was the hearer, or Disciple of Papias, and Papias of the Apostles: Papias on the contrary denyes, that he heard or ever saw the Apostles with his eyes. (Behold antiquity without truth.) The said Papias received the Chiliasts Fable by tradition of the Elders, and drew many to embrace this error by his authority.



authority. And without doubt from the said Author *Irenaeus* sucked another fable (which by this means was generally received) touching Antichrist, that he should reigne not fully *four yeeres* in the end of the world: for the most ancient Writers were ignorant thereof. IVSTIN, the oldest Writer extant, affirmeth, that Antichrist the man of sinne, was already at the doore: CLEMENT who wrote next to IVSTIN, hath not one word of Antichrist's three yeeres reigne. Tertullian who lived at the same time affirmed that Antichrist was neere at hand. Cyprian also next to the former writeth Lib. 5. Epist. 7. yee ought to know, bold, and certainly beleve, that the day of triall is begun already, and that the decay of the world, and the time of Antichrist draweth on: Ibid. Antichrist cometh. Wherefore the Fables of Papias were not taken on till at length in latter Ages.

Furthermore the *Chiliasts Fable* occasioned many which disapproved the same, but were not able to refute it, to fall into another error worse then the former, affirming, that the Revelation was to bee rejected, as written by the Hereticke CERINTHVS. Among these were *Cajus* and others, touching whom (in EVSEBIUS) DIONISIUS ALEXANDRINVS speaketh, who opposed NEPOS the Egyptian. Others on the contrary to keep up the authority of the Revelation, laboured to divide the opinion of Cerinthus and the Fathers, as if Cerinthus indeed maintained a voluptuous Millenary kingdom, full of lust and riot. But the Fathers the spirituall delights of the Saints.

But Ribera affirmeth, that there was no difference betwixt the opinion of Cerinthus and the Fathers, because Irenaeus, Tertullian, Lactantius, &c. wrote the same things about the Millenary Kingdome, which are contained in the opinion of Cerinthus. And this Dionysius, and Cajus also an old Writer affirmeth, Euseb. Lib. 3. Hist. Cap. 28. however it be, the Chilias opinion was by the Christians condemned, for ascribing to Christ contrary to the Scriptures, a voluptuous and earthly Kingdome, and for bringing in, contrary to the Apostolicall Faith, one (and so making a two-fold) Resurrection after another: the which opinion how improbable it is, hath, I suppose, bin sufficiently shewed: so as I trust, that such who think it ought again to be renewed (as far as concerns the latter part thereof) will, after the due consideration of these things, in the fear of God (with Austin) change their opinion.

Now for the refuting of this old Fiction of the Chilias (which Jerome in the life of Papias calleth a Jewish tradition) we may briefly observe, that it consists neither with the present Vision, nor with it selfe, nor with other Scriptures, nor Christian beleife. Now this (besides what formerly hath bin spoken) I will shew by foure clear Arguments.

First: I have made it manifest already, that the thousand yeeres of Satans binding, and the Kingdom of the Martyrs with Christ in Heaven, (beginning from the overthrow of Ierusalem, unto Gregory VII. that Romish Beast) are now past above 548. yeeres. And yet there hath not bin any corporall Resurrection of Martyrs, or Golden Kingdom of Christ on earth. The experience therefore which we now see (but the fathers could not) refuteth this Fiction.

Secondly, That Millenarie Kingdom is expressly ascribed unto the soules of the Martyrs and Confessours, when (as Austin well observeth) they were not restored to their bodies. Then, I lay, their soules sate upon thrones, lived and reigned with Christ in those thousand yeeres: this therefore is not to be applied unto the Resurrection of the body.

Thirdly: This error, as arising from a false Chronologie, is plainly refuted: For the Chilias following the erroneous computation of the Greekes, affirmed that Christ was born in 5199. year of the world: since which are past 1621. yeeres, which number being added unto the former, would make 6820. yeeres from the Creation. But thus not onely the sixt Millenary (or the thousand yeeres) which they ascribe to the binding of Satan, should bee past, but also there should but a few yeeres of the seventh Millenary, and their voluptuous Kingdome of the Saints

The fable of Antichrist's four yeeres reigne.

Dialogo cum Tryphone.

Libro Defuga persecut.

Comm: in Apoc. 20. N. 26.

A refutation of the Chilias error by experience.

2. From the text.

3. From the erroneous chronologie.

with Christ, should already have dured above eight hundred : the which is refuted by History and experience, so that if Irenaeus, Tertullian, Lactantius &c. did now live, they should bee necessitated to confesse that they much erred from the truth.

## IV.

From the  
difficulties  
of the last  
times.

Ioh. 18. 36.

Ioh. 18. 20

Mat. 24. 21

Luk. 18. 8.

2. Tim 3. 1

Lastly the whole Scripture holds forth, that the last times shall not be voluptuous in the least, but difficult and sorrowfull unto the Church in this world: Besides Christ did often foretell that his Kingdom should not be earthly: *My kingdom is not of this world. The world shall rejoyce, but yee shall mourne: In the world yee shall have tribulation.* Then shall be great tribulation, such as was not from the beginning of the world unto this time. Watch therefore, that ye may be found worthy to escape all these things. When the sonne of man cometh shall he finde Faith on the earth? Through manifold tribulations we must enter into the Kingdom of Heaven. This know that in the last dayes perilsome (or difficult) times shall come, &c. These and such like testimonies of Scripture: which speake of the afflicted state of the last times, doe abundantly refute the *Millenaries Fiction*. Now wee goe forward with the Text.

Act. 8. 21.

Ioh. 13. 8.

What it is

to have

part in the

first Resur-

rection.

The profi-

tablenesse

es necessity

of the first

resurrection

Heb. 12. 14

Lib. 20. de  
C.D. ca. 6.

6. *Blessed and holy is hee that hath part* By an Exclamation he extollet, and commendeth unto us the felicity, and necessity of the first Resurrection, or spirituall living againe, by which of old those Rest of the dead in Paganisme and Antichristianisme, obstinately refused to live againe: by which all, and they onely shall be blessed and holy, who have part in the first Resurrection. To have part in a thing, is to become partaker of that thing: as appeares from the contrary: Thou hast neither part nor lot in this matter, saith Peter to Simon the hypocrite: And Christ to Peter, refusing to be washed by him: If I wash thee not thou hast no part with me, for, thou shalt not have no communion with me. Therefore to have part in the first Resurrection, is to be partaker of the first Resurrection, that is, through faith and repentance, to rise from the death of sinne unto newnesse of Life with Christ. For we clearly shewed erewhile, that this first Resurrection, is not of the body, but of the soule. By which we see the great benefit and excellency of the first Resurrection: because in it consisteth true blessednesse and holinesse. The necessity also, because no man shall bee blessed and holy without the same. But is it the cause of blessednesse? yea verily: not indeed the meritorious (for that Christ onely is, for he hath merited blessednesse for us,) but *causa sine qua non*, a cause without which it is not: for without holinesse, which the first Resurrection bringeth, no man shall see God: yea it is also the formall cause inchoated or begun. For the first Resurrection is inchoated holinesse, and part of the future blessednesse, which shall be perfected in heaven.

Hence first it followeth, that all having part in the first Resurrection, that is, being truly born again in this life, shall be blessed, and holy with Christ in the other Life: and on the contrary, that none which rise not againe with Christ, unto newnesse and holinesse of life on Earth, shall be blessed and holy with Christ in Heaven: For none can belong unto this first Resurrection, but such as shall be blessed for ever saith Austin. They therefore which have no part in the first Resurrection, shall not bee partakers of blessednesse: for wee shall bee clothed upon with our house, if so bee that beeing clothed, we shall not bee found naked. 2.

Corinth. 5. 3.

Secondly it followeth, as before we proved, that the First Resurrection is not corporall, but spirituall: for if it were corporall, then by this Exclamation, all that shall be raised at the last day, should be excluded from blessednesse, because none of them should have part in the first Corporall Resurrection. But this is absurd, because in the last day, some shall rise unto blessednesse, others unto eternall death. The reason of the consequence is, because all, and they onely that have part in the First Resurrection shall be blessed.

All indeed thou wilt say, but not they onely: Yea because all, therefore onely: for in an enunciation of the property touching the subject, or of the effect touching the



the cause without which it is not, or else an *Antistrophe*, such as this is, not only a simple conversion and contraposition will hold, but a contrary sense also, which begets exclusives: *Blessed are they that have part in the first Resurrection*, therefore they that have no part in the first Resurrection, are not blessed: which is of like force with the exclusive: *Onely they that have part in the first Resurrection are blessed*: like as it followeth: *Blessed are the pure*, therefore the impure are not blessed: *Blessed are they whose finnes are forgiven*: They therefore are not blessed whose sins are not forgiven. *Blessed are they that keep his Commandments*: They therefore that do not keep them, are not blessed. *Blessed are they that are called to the marriage Supper of the Lambe*: therefore they who are not called, are not happy: and a thousand such like places are found in Scripture.

But perhaps thou wilt say, it will not hold: because as in Chap. 1. 3. a speciall blessednesse is promised to the keepers of the words of this Booke, so here also some speciall and eminent felicity of the *Martyrs* is commended, by which notwithstanding other believers are no way deprived of their blessednesse. *THIS* is nothing: for they that keep not the words of this Booke, shall be deprived both of speciall and common blessednesse. Therefore they onely who keepe the words and Commandments of this Booke, are blessed: and so are they alone, who have part in the First Resurrection.

Lastly, either they onely that have part in the first Resurrection shall be blessed, or not they onely. If they onely, it confirmes, what we sayd: If not onely, then Blessednesse shall not be a speciall priviledge of the *Martyrs*, agreeable to the justice of God, viz. that they who have suffered more then others, for the Confession of Christ, should bee longer in joy and glory: as before they said. For either there shall be some other Martyrs on earth in these thousand years, who shall suffer as much, or more also for the Gospell, at the hands of Antichrist (regaining, as they say, his strength) or of other enemies, then the former suffered by *Romane Tyrants* for the witness of *Iesus*: or else there shall be none. If some: then either these shall enjoy shorter happinesse and glory in Heaven, which stands not (according to their opinion) with Gods justice: Or else it was not agreeable to his Justice, that those other should enjoy longer happinesse and glory. If there shall be no Martyrs, but that the Church Militant during the *THOUSAND YEERS* shall be free from all hostile invasion of the ungodly, living in peace and security, as they promise: then it followes, that the Gospell shall cease to be the word of the Crosse: and the true Oracles of Christ and his Apostles, touching the difficulties of the last times, *Luk. 18. 8. Mat. 10. 34. Act. 14. 22. 2. Tim. 3. 1, &c.* shall cease.

Thirdly, we learne the certainty of the Salvation of all that are borne againe: for if all, and they onely that have part in the First Resurrection, are blessed: and that none can belong unto the First Resurrection, but such as shall be blessed for ever: then certainly all, and they onely that are borne againe, shall infallibly obtain eternall blessednesse.

*Ribera* objects, that very many rise againe from sinne, and yet die againe, by their relapse into sinne, and so depart out of this life in their sinne: Answ. This is true of dogs and swine, returning to their vomit, and wallowing in filthinesse: that is, of hypocrites, who in appearance indeed rise againe from sinne, and seem to others to be truly purged from the defilements of the world, but yet are not truly purged before God: which for the most part the event sheweth: but of such as are truly regenerate, and rise againe from sinne, it is said: *Whosoever is borne of God committeth not sinne: for his seed remaineth in him, and he cannot sin, because he is borne of God: And: Though the righteous fall, he shall not be utterly cast downe: for the Lord upholdeth him with his hand.*

On such the second death] He addes three causes or parts of their blessednesse, that have part in the first Resurrection.

1. Because the second death hath no power on them.

Xxx 2

2. Because

Pf. 119. 1.  
Psal. 32. 1.  
Rom. 4. 7.  
Rev. 12. 14  
Rev. 19. 9.

1. Cor. 2. 18

In cap. 10.  
N. 49. 50.

1. Job. 3. 9.  
Pf. 37. 24.

2. *Because they shall be Priests of God, and Christ.*

3. *Because they shall reigne with Christ a thousand years.*

These are either the effects or consequents of the first Resurrection, and as it were the priviledges of the regenerate, first indeed, they are to be referred to the *Martyrs*, but *secondly* also unto all others that are partakers of the first Resurrection, or spirituall living againe. For least we should say: *shall the Martyrs alone live and reigne with Christ in blessednesse?* he extends the blessed life, the Priesthood and Kingdom of Christ unto us also, pronouncing us *blessed*, and that indeed by a three-fold name, not the Martyrs (I say) alone, but whosoever have part in the first Resurrection: that by so many spurs as it were, he might stirre up all men unto the desire and studie of the *First Resurrection*.

Therefore the first blessednesse of them that *live againe*, shall be an immunity or security from the second death: for they that have part in the *First Resurrection*, on such the second death hath no power, that is, they can never perish. For the *second death*, is the casting of the wicked, both in soule and body into hell fire, which shall be at the last day, as appears ver. 14. Of which our Saviour in the Gospel: *Fear him that can destroy both soule and body in hell*. This other where is called *Eternall death*: because it shall be an eternall losse of life eternall, and an everlasting torment in everlasting fire. Here it is called the *Second*, to difference it from the *First*: because as the second doth next, and certainly follow the first: so the *second death* shall follow the first in order, and certainly, unlesse the *First Resurrection* come in between, and that deliverance from the *First death* be obtained by Christ. Now before we shewed that the *first death* is a spirituall perdition of the Soule in sinne, drawing with it temporall death as its necessary sequell: *This death entred into the world through sin, and passed upon all men, for that all have sinned*. Therefore it hath power over all men, and it is universall, yet mutable through the *First Resurrection*, that is, true repentance and faith in Christ. But the *second death* shall not have power over all, but them only whom it findes lying in the *First death*: for these shall be throwne head-long from death into death: or rather the *Second death* shall be unto them an everlasting continuation of the *First death*, and a horrible increasing in eternall fire. But such as through faith and true repentance, have risen with Christ from the *First death*, on them the *second death* shall have no power: because according to promise of the Gospel, *they that believe on the Sonne of God, do not come into condemnation, but are passed from death to life*. Therefore the *second death* shall not be universall, because the *First resurrection* shall make the particularitie: yet it shall be immutable for ever, because there can be no redemption from hell, but the smoake of their torment shall ascend up forever and ever. For after the departure out of this life, there shall be no more place of repentance: no effect of satisfaction: *Here life is either lost or kept*, saith Cyprian.

These things ought to awaken and raise up such as lie in the death of sinne: And on the contrarie, to confirme the assurance of their salvation, that are risen with Christ. For if the *second death* hath no power over them that have part in the *First resurrection*, then certainly they need not fear condemnation, but may and ought to be certaintie perswaded of their salvation.

But some may say, *It is uncertaine, who truly have, and alwayes unto the end shall have part in the First Resurrection*. Answ. If it be uncertaine to thee who hast not tasted hony, whether it be sweet or not: it is not therefore uncertaine to them who have tasted the same. So likewise, If the *First Resurrection* be uncertaine to them, which neither have, nor know the same: it is not therefore uncertaine to them which have it, and feele it in their hearts: for some apprehend not faith in their hearts, but others do which have the same, saith *Austin*. And how should such be uncertaine of their new birth, who dayly endeavour, and desire to die unto sin, and to live unto Christ? They certainly who run on in all wickednesse, and as *Peter* saith *walk in lasciviousnesse, lusts, excesss of wine, revellings, banquetings, and abominable*

Mat. 10. 28

Rom. 5. 12

Ioh. 3. 36.  
Ioh. 5. 24.

Psal. 49. 8.  
Rev. 14. 11  
Cons. De-  
metr.

Lib. 13. d.  
Trin. C. 2.



*ominable Idolatry*, know that they doe such things, yet out of an evill conscience commit the same with great delight. And therefore why should not such, who by an earnest desire of minde resist the concupiscence of the flesh, and labour by good workes to make their election sure, know, seele, and be perswaded (the Holy Ghost witnessing the same to their Spirits) that they are children of God, and have *part in the first Resurrection*? Furthermore, they which now have part in the First Resurrection, shall allwayes have part of the same unto the end: because, *To him this haire, shall bee given*, Luke 8. 18. Otherwise John should have done ill in saying, that *they are blessed who have part in the first Resurrection*: which to thinke were blasphemy: from the *part* therefore of the new birth which we have in this life, we may, and ought certainly to beleeve we shall have part in the life to come, that is, be eternally blessed.

Here again by this first privilege of them that rise againe, is overthrowne the *Chiliasis* opinion, touching the first *Corporall Resurrection*, as before wee touched. For if it should be *Corporall*, and proper to the Martyrs, it would follow that the Martyrs alone should bee free from the *second death*: and that all the rest in the Second Resurrection should remaine subject to the same, for as much as by this privilege they alone are exempted from the power of the Second death, who have part in the First Resurrection. But this is wholly contrary to Faith and Charity.

*But shall be Priests of God and of Christ*] The second part of blessednesse, and the second privilege of the regenerate, is that *they shall be Priests of God and Christ*: Beza in the *DATIVE*, *To God and to Christ*, as it is Chap. 1. 6. & 5. 10. in the same sense. He distinguisheth God and Christ, not to seperate Christ from God, or to deny that he is God: but because Christ the Mediatour hath made us *Priests to God the father*, Chap. 16. & 5. 10. Yea hereby he plainly affirmeth Christ to be God, in that hee saith wee shall bee *Priests both to God, and to Christ*. Now we shall be Priests to none but to God. But what manner of Priests? Of this see Chap. 1. ver. 6. & Chap. 5. 10. The future *is* shall be, denyeth not that now also the Faithfull are Priests of God: but noteth the continuation and consummation of our *Priestly dignity* in the world to come.

Hence first it appeareth, seeing the Scripture extendeth the *Spiritual-Priesthood* unto all the regenerate, that are washed from their sinnes in the blood of Christ, 1. *Pe.* 2. 5. 9. *Rev.* 1. 5. 6. that this privilege doth so agree unto the blessed Martyrs, as it derogates nothing from other Confessours and regenerate. Secondly, that for the same cause, the *First resurrection* v. 5. is not to be understood corporally but spiritually: because otherwise the Martyrs alone should become *Priests of God and of Christ*, in case they alone should have part in the first Resurrection.

*And shall reigne with him a thousand yeeres*] The third blessednesse and privilege of them that live againe, is to reigne with God and Christ a thousand yeeres. *Mat' autu with him*, saith he, to denote the unity of both persons in the deity. But who shall reigne? The Martyrs onely, or the other blessed also? In my former Edition, I restrained the same to the Martyrs from verse 4. But having more seriously weighed the whole *Epiphonemia* or exclamatory conclusion, I am forced to extend, as the Priest-hood and blessed Life, so the Kingdome generally unto all that have part in the first Resurrection: that is, unto all the regenerate. And so much the words do demonstrate, if well observed: For seeing John had said before of the Martyrs in the *Præter Tense* *ἐβασίλευσαν μετὰ χριστοῦ* They reigned with Christ: of these he now saith *βασιλεύσουσι μετὰ αὐτοῦ* They shall reigne with him, in the future: Besides, touching the *Dragons binding*, and the *Martyrs reigning*, he had before said thrice with the Article *τὰ χίλια ἔτη*, Those thousand yeeres: Of these now hee saith indefinitely, *They shall reigne χίλια ἔτη* a thousand yeeres. Hence I observe this diversity, both in the persons reigning,

XLII.  
Argument  
of Christs  
deity.

XLIII.  
Argument  
of Christs  
deity.

and in the thousand yeeres: that *John* for the comfort of the rest of the Saints, and blessed ones, doth in this verse extend the Kingdome of the Martyrs with Christ, beyond the *thousand yeers* before defined: as if he should say: The soules indeed of the Martyrs lived and reigned with Christ *those thousand yeers of Satans binding*: but with them afterwards, others also having part in the first Resurrection, shall as *Priests of God and Christ* reigne other thousand yeeres, that is, for ever and ever, as is interpreted *Rev. 22. 5*. Neither matters it, that also in ver. 2. he said *χιλια ετη a thousand yeers*, without an Article, and yet definitely: for no man but understands, that there it ought not to have bin said with the Article *τα χιλια ετη, Those thousand yeers*: because no mention was before made of a *thousand yeers*. But afterwards, that we might not understand the *thousand yeers* both of Satans binding, & of the Martyrs reign with Christ (in *v. 3. 4. 5.*) to be divers, but the same, it is said rightly with the Article *τα χιλια ετη those thousand yeeres*: and for the same cause the Article *τα* is againe repeated ver. 7. where he mentioneth the period or end of Satans binding.



### The Second Part of the CHAPTER.

Touching the new attempt of the *Dragon* (being loosed at the end of the *Thousand yeers*) by the Gentiles, and by *Gog and Magog*, against the Church.

7. And when the thousand yeeres are expired, Satan shall be loosed out of his prison.
8. And shall goe out to deceive the Nations, which are in the four quarters of the Earth, Gog and Magog to gather them together to battle: the number of whom is as the sand of the Sea.
9. And they went up on the breadth of the Earth, and compassed the Campe of the Saints about, and the Beloved-City: and fire came downe from God out of Heaven, and devoured them.

### THE COMMENTARY.



7. *Ut when the thousand yeeres are expired*] Now followes the Second part of the Chapter, of the loosing, and new raging of the Dragon, after the thousand fatall yeeres were expired, containing the **THIRD ACT** of the last Vision, being an amplification of the Churches calamities and combats, under both Antichrists of the East and West, who shall againe grievously trouble the Christian World, as we shewed in the **PREFACE**. And thus at length we come to the explication of the *fourth Question* before propounded in ver. 3.

**IV.** *What Satan shall doe after the thousand yeeres are expired.*

He had said that Satan being bound with a great chain, should be thrust into the bottomlesse pit for a thousand yeeres, and afterward againe loosed, ver. 3. and shewing in the following verses what in the meane while was done in the Church, and



and what was the state of the ungodly both without and within.

Now *Kai' anaphoran* or in relation to what was before; he saith that Satan was to be loosed after the thousand yeeres; and expoundeth what he attempted, with the successe thereof; yet enigmatically: so as this part of the Prophecie is very obscure, neither may we scarcely so much as guesse what the meaning thereof is: notwithstanding the most diligent Interpreters do thinke, that somewhat about the same may bee observed from the Histories of former times: whose steps (seeing nothing more certain is revealed unto me) I am willing to tread in.

*When the thousand were finished*] In which Satan remained in chaines, and in which in the mean while Christ enlarged his Kingdom among the Gentiles, and the Martyrs had lived and reigned with him.

*Satan shall be loosed out of his prison*] Hence it plainly appeareth (as before I said) that the thousand yeeres of Satans imprisonment, and of Christ his kingdom, are not diverse, but the same: for it is said with the Article: *When THESE thousand yeeres (τὰ χίλια ἔτη) shall be fulfilled, Satan shall be loosed.*

This very thing *Austin* well observeth, saying: *That the Scripture by the same thousand yeeres determinates both, to wit, Satans binding, and the Saints reigning.* Which being observed, it appeareth that the *Chiliasis* opinion cannot stand, viz. that Satan should be bound in the *sixt Millenary* of the world (in which they affirme Christ was borne:) and that in the *seventh Millenary* the Saints shall reigne with Christ on Earth: Besides neither can the opinion of *Brightman* hold, that *Satan was bound a thousand yeeres from Constantine; untill the yeere of our Lord 1300.* after which Christ should reigne another thousand yeeres; by the Gospell on Earth with his Elect, untill the yeere 2300. in which *Millenary* the *Gogish* or *Turkish* battles should be fought: whence he gathereth that the truth of the gospell shall triumph among the Nations seven hundred yeeres: a thing indeed more to be wished, then expected with any probability.

Thus by what hath been said before it is cleare: that the fatall thousand yeeres of Satans Imprisonment are finished, and when. They tooke their beginning at the destruction of Jerusalem by the Romanes, when the Iewes (who furiously blasphemed the Gospell of Christ, and sought by all meanes to hinder the Gentiles from embracing the same) were dispersed through the whole world, and the fulnesse of the Gentiles began to enter into the Church: for then it chiefly appeared that Satan was thrust into Hell, and bound with the chains of darkness, that he might no longer keep the Gentiles from the faith of Christ. Besides before we shewed that these bonds continued untill the times of *Gregory VII.*

Wherefore the thousand yeeres were finished more then five hundred yeeres agoe, and Satan loosed from his imprisonment: which sufficiently appeared by the fatall tumults that were raised up both in the East and West, by that raging enemy. For chiefly in these five hundred yeeres, the *Western Antichrist* by the impulsion and efficacie of the Dragon, violently laid hold on the *Monarchicall power of both swords*, miserably oppressing and enslaving all Christendome in the West: which *Bellarmino* himselfe denyeth not. And on the other side, that *Thracian* adversary of Christ having brought almost all the East and South under his power, doth with so great fury encompass the *Camp of the Saints*, as it seemes impossible he should be stopped, but by fire descending from Heaven.

8. *And shall goe out to deceive the Nations*] By the word *going out*, is signified Satans free raging, and outrageous endeavour to turne all things upside downe. In the same sence it was before said of the *three Frogs*, the *spirits of devils*: *They goe forth unto the Kings of the Earth.* And indeed there and here is treated of one and the same attempt of Satan, being the same *third Act*, there of the *Fift*, here of the *seventh Vision*. Satan therefore being let loose out of prison shall rove about, going to and fro through the Earth, and with great fury setting all things every where in a flame, both in the world and Church: not as if he shall no longer bee kept

Lib. 20. de C. D. c. 13. The Chiliasis opinion cannot stand.

When the thousand yeeres of Satans imprisonment began, and when they ended.

2. Pet. 2. 4.

When Satan was again loosed.

Lib. 3. de P. R. cap. 9.

Rev. 16. 14

kept in by the bridle of providence: but because God will let loose the reins unto him more then before, for reasons expounded ver. 3.

Now his enterprises shall principally be two. One to seduce the nations in the four corners of the earth. The second, to stir up Gog and Magog to battell. Thus these things are to be distinguished: for the Verbe *παλαίους* Deceive is both to be referred to the Nations, and also to Gog and Magog: because he shall deceive both the one and the other, yet so, as in a diverse manner and end. The Nations he shall seduce from the Faith unto new Paganisme: The Pagans Gog and Magog he shall seduce, that is, stirre them up to war (in hope of Victory) against the Campe of the Saints. The former attempt shall bee Ecclesiasticall, and so more neerely tending to the destruction of the Church: The latter civill, and tending to the overthrow of the state and policie of Christians. Which Alcasar also seeing: *It shall not, saith he, properly be a war for Religion to speake generally, but for the Empire.*

Satans  
twofold at-  
tempt after  
his loosing.  
Vestigat.  
pag. 896.

How the  
nations  
were de-  
ceived.

Gregory the  
VII. an ex-  
quisite In-  
strument of  
Satan, loo-  
sed.

By the nations, as before Ch. 11. 3. I understand false Christians, who having embraced the Faith of Christ, did again degenerate from the sincerity thereof in the times of Antichrist. These nations, I say, he shall deceive, that is, under the name of Christ they shall return unto Paganisme, as to their old vomit, worshipping God after the manner of the heathens, and living more heathenishly and enormous then before. This Pest, saith he, shall rage, not in one corner, but in the four corners of the earth. By a Phrase repeated from Chap. 7. 1. that is, in all parts of Christendom, throughout the whole earth: for no corner shall be free from his seducement: but apostacy shall every where get the upper hand, yet chiefly in the East and West, where the Crownes of the Empire shall be, and where ambition and carnality of Priests shall chiefly reigne, and withall corrupt the other corners of the Earth.

For Gregory VII. sitting at Rome, in the Chaire of universall pestilence (to the end it might appeare that Satan was loosed from the year 1073.) the devill began to rage farre more cruelly by him, then ever he had done by Romulus, Tarquinius the proud, Tiberius, Nero, Domitian, Heliogabalus, Diocletian, Decius: or by the Persians, Scythians, or Saracens: the cruellest of all which Tyrants, being compared with the said Pope Gregory, (according to what the Cardinall Benno, and others have published of him) would seeme to be a Saint, in respect of this filthy instrument of Satan.

Its true, he was not the first Antichrist, neither did the seduction of Christians from the faith, begin with him: for the Romish Antichristianisme had bin growing and greatly encreasing above three hundred yeers before. But because Satan was as yet bound (for the Dragon being bound, the Beast was to ascend out of the Pit, and possesse his throne and power as his Vicar) so as the former times might seem more tolerable, in respect of the times which followed: for at the end of the thousand yeers Satan being loosed out of his prison, began to puffed up the Romane Popes with such swelling pride, as they feared not to tread upon, and oppresse the most powerfull Princes, Kings, and Emperours of Christendom.

After much contention, Hildebrand called Gregory under a false pretence of simonie wrang out of the hands of Henry (that valiant Emperour) and his Sonne Henry V. the Episcopall Investitures, as they terme it, which till then were belonging to the Right and Crowne of the Empire: yea also thrust Henry himselfe from the Empire through his wicked sonne. Priests also that were married, he cast out of the Church, as Nicolaitans (as if the Apostle 1. Tim. 3. 2. & Tit. 1. 6. had instituted Nicolaitans:) moreover he published two Canons which ever since have bin, and yet are to this day the sinews of the Popes Tyranny. 1. If any man receive Priest-hood at the hand of any Lay person, let both the Giver and Receiver be accursed: 2. If any Communicate with a married Priest, or if a Priest having a wife, doth not put her away, let him be accursed.

By this compendious way bee exempted at once all Bishops, Clerks, Churches, and all that thereunto belonged, from the power of Emperours, and brought them under



under his owne Empire: withall taking unto himselfe the right of all Ecclesiastical goods: condemning also marriage estate (not only granted unto Bishops by Paul, but also commanded, to shun fornication) as the wickednesse of the *Nicelaitans*, by open Antichristian Tyranny, banishing the same out of the Church: which thing indeed was justly abominable to Emperours and the Christian world: yet formidable, because of the enchantment of the *Apostolicall Church*: Notwithstanding Popish Writers doe glory in this most filthy Beast: That *HENRI I* was the first among the Westerne Emperours, whom the Pope deposed.

1. Tim. 3. 2.  
Tit. 1. 6.  
1. Cor. 7. 2.

Gentbr.  
chronol. lib.  
4. pag. 593.

Histories also testifie, that after those thousand yeeres, the God of Strengths foretold by Daniel Chap. 11. 38. that is, the *Idol of Transubstantiation*, and *Stage-like Masse* was chiefly erected and confirmed, in which the whole strength of the Papacie hath hitherto consisted. With this grew up the innumerable *fraternities*, and *families of Clergy-men*, *Sacrificers*, *Monkes*, and *Religious Sects*, who all of them being exempted from civill jurisdiction, are onely subject to the Popes Scepter. Then were invented the *Jubilees*, the gainfull trafficke of *Popish Indulgences*, or *Pardons*, and a thousand trickes to draw monies from all Provinces into Romes Exchequer. Then infinite Ceremonies, Superstitions, and Idols were brought in and established: so that if now thou compare Popery with Paganisme, thou shalt scarce see any difference but in names. Therefore it is not said without cause, that Satan being loosed after the thousand yeeres, should deceive the *Nations* of the whole Earth.

Neither was this horrible declining of Christianitie in the West onely. For it is knowne, that many most flourishing Churches of the East, which yet stood in the first thousand yeeres, were in the next five hundred yeeres, either cut off, and miserably dissipated, or by the seduction of Satan filthily corrupted. On the contrary we see that *Mahometisme*, although it began somewhat sooner, yet within the latter five Ages was more generally spread both in *Asia*, *Africa*, and *Europe*. This therefore was Satans former seduction.

*Gog and Magog to gather them to battle*] Greeke τὸν Γῶγ καὶ τὸν Μαγῶγ: which commonly is taken appositively: That he might seduce the Nations *Gog and Magog*: for: which Nations are *Gog and Magog*: but so Satans fury seemes to be lessened, as if after his loosing he were onely to deceive, and draw the barbarous Nations unto a civill battle. Whereas he shall chiefly be busie about the intestine seduction of the Church, within indeed labouring to trample her under foot by the slights of the domesticke Antichrist, and outwardly by force of armes to suppress her, by a forreigne Antichrist. It is therefore an Ellipsis or defect of the Copulative: for: *And Gog and Magog*, because the Verbe ἐλαλήσας ruleth the three Accusatives, τὴν Ἰσθμ, τὸν Γῶγ καὶ τὸν Μαγῶγ: the middlemost of which did least need the Copulative. The seduction therefore of *Gog and Magog* shall be diverse from the seduction of the Nations, being not Ecclesiasticall, as the former, but politicall. For Satan shall stirre up, not the nations, but *Gog and Magog* to this cruell battell: which appeareth by the Relative (not αὐτὰ ἑσθμ, but) αὐτοὺς to wit, τὸν Γῶγ καὶ τὸν Μαγῶγ *Gog and Magog*: by whom he shall set all things in confusion and blood.

Now what manner of adversaries or peoples these should be, may scarcely be guest at: For there are almost as many opinions about the same, as Writers, both Ancient and Moderne.

Bellarmino reckons up ten, all which (his own excepted not a whit better then the rest) yea even that of the five old Fathers *Lactantius*, *Eusebius*, *Theodoretus*, *Hierom*, and *Austine* he disproves. Alcasar also brings in many more. But we will not weary our selves in rehearsing the conjectures of other men.

Lib. 3. de P.  
R. cap. 17.  
Vestig. pag.  
877.

*Magog* (to begin with this as the more knowne) was the second sonne of *Iaphet* Gen. 10. 3. of whom, as *Iosephus* writeth came the *Magogites* (so called after him) or *Scythians*, that is, the peoples which inhabit beyond the moun-

Lib. 1. An-  
tiq. cap. 7.

lib. 5. c. 23:

taine Caucasus, neer the Lake Mæotis, and the Caspian Sea, unto the Northern India. Hierom therefore by *Magog* understandeth the Scythian Nations: unto whom some doe joine the Cappadocians and Arminians, seated beyond Cœlesyria: whose Metrapolitan Citie, Hierapolis (where Papias sometime was Bishop) is in the Syrian tongue called *Magog*, as Plinie recordeth.

Touching *Gog* there is nothing mentioned in Scripture save in Ezech. 38. & 39. where you shall finde a long Prophecie against *Gog* and *Magog*, of which the Phantisies of the Iewes, Mahumetans, and Papists are not much unlike.

The Iewes feine that *Gog* and *Magog* are the Northerne Nations, shut up by Alexander the Great, beyond the Mountaine Taurus, who breaking out towards the end of the world, shall by war waite the whole earth, especially the Land of Israel, and the Citie Ierusalem. But then the Messias shall bee at hand, and slay *Gog* and *Magog*, according to the Oracle of Ezechiel: which Fable *Galatinus* hath refuted Lib. 5. Cap. 12.

Alcor. A.  
20. 28. 32.  
Ec.

The Mahumetans Fiction touching *Gog* and *Magog* is much like to this, save onely that it is somewhat otherwise touching the Messias and Ierusalem.

Lib. 3. de  
P. R. c. 17.  
Apoc. 20.

The Papists dreame, that their Antichrist shall come in the end of the world, with great forces, and that in his Army (which mostlie shall consist of the barbarous Scythians) he shall have seven Kings (for so many, and no more shall then be remaining in the world, as Ribera affirmeth. The Emperour therefore of the Romanes, the King of France, of Spaine, &c. shall then either have no being or fight for Antichrist) among whom *Gog* and *Magog* shall bee most powerfull, (yea *Gog*, according to *Bellarmino* shall be Antichrist himselfe) which *Ribera* denyeth and in the space of lesse then foure full yeeres most cruelly over-runne, and bring into subjection the whole world, especially Christendome: and to this Antichristian warre they applie the Prophecie of *Ezechiel*, and of *Iohn* in this place. As the Iews therfore dream, that their *Messias* is not yet come, because Ierusalem hath not bin assaulted by *Gog* and *Magog*, who are to be slaine by the Messias: So the Papists feine, that their Antichrist is not yet come, because *Gog* and *Magog* are not come, who with a most numerous Army shall fight under Antichrists banner, and with him oppose the *Holy City*, that is, the *Romane Church*. Both Fictions are alike frivolous, and are easily refuted by the Prophecie it selfe: for i *Ezechiel* God threatneth, that *Gog* shall fall upon the mountaines of Israel, and that he will send a fire on *Magog*, whereupon the Inhabitants of Ierusalem shall goe forth, and burne the spoile with fire seven yeeres: and that the slaughter of the enemy shall be so great, that the land shall be seven yeeres in cleansing, because of the carkeises of the slaine: But the Papists say, that Antichrists kingdom, and the *Gogish* warre shall not continue full foure yeeres: and that from this Victory of the Church unto the day of Iudgement, there shall not be seven months (much lesse seven yeeres) but XLV. dayes onely. Therefore either this latter Fiction of theirs, or else the former is false.

Ezech. 39.  
4. 6. 9. 12.  
The fiction  
touching  
*Gog* and  
*Magog* re-  
futed.

This difficulty, (by which they see their Fable overthrowne) *Ribera* seeks to shift off one way, *Bellarmino* another.

In apoc. 20.  
N. 70.

*Ribera* saith, the words of *Ezechiel* signifie power, not the *Act*: not as if they shall spend seven months in burying the carkeises. But the number of the carkeises shall be so great, that if all should be buried, there would be need of seven months time for the doing of it.

*Bellarmino* understands it, that the Prophet speaks not properly, but figuratively, putting seven yeeres, for a very long time.

But by these flights they take not away the difficultie in the least.

*Ribera*s glose de potentia, is by the Text there refuted, ver. 1. 3. All the people of the Land shall bury them. Therefore they shall bury all the carkeises ipso actu, because the Land must be cleaned of the carkeises, and therefore they shall spend seven months actually in burying of them. This *Ribera* law: therefore at last he

was



was forced contrary to *Bellarmino*, and the common opinion, to grant, not onely *Xlv. dayes*, but *seven yeeres* after Antichrists slaughter, unto the day of Iudgement.

As for *Bellarmino*'s shift, it makes the difficultie yet greater, for whither the Prophet understands properly and definitely *seven moneths* and *yeers*, or figuratively and indefinitely a very long time, it appeareth the Fiction is false which *Bellarmino* there affirmeth: *That after Antichrists death, there shall be no more then Xlv. dayes unto the end of the world*: the falsitie whereof *Ribera* himselfe doth solidly confute by two places of Scripture, both because those things which in *Mat. 24. 38.* are spoken touching the security, and riot of the world at Christs comming, cannot in the least be done in *Xlv. dayes*: as also, because then as soon as Antichrist should begin to reigne, it might certainly be knowne when the day of Iudgement should be: *which to thinke*, saith he, is absurd: *because the day of the Lord shall come as a thiefe in the night*. But he pretends, that perhaps it cannot be knowne by the unlearned: No, nor by the learned: for it is said. *Of that Day and Houre no man knoweth, no, not the Angels of Heaven*. Therefore beeing convinced by the truth, he at length ingenuously confesseth, *that no man can know how long time shall remaine from Antichrist*. Therefore, O *Ribera*! thou seeest that time to be foolishly defined of thee by the space of *seven yeeres*, and more foolishly by *Bellarmino*'s *Xlv. dayes*. Behold the power of the trueth, and the Iesuites discord.

Now however it belong not to this place, to shew whither the Prophecie of *Ezechiel*, and this here in the Revelation be the same or not: yet contrary to the Iesuites affirmation we are to hold: that here indeed is an allusion unto the Prophecie of *Ezechiel*, both in the name of the adversaries, and in likenesse of punishment: yet this Prophecie is diverse from that. For that did belong unto the times going before Christs comming: and indeed hath been fulfilled already: but this is to be referred to our, and the following Ages: in case there shall be any more.

What I said of the accomplishment, is manifest from the Argument of the prophecie, which is directed unto the people in the Captivity of Babylon: for first God promisseth to bring them againe into their countrey: *Now will I bring againe the captivity of Jacob, &c. When I brought them againe from the people, &c.* Secondly he foretels new calamities, which afterward shall befall them by their Adversaries *Gog* and *Magog*, &c. of whose horrible slaughter he prophesieth: *Lastly* he promisseth a Spirituall reformation of the Church by the benefits of the *Messias*, shortly after to come in the flesh: *Neither will I hide my face any more from them, when I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah*. Now it is certaine the first and third part of the Prophecie was fulfilled: And therefore without all doubt the middlemost also, it being the chief.

It is objected, that *Gog* was to come in the latter, or last of yeeres, that is, in the end of the world. But the *Glosse* is infirme: It is also said ver. 16. that he shall come in the latter, or last of dayes. Now nothing is more frequent to the Prophets, then by this phrase to denote the term of some certaine time: *Ierem. 49. 39. In the latter dayes I will bring againe the Captivity of Elam*, that is, at length, or after much affliction, *Ierem. 30. 24. In the latter dayes yee shall consider it*, that is, after your deliverance out of Babylon: *Ezech. 38. 8. After many dayes thou shalt be visited, in the latter yeeres thou shalt come*. And afterward, *In the latter dayes I will bring thee*, &c. that is, after I have brought backe my people. Therefore here also by the latter yeeres, an indefinite term may be understood.

Hence *Theodoretus* wrote, that these very Nations did straightway invade the Iewes after their returne, to hinder them from building the Temple and City. But our Interpreters *Tremellius* and *Iunius* do in my understanding more rightly (according to the circumstances of the name and time) applie the Oracle of *Ezechiel*, to the cruell warres raised up against the Iewes by the Macedonians, An-

*Ribera refutes Bellarmino's Fiction.*

*2 Thes. 5. 2*

*Mat. 24.*

*36.*

*Whether Ezechiel & Johns Prophecie touching Gog be the same.*

*Ez. 39. 25.*

*Ibid. vs. 29.*

*Eze. 38. 8.*

*Nehem. 4. & 6.*

tiochus, &c. but often put to the worst (not without a divine miracle) by the *Macchabees*: for they learnedly shew that *Gog* and *Magog* do denote the Nations of the lesser *Asia* and *Syria* (so called after *Gyges* King of the *Lydians*) with the Kings *Antiochi*, *Seleuci*, *Demetrii*, and *Nicanors*, mighty Oppressours of the *Jewes*: which happened not presently upon their returne out of *Babylon*, but long after, in the end of yeeres or dayes, that is, about two hundred yeeres after the Prophecie.

In Apoc. 20  
S. 57

To these *Ribera* doth frivouly object, that *Iosephus* and the *Jewes* write nothing of the accomplishment thereof, which had it bin fulfilled, they would have mentioned the same, neither would they any longer expect the *Messias*. As if forsooth, so manifest, or at least so probable a truth, were to be called into question, because of the blindness of the *Jews*.

The old &  
new Gog-  
gish war.

Therefore in a word, this I do hold: That *Ezechiels* Prophecie touching *Gog* and *Magog*, grievous enemies and wasters of the Holy Land, was not indeed then fulfilled literally, (for it clearly appeareth, that part of the Prophecie is an Allegory of a Slaughter from Heaven) but *Analogically*, or with reference, when the Tyrants of *Syria* and *Asia* were repressed by the valour of the *Macchabees*. But that here by a certain allusion unto the Prophecie of *Ezechiel*, and the accomplishment thereof (like as the Revelation is full of such Allusions unto the words and Histories of the Prophets) another warre not unlike unto that of *Gog* and *Magog* is here foretold, and the victory promised: The sense is thus: Like as of old *Gog* and *Magog* invaded the Holy Land with very great Armies, miserably afflicting the people of God: So *Satan* being loosed at the end of the thousand fatall yeeres, shall raise up against the Church a new *Gog* and *Magog*, that is, most cruell adversaries, who with most numerous Armies over-spreading all parts of Christendom, shall cruelly make spoil of all things. And as God did often by wonderfull overthrowes suppress *Gog* and *Magog* of old, that is, those *Asian*, *Syrian*, and *Egyptian* Tyrants in the middest of their fury, that they might not utterly destroy the Holy-City: so he will with fire from Heaven devour the new *Gog* and *Magog*, that is, the adversaries of the last times in the midst of their fury that they shall not be able to accomplish their designe to blot out the Church of Christ.

Gog and  
Magog are  
the foure  
Angels of  
Euphrates.

Now who should these Adversaries *Gog* and *Magog* be, but those foure Angels bound at the River *Euphrates*? Rev. 9. 14. who after they were let loose by Gods Commandment, invaded the Christian world (most horribly corrupted through Antichristian Idolatry) with an Army of two hundred thousand thousand horse-men, cruelly murdering the third part of men: which Angels we interpreted of foure Peoples, most cruell adversaries of the Christian name, viz. the *Arabians*, *Saracens*, *Scythians* or *Tartars*, and *Turkes*: for undoubtedly the same Adversaries, the same battell, and the same overthrow, at the sounding of the sixth Trumpet in Vision third: and in this Oracle of the seventh Vision is signified by way of parallel: for after *Satan* was loosed, the Armies of the *Saracens*, *Tartars*, and *Turkes* began in a speciall manner to over-run Christendom, and by horrible slaughters to weaken the state of Christians, as Histories and dayly experience do manifest. Wee have heard who the adversaries are.

Whose number is as the sand of the Sea] He amplifies their multitude by a simile usuall to the Scriptures. For it is no *Hyperbole*, by which is spoken more then truth: but a metaphor, by which a thing is aggravated. For as the sand of the Sea is unto us innumerable: so these barbarous Nations use to fight with innumerable Armies.

9. And they ascended] He foretels the forceable attempt of the Adversary by a Verbe in the *Prater Tense* in stead of a *Futures*, beeing a Propheticall Enallage or change of Tenses usuall to *Iohn*. By the word *Ascend*, he notes their obscure rise or originall, intimating that these barbarous Nations did suddenly from a low condition grow to the greatest height of power: or that being raised up by *Satan*, they ascended as it were out of Hell.

On



On the breadth of the Earth] That is, they shall not remaine in one place, but spread themselves far and neer, to wast and destroy all.

And compassed the Campe of the Saints about] By this *Camp* BRIGHTMAN understands *Europe*, in which almost all Christendom is included. But five or six hundred yeers agoe, Christianisme was larger by farre, when there were yet flourishing Churches in all the coasts of *Asia* and *Europe*. Wherefore he calleth the Christian world the *Campe of the Saints*, or the *Church* in which the godly do fight against Satan and the world, as it were in a *Campe*. But however Christianisme was every where most corrupt, yet it is called the *Camp of Saints*, viz, of right and profession: although not of *Fact*. Like as *Jerusalem* is called the *Holy-City* DE IVRE of Right, because she ought to have bin holy, whereas DE FACTO In deed she was *A denne of thieves*.

In the same sense he calleth the Church the *Beloved-City*: because notwithstanding her great corruption, yet God had, and still hath many beloved ones, and Elect in her. It is a Metaphor taken from *IERUSALEM*, which of old was *Gods Beloved-City*, and the Type of the *New Church*, as appears by the following Allegory.

By the word, *compassing-about*, he intimates the treacherous attempts, enterprises, and divers irruptions of the adversaries: as if he should say: They shall not once, or in one place onely, vex and trouble the Christian world, but often, and in divers places, one while in *Asia*, another while in *Africa*, and in *Europe*. He notes their subtilty also, and earnestnesse in manning their affaires and occasions: for while Christian Princes did weaken themselves by continuall discord, hatred, and intestine warres at home, the *Turkes* and *Tatars* were alwayes in readinesse with their Forces to devour one Province after another.

The first occasion of this *Gogish* battle was that warre in Palestina against the *Saracens*, raised by the Popes of Rome after the expiration of the thousand fatall yeers, called *Holy* as it were most unholy: the first Author whereof was that *Hildebrand* called *Gregory VII.* who began to sollicite Christian Emperours, Kings, and Princes to recover the *holy Land* by force of Armes. After him *Urbanus II.* (for his turbulent counsell called *Turbidus*) obtained; that many great Armies, wearing the *signe of the Crosse*, should be sent into *Syria* under divers Captaines. And indeed at that time *Jerusalem*, and all *Syria* was recovered out of the hands of the *Turkes* and *Saracens*, by the prowesse of *Godfrey, Duke of Bul-*  
*len*, but was scarce kept *LXXVIII. Yeers* by the Christians. For *Saladine* a Turkish King, *Caliph of Damascus* and *Egypt*, being drawne on through the intestine discord of Christian Princes, and by the treachery of the *Tripolitan Earle*, overthrow al the Christian Forces in one day, bringing their Princes with King *Gwido* himselfe, and all Palestina under his power.

This was the beginning of the *Gogish* battell: for the *Saracens* taking this occasion, and seeing that the Christians, whose power before they much feared, were not unconquereable, they began to thirst after whole Christendome, and by degrees brought under subjection by their cruell Armies all the *Mari-time Africa*, all the *East* and *Babylon* even unto *Persia*, at last also the *lesser Asia*, both Countries of *Armenia*, *Thracia*, *Pontus*, *Bulgaria*, *Greece*, *Sclavonia*, even unto *Hungarie*, and the borders of *Germany*: driving Christianisme into the uttermost corner of *Europe*.

This is that *Gogish* warre, which Satan after the thousand fatall yeers, hath with great successe waged above five hundred yeeres against the Christians by *Gog* and *Magog*, that is, by the *Eastern Antichrist*.

Against this opinion it's objected, FIRST that these adversaries shall compass about, or besiege the *Campe of the Saints*, and the *Beloved-City*, that is, the Church. But neither the Christians that undertooke that warre, can be understood by the name *NATIONS*: Neither can these *Easterne Nations*, against whom the warre was undertaken, be understood by the name of *SAINTS*, or of the *Beloved-City*. I answer:

The Christian world is the camp of the saints

Mat. 4.5.  
Luk. 19. 46  
The beloved city is the Church.

The holy war was the occasion of the Gogish war. called Sacrum quasi minime sacrum.

The beginning of the Gogish war

The occasion of the warre is distinguished from the warre it selfe. The occasion indeed of the *Holy Warre* begun by the Christians, is in this Prophecie silently passed over: and touching this it is true what is objected: but false of the warre following thereupon. For it cannot be denied, that the Easterne People being first provoked by the Christians, have by Satans impulsione compassed about the Campe of the Saints above these five hundred yeeres, not ceasing to trouble the same unto this day.

Secondly it is objected: That the *Gogish warre* shall not begin till the end of the thousand fatall yeeres: But these thousand yeeres are not as yet begun. Answer: The former is true, the latter is false: for as we have shewed in the foregoing consideration, thole thousand yeeres are expired long agoe.

Thirdly they object, That this *Gogish warre* shall continue but a little while: because in ver. 3. *Satan* shall be let loose but for a short season. Answer: Its a fallacie, *figura dictionis* (as it is termed:) for the time of Satans loosing is called a short, or little season, not that it shall be but for few yeeres (for so great a warre cannot be undertaken and finished in a little time) but in respect of the thousand yeeres, then which it shall be shorter, because God for the Elects sake, will shorten thole dayes: of which see more ver. 3. Wherefore the *Gogish warre* (as undoubtedly it seems) is not indeed that very same *Holy Warre* raised in Syria by *Hildebrand* and *Turbanus* Romish Pontifes: but the **TRUKISH WARRE** against Christendome, which arose a while after out of the other, and continueth unto this day: The Catastrophe or issue whereof now followeth.



### *The Third Part of the CHAPTER.*

Declaring the issue of the *Gogish war*, the wonderfull slaughter of the adversaries, and the casting of the devill himselfe into the Lake of Fire: With a Type of the last *Iudgement*.

9. And fire came downe from God out of Heaven, and devoured them.
10. And the devill that deceived them, was cast into the lake of fire and brimstone, where the Beast and the false Propbet are, and shall be tormented day and night for ever and ever.
11. And I saw a great white Throne, and him that sate on it, from whose face the Earth and the Heaven fled away, and there was found no place for them.
12. And I saw the dead, small and great stand before God, and the Bookes were opened: and another was opened: which is the booke of Life: and the dead were judged out of those things which were written in the bookes, according to their workes.
13. And the Sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their workes.
14. And death and hell were cast into the Lake of fire: This is the Second Death.
15. And whosoever was not found written in the Booke of Life, was cast into the Lake of Fire.



## THE COMMENTARY.

**A**ND fire came downe ] Here begins the last Act. The event of the Gogish Warre shall bee joyned with the last Iudgement at Christs comming: the which is let forth by a most evident Type. First specially, briefly shewing what was done to Gog and Magog with their Army: and what to the devill, in this and the following vers. Afterward generally, what unto all in the last Iudgement, unto the end of the Chapter. The Gogish Army was at length consumed by fire. It is an allusion unto the Oracle of Ezechiel 38. 22. against Gog of old, *I will plead against him with pestilence and with blood, and I will raine upon him and upon his bands, an overflowing raine, and great hailstones, fire and brimstone:* So here against the new Gog, *Fire came downe from God out of Heaven, and devoured them;* by which Phrase the Scripture usually lets forth the wonderfull and horrible Iudgements of God upon the Adversaries, by which at length the wicked are so suddenly destroyed, and the Church delivered out of distresse and oppression, as the Victory cannot be ascribed but to the Divine Power, as in Psal. 11. 6. *Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest shall be the portion of their cup.*

This serves greatly to comfort the Church: for although our finnes doe too too much fight against us: this Oracle notwithstanding sheweth Gods benignity to bee so great, as wee may undoubtedly believe, that the Turkish power shall sooner bee overthrowne by the most powerfull hand of God from Heaven, then that the Church of Christ should be extinguished by the same. There are some who thinke that this kinde of destruction by fire from Heaven, shall literally be accomplished upon the Adversaries. But I rest in the allusion mentioned: for as God himselfe overthrew the enemies from Heaven, when as the strength of the Iewish people was nothing to resist the *Asian Tyrants*: so when the power of Christians shall be no way able to chase away, or overthrow the *Gogish Armies* of the East, God will suddenly as it were reach out his arme from Heaven to fight for the Church, and extinguish the adversaries: if not before, yet certainly at the brightnesse of Christs coming to Iudgement: for untill then, this Gogish war, as likewise that other of Antichrist, shall continue.

This fire therefore comming from Heaven, and devouring the adversaries, what shall it be, but that sharpe sword proceeding out of the mouth of Christ the Iudge, and killing all the wicked Chap. 19. 15. 21. that is, that flame of fire, in which the Lord Iesus shall bee revealed from Heaven, to take vengeance on them that know not God.

2. Thes. 18.  
Lib. 20. de

10. And the devill that deceived them ] AVGVSTINE confesseth that in this description are certaine *ὑποκρίσεις*, that is, some things are before repeated that were done after. Among these, the first seemes to be, that the Enemies being devoured with fire from Heaven, by and by the devill also is said to be cast into the Lake of fire. For it seemeth that this shall not be till the last Iudgement be past, which followeth after. This verse therefore by a certaine Anticipation cohereth with ver. 14. where Iohn saw *Death and Hell to be cast into the Lake of fire.* Now he joyneth the casting of the devill next with the slaughter of the wicked adversaries, to teach us, that the devill shall not goe free for seducing the Nations, and raising Gog and Magog to battle against the Church: but at last bee punished for his great malice, together with other adversaries. See also 1. Cor. 15. 24. 25. 26.

C. D. c. 14

By the devill wee cannot with reason understand any other, then that wicked Spirit himselfe: for he is the same here, who verse 2. is called the *Dragon*, the *old Serpent* and *Satan*. But the Emperour of the Turks whom BRIGHTMAN here

here understandeth by the devill, belongs in my Iudgement unto the *Gogish army*, devoured with fire from Heaven. Satans punishment therefore is described by the place, companions, and eternity of his torments. The place of his punishment shall not bee simply the *Pit*, in which he was before *shut up a thousand years*, but the very sinke of the bottomlesse Pit, the Lake of fire and brimstone; into which he shall be cast by Christ the Iudge. It is a *Periphrasis* of hell, which the Scripture sets forth by the place of torments, unquenchable fire, the worne that dies not, utter darkenesse, weeping and gnashing of teeth, and such like horrible Epithites, to terrifie the wicked: signifying, that the torments of Satan and the ungodly in hell shall be unutterable, like as the glory of Christ and the Saints in Heaven shall bee unspeakeable. Now of the Lake of Fire and Brimstone hath beene spoken Chap. 19. 20. unto which place *Iohn* sends us backe, saying:

Mat. 25. 41

*Where the Beast and the False-prophet are*] For hee there saith that these were cast into this Lake. The devill therefore shall find them there as his companions in torments: The *Romane Antichrist*, I say, with his *Cardinals*, *Vassals*, and *Followers*. These shall bee cast into the Lake before the devill: for he shall finde them there: yet both shall be done in the last Iudgement, as Christ expounds it in the Gospell: *depart from mee ye cursed into everlasting fire, which is prepared for the devill and his Angels.*

*And they shall bee tormented*] To wit, the devill, the Beast, and False-Prophet: for they shall all alike suffer everlasting torments: of which see Chap. 14. 11. & Chap. 19. 20.

*Night and day*] Nor as if there should be an enterchange of dayes and nights in Hell: for in utter daakenesse it is alwayes night: but thus he sheweth the eternall continuation of their torments: for that which is continued day and night, is perpetuall. The same he saith Chap. 14. of the torments of all the *worshippers of the Beast and his Image*. By the same phrased Chap. 7. 15. he sheweth the continuall joy of the Saints in Heaven: *Who are before the throne of God, and serve him day and night in his Temple.*

Lib. 21. de  
C.D.c. 23.  
Pf. 77. 10.  
The punishment  
of the  
damned e-  
ternall.

Now that the punishment of the devill and wicked men shall be perpetuall, *Augustine* doth largely prove against such as (pretending Gods mercifullnes from the Psalme: *Will God forget to be gracious, will he in anger shut up his tender mercies*;) did imagine, that the devill and wicked men after most grievous, and long during punishments should be purged and pardoned, thereby to patronize their owne, and other mens wickednesses. But he demonstrates from this and such like places, that the torments of Satan and the ungodly shall simply be eternall.

*First*: because here its expressly said: *The devill which deceived them was cast into the Lake of fire and brimstone, there to bee tormented with the Beast and the False-Prophet day and night for ever and ever*: which altogether signifies eternitie. But it were false, if at sometime or other they should be redeemed out of their torments.

Mat. 72. 3.  
Mat. 25. 41  
What is  
meant by  
Eternall.

*Secondly*, because the divine sentence, cannot bee made voide or weakened: which Christ will pronounce at the day of Iudgement: *depart from mee ye cursed into everlasting fire, prepared for the devill and his Angels*: what here is said to be for ever and ever: in the place alledged is said to be eternall, or everlasting, by which the Scripture denotes time without end.

Mat. 25. 46

*Lastly*: because the life and glory of the blessed Saints shall simply be eternall. Therefore on the contrary, the death and torments of the damned shall also bee eternall: for Christ in the same sentence pronounceth to the wicked eternall torments, and to the godly life everlasting: *And these shall goe into everlasting punishment: but the righteous into eternall life.*

**II. AND I SAW A THRONE**] The Type of the universall Iudgement: followeth, in which all the wicked being cast into eternall torments, the Church shall bee crowned with everlasting glory and joy. Now that this is a descrip-



description of the last Iudgement, is so manifest from the words, that I judge it needlesse to demonstrate the same.

Iohn saw the Iudge on a Throne: he saw the dead to be judged before the Throne, and them that were judged out of the books being opened, according to the phrase of the Prophet Dan. Chap. 7. 10. where without all controversie, the Type of the last Iudgement is described. Lastly he saw the *Devill, Death, and Hell*, which are the last Enemies, to be cast with all reprobates into the Lake of Fire: which certainly shall not come to passe but in the last Iudgement, when the Iudge shall say unto all these: *Goe ye cursed into everlasting fire, prepared for the devill and his Angels.* Neither ought we to seek an Allegorie in circumstances so manifestly agreeing with the Evangelicall History, because it cannot here have place: forasmuch as all things are futable unto the proper description of the last Iudgement, expressed in both Testaments.

Besides our method confirms the same, by which it hath hitherto bin shewed, that every one of the Visions, (the first excepted, which was speciall) doth end in the description of the last Iudgement, either openly or covertly: the which why it should so often be iterated in this Booke, cannot be explicated by them who give no heed unto the distinct Acts of the severall Visions.

*Add to this*, that all Interpreters (whom I have seen) both old and new, are unanimously minded: that here is figured out, the casting of all the adversaries into eternall punishment: and the placing of the godly in everlasting glory, which shall be accomplished in the last Iudgement.

Brightman alone leaving this exposition, interprets the whole, Allegorically of the full restitution of the Iewish Nation, which he thinks shall come to passe after the Dragon is cast into the Lake of fire, that is, after the destruction of the Turkish Emperour and Empire: This hee suppoeth shall be about the yeere 1690. moved hereunto by a conjecture too obscure and uncertaine, from a place in Dan. 12. 12. the which how far different a sense it beareth: I shall not at this time (for brevity sake) stand to demonstrate.

*But the reasons*, which he opposeth to the received and manifest trueth, to me indeed seem to have little or no waight in them.

*He saith*, that the following description agrees not unto the *New Jerusalem* in Heaven, but to that on Earth only, in that the Holy City is said to descend from Heaven: that the Bride is prepared and adorned for her Husband, not yet delivered: that in ver. 7. the reward is put off till afterward: that one of the seven Angels sheweth all these things to Iohn, whereas there shall be no such ministry in Heaven: that the Apostles are said to lay the foundation of the wall of the *holy City*, whereas rather that belongs to Christ: Lastly that the *Kings of the Earth* are said to bring their glory unto this Citie, ver. 24. and that in it shall be medicine for the *Nations*: which things are not to be understood of Heaven, but of the Earth.

But there is nothing here touching these things, which may not easily be applied unto the state of the glorified Church, if wee well minde the scope of the Allegoricall Vision, and observe other things, which doe not at all agree with the state of the Church here on Earth, as we shall shew in its place. Certainly the glory of the Church shall never be so great in this life, as to bee altogether without *tares*, that there should bee none in her but *Elect*ed Ones, that she should be stained with no scandals and feined Christians: in a word that there should be no *Temple*, nor Sun shining in her, &c.

*He saith secondly* that the vocation of the Iews unto the Church, is in Scripture often called a Resurrection of the dead, as Rom. 11. 15. for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead, 11a 26. 19. *Thy dead men shall live, my Carcasses shall rise againe, &c.* Ezech. 37. 12. *I will open your graves, O my People, and cause you to come up out of your graves. &c.* Dan. 12. 2. 3. *And many of them that sleepe in the dust of the*

*It is proved that here the last judgement is typically set forth.*

Mat. 25. 46.  
1. Cor. 15. 16  
Dan. 7. 10.  
Mat. 25 41

*Brightmans Allegorie.*

*Whether the description of the new Jerusalem agrees to the Church Militant.*

*Whether this Resurrection of the dead be the calling of the Iews.*

Earth shall awake, some to everlasting Life, and some to shame and everlasting torment. Hosea 13. 14. I will ransom them from the power of the grave: I will redeeme them from death.

But verily it would bee a long worke for him to prove that these places of Scripture, the first excepted, doe at all belong to the calling of the Iewes, seeing Some doe manifestly speake of their deliverance out of Babylon: Others of the Spirituall Redemption of the whole Church by Christ: Others of the last Resurrection of the body. Onely the Testimony of the Apostle is to the matter, but proves nothing. For neither doth it follow from the particular: because there the conversion of the Iewes is called a *Resurrection*, therefore here also. There the thing is cleare: here not so. Nay here is no mention of a Resurrection, but it is set forth under other figures. And all the circumstances doe most evidently represent the Type of the last Iudgement.

**AND I SAW A GREAT WHITE THRONE]** After these things, saith AUGUSTINE, he briefly declareth the last Iudgement it selfe (and how it was revealed unto him) which shall be at the second Resurrection of the dead, viz. of their bodies: First therefore he describes the Iudge, with his preparation in this verse. Secondly them that should be judged, ver. 12. Thirdly the proceffe and sentence. *ibid.* Lastly the execution of the sentence, viz. the casting of the adversaries into the Lake of fire, ver. 13. 14. 15. but the placing of the Elect in the Heavenly Ierusalem, in Chap. 21. & 22. This is the summe of the things remaining.

**A Great Throne]** As set up for the Great, that is, Vniuersall Iudgement of the whole world. **White]** bright with celestially splendour and majesty.

**And him that sat on it]** Namely the Iudge, him undoubtedly, of whom Christ himselfe speaketh, Mat. 25. 31. When the Sonne of man shall come in his glory, and all his Holy Angels with him, then shall he sit upon the Throne of his glory. Wherefore the white Throne is the Throne of his glory, or glorious Throne: neither are we to imagine it to be made of gold or Iuorie, but thus the Iudicatory Power of Christ is called: For the Father hath given all Iudgement to the Sonne: that by him the whole world should be judged. Here therefore Christ the Iudge appeared unto Iohn sitting on his Throne, in the Spirit: that none should question, but that the world shall at last be judged. For this Iudgement to come is so often foretold in Scripture, and exhibited to the sight of Iohn in this Revelation, that the Godly indeed should wait with joy for that day of their deliverance, but mockers be raised up from their security.

Furthermore without all doubt this Iudge sitting on the Throne is Christ, because the whole Scripture agrees hereunto. Now a little after in ver. 12. he is called GOD, before whom the dead shall stand to bee judged. Therefore undoubtedly also, he that sat on the Throne Chap. 4. 2. was Christ gloriously reigning in Heaven. That which followeth serves to signifie his unspeakable majesty.

**From whose face the Earth and the Heaven fled away]** The splendor and majesty of the Iudge is such, as neither Heaven nor Earth is able to behold or abide the same. How then shall the wicked stand before him?

Augustine understands it of the future renovation of Heaven and Earth, and here also he acknowledgeth an *ὁσέως*, for the Heaven and Earth fled, not before, but after the Iudgement, to wit, saith he, the Iudgement being finished, then shall this Heaven and Earth cease to bee, when the new Heaven and Earth shall begin: For this world shall passe away, by a change of things, not by an utter destruction, the Heaven and Earth, I say, shall flee away, that is, this shape of Heaven and Earth shall passe away, because they shall be changed from vanitie through fire, that so they may be transformed into a much better, and more beautifull state: Of which innovation the Apostle Peter professedly writeth: The Heaven shall passe way with a great noyse, and the Elements melt with heat: but we expect new Heavens

Lib. 20. de  
C. D. c. 14

The white  
throne of  
christ his  
glory.  
Ioh. 5. 12.  
Act 17. 31.

Why the  
last iudge-  
ment is so  
often exhi-  
bited:  
XL: Argu-  
ment of  
Christs de-  
itie:

Husterosis  
is when a  
thing is be-  
fore put  
down, which  
should come  
after; or,  
contrari-  
wise.  
Lib. 20. de  
C. D. c. 14.



*Heavens and a new Earth: wherein dwelleth righteousness: And Paul saith: The figure or fashion of this world passeth away: Of which AVGVSTINE, The figure, saith he, of the world passeth not away in nature, for we expect a new Heaven and a new Earth, in which judgement and righteousness shall dwell: Of which Iohn in the next Chapter: I saw a new Heaven and a new Earth, that is, purged from all vanities. Of which innovation, not a totall destruction, the words following must be understood: And their place was found no more ] not as if it were no where, but that it remained not such, as it was before. But whether Heaven and Earth shall so change their place, as that the Earth should be moved out of the Centre of the universe, the Heaven by its bending downe, no longer environ the Earth; is not known either by this place or any other. This we must leave to God and to time. The same was said before in the last Act of the First Vision: Every Island fled, and the Mountaines were not found. Also in the last Act of the Second Vision: And the Heaven departed as a Scrowle rolled together, and every Mountaine and Island were moved out of their places: Which place notwithstanding we interpreted somewhat otherwise, because of the circumstances. But I see not by what shew of reason this change of Heaven and Earth here, can be darkened by an Allegory. Now it shall not be till towards the last Iudgement: and therefore it remains firme, that the same is here described.*

12. *And I saw the dead, small and great ] He had seen the Iudge girded about with Iudgement. Now he seeth the guilty standing before the Iudgement Seat: whom hee describeth, First from their former state, by calling them The dead, after the common Law of nature, but then raised from death to life by the power of God: he speaks not of men dead in sins, as in ver. 5. but of such as dyed corporally, and now were raised up to Iudgement. But shall not the living also then be judged? Yea verily: for we must all appeare before the Iudgement Seat of Christ, That he may be Iudge of the quicke and the dead, and be Lord both of the dead and the living. By the dead therefore are understood the living also, by an Argument from the lesser: If the dead shall appeare before the Iudgement Seat, how much more the living? But the dead alone are named, either because the number of the dead from Adam till the last day, shall be far greater then such as live on Earth, when that day commeth: Or because those that remain living shall be accounted as dead, because they shall be changed in the twinkling of an eye.*

Secondly he describes them from their age and condition: for the words may be understood of both: *Great and Small ] That is, as well the powerfull Tyrants of the world, Emperours, Kings, Princes, and Great men: as Subjects and men of low condition: Or properly, Great in Age and stature, that is, growne men and women: Small also, that is, dying in their child-hood: by this partition he sheweth that all and every one without any exception are to be judged: for the Iudgement shall be universall: no man shall bee so Great as to escape the same: none so small as to be excluded, but every one shall have right without respect of persons, as the Apostle witnesseth: We must all appeare before the Iudgement Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

SCHOOL-MEN suppose that in the Resurrection all shall be as if they were about 33. yeers old, which was Christs age: but we leave it as uncertain. What they speake of the stature, that every one shall receive his owne measure of body, is more agreeable to this place.

Thirdly he describes them from their future state: *Standing in the sight of God ] or before God, to wit, to bee judged as guiltie. To stand before God, signifies sometimes in this Booke (as above) the Heavenly Ministry of the Saints and Angels: Here it signifies to be brought to Iudgement, as appeares by what followeth. By the dead standing, he meaneth them that were raised from death to life.*

*Before God ] The Iudge hee absolutely calleth God, but CHRIST is the Iudge: Therefore Christ is God absolutely.*

2. Pet. 3.

12.

1. Cor. 7. 31

Rev. 21. v. 1

Rev. 16. 20

Rev. 6. 14.

The dead corporally are here understood.

2. Cor. 5. 10

Rom. 14. 9

10.

1. Cor. 15.

52.

2. Cor. 5. 10

Lumb. lib.

dist. 44.

XLI. Ar-

gument of

Christs de-

itie.

*And the Bookes were opened*] The judiciall processe is noted by imitation of humane Courts, in which the whole processe is wont to be drawn into *Protocols*, from whence the Iudge at length determineth and pronounceth sentence according to the Acts and Proofes: not that it shall bee so really: for God, from whose eyes nothing is hid, will not make use of long examination: but the equity of the Iudge is noted, by a *Metaphor* taken from humane Courts, where the Iudge pronounceth sentence according to the written Law, and the Acts and Proofes agreeing thereunto. It is an Allusion unto the words of Daniel, speaking thus of this IVDGEMENT: *The Iudgement was set, and the Bookes were opened.*

Dan. 7. 10.

Comm. ad  
Rom. 14.

*Origene* understands it of the *bookes of conscience*, which now are hid, not to God, but to men: For the hidden things of the heart are not now known: But then they shall be *Opened*, that is, manifested to the consciences of all and every one, so as there shall be no place left of-excuse, or withdrawing. Thus no man shall be injured, because every one shall either be accused, or discharged by his own conscience.

Lib. 20. de  
C. D. c. 14Marke 16.  
16.

Jo. 12. 48.

Lib. 20. de  
C. D. c. 14

*Augustine* takes it a little otherwise, of the *bookes of the Old and New Testament*, in which God hath prescribed unto all what is to bee done or Omitted in this life: which shall then be *opened*, because according to them the Iudge will pronounce sentence: Rom. 2. 16. *When God shall judge the secrets of men, by Iesus Christ, according to my Gospel. He that beleeveth and is baptised, shall be saved, but he that beleeveth not shall be damned. The word that I have spoken the same shall judge him in the last day.*

*And another Booke was opened*] This *Ausline* understands of every mans *Booke of Life*, what he hath done, or not done according to those former Books: But the word *ἐκάστου* of every one, is not in the Text: but simply, *which is the Booke of Life*, to wit, in which God hath written from all eternitie, the names of them that shall be saved through Christ: of which often mention is made in this *Revelation*, Chap. 3. 5. & 13. 8. & 17. 8, &c. Not that God hath neede of a *Booke*, but *αἰσχρονομία* or by humane affection, is noted the certainty of *Prædestination*, viz. that God knowes all and every of the Elect, even as men know a thing, which for memory sake, they set downe in writing. This *Booke* therefore shall also be *opened*: because then it shall appear, who were Elect, who Reprobates, who truly beleaved in Christ, who not: who truly worshipped God, who were hypocrites, for then Christ will sever the sheep from the goats, who in this life were mixt one amongst another.

Mat. 25.  
32.

Rom. 2: 5.

*And the dead were judged*] This shall be the denouncing of the sentence, the equity whereof is commended by a two-fold reason: both because every one shall be judged out of the things written in the Bookes: *As also*, because he shall receive according to his workes. For what concerns the *Bookes*, whither we take them for the scriptures, which are now the rules of our Faith and actions: Or the inward working and witnesse of the Conscience, which shall suggest to every one the exact memory of his Actions, whether good or bad, the sentence pronounced shall be most just according to the same: and Gods judgements shall bee *righteous*: for the Holy Scriptures containe a most exact written rule of righteousness, unto which most righteously all are obliged, and whosoever hath conformed himselfe unto the same, shall most righteously be acquitted: whosoever hath swarved from it, shall most righteously in the day of Iudgement bee condemned.

Orat. in  
Plag. gran.

The Booke also of every mans conscience, is of such exact righteousness, as it deceives no man, doth injury to no man: for the conscience, saith NAZIANZENVS is a *domesticke* and true Tribunal: And the Poet saith well,

Iuven: Sat.  
13.

*Prima hac est ultio, quod se  
Iudice nemo nocens absolvitur: improba quamvis:  
Gracia fallacis præ oris vicerit urnam.*

This



This vengeance takes, if judge it bee,  
None that are guilty, quit doth bee:  
Though that the Prator through false Grace,  
Sometimes puts wicked men in place.

How much more therefore shall the conscience in the day of Iudgement bee a righteous rule to judge by.

By the way observe: If God will then judge according to the written word, how much more doth he require that faith and our works be now done according to the said rule of Holy Writ?

According to their workes] Good or evill. This shall be the other infallible rule of righteousness: for it is a righteous thing with God to render rewards to the righteous, and tribulation to the wicked. Every one therefore shall righteously receive either good or evill, according to what he hath done.

It is observeable, that here and every where in Scripture it is said, we shall be judged κατὰ τὰ ἔργα according to workes, never διὰ for our workes: no man therefore shall be saved for good workes: notwithstanding the wicked shall be damned for their evill workes: because there is a different reason between good and evill workes. Evill workes are the wages of (or merit) death: for the Soule that sinneth shall dye: And, It is the judgement of God, that they which commit such things are worthy of death. Good workes merit not life: because all are due to God the Creator and Redeemer. But no debt comes under the notion of merit. I passe by, that the best workes of the Saints are imperfectly good, polluted with many blemishes, so that if God did judge them to his severity, they would be found to be nothing but unrighteousnesses: as the Church of old confesseth, Isa. 64.6. We are all as an uncleane thing, and all our righteousnesses are as filthy rags: Therefore we pray: forgive us our trespasses.

Wherefore least Hypocrites should be bold to inferre, if the wicked shall be condemned for evill workes: therefore the Iust are saved for good workes: The Holy Ghost would have it no where written, that the judgement shalbe διὰ τὰ ἔργα for workes, which might signifie the meritorious cause: but alwayes κατὰ τὰ ἔργα, according to workes, which signifies the condition.

But why not according to Faith? or infidelity? because Faith and infidelity are hid to the eyes of men. But workes whither good or evill flowing from the same, shall be conspicuous and open unto all. Therefore in that open judgement, Christ the Iudge shall alledge the cleare rule of righteousness, that it may appeare unto all, that the wicked are justly condemned, having done evill: and the Godly righteously acquitted, who have done good: this is a great encouragement to good workes, that we follow after them: and touching evill workes that we should shun them: because according to them we shall all be judged.

13. And the Sea gave up her dead] AVGVSTINE by the Sea doth not improperly understand the world, which like to the tempestuous Sea is alwayes tossed with waves: By the dead is meant wicked men dead in finnes, as is the greater part in the world, or all men having mortall bodies. Notwithstanding I thinke it is more proper to the sense, to understand it of such as perished or were drowned in the Sea or Rivers, or whose burnt bodies, and ashes were cast into the same, in times of persecution. For humane reason judgeth it very absurd, that the bodies of such as have been devoured by the fishes of the Sea, or torne by wild Beasts, and eaten by wormes on land, should be restored. John therefore saw, what shall come to passe, when all the Elements, through the power of God, shall render up the consumed Carkeises. The Sea shall vomit up (as it were out of a Sepulchre) the dead she swallowed up. The same Death and Hell shall doe, that is, the Earth, which hath received (in Sepulchres) all the bodies of the dead, as it were in her lap or bolome: and opening her mouth hath swallowed downe some alive also.

The holy Scriptures are the rule of truth & righteousness.

Iudgement shall be according to workes.

Eze. 184. Rom: 1.28 Good workes merit not life eternal.

Why the Iudgement shal not bee according to faith & infidelity.

Li. 20. de C.D. c. 15

By death here AVSTIN understandeth the dead bodies of the Godly, which the Earth shall render up: By hell the damned soules of the wicked, which thence shall be brought forth to Iudgement.

Ribera extends it unto the bodies of such, as Hell swallowed downe alive, as Corah, Dathan, and Abiram.

The summe is, by what kind of death soever they perished in this life, (whatsoever became of their soules after death) all are seen by John, as brought forth to Iudgement. The Soules therefore of the Saints shall return from Heaven with Christ the Iudge: the wicked shall be called forth out of Hell to Iudgement. All mens bodies shall be raised up to life, and being restored to their own soules, shall stand before Christ to be judged.

14. And death and hell] In a few words, hee toucheth the execution of the sentence pronounced against the ungodly. The state of the Godly he more largely Treats of in the following Chapters. First he sees hell and death to bee cast into the Lake of fire, and soone after all that were not found written in the Booke of Life, that is, reprobates: in which again is an *inversion* or inversion: for first the wicked shall bee cast into torments: Afterward the last enemies, viz. death and hell: by which names AVGVSTINE thinks here is signified the devill himselfe (as being the Author of death and hellish punishments) and the whole company of devils, which very thing he had said before by an Anticipation: And the devill was cast into the Lake, &c. So death should be put for the devill causing death: Hell for the devill drawing men to Hell: As by a like metonymia it is said: Death is swallowed up in victory: And: The last enemy that shall be destroyed is death.

1. Cor. 15.

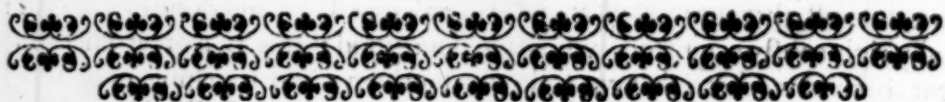
54

1. Cor. 15.

26.

In my judgement this *Prosopopœia* serves to the dramaticall Vision: neither is it to be pressed according to the Letter: according to which neither Hell can bee cast into the Lake, seeing the Lake is in Hell: nor Death, seeing death is a meere privation of *Entitie* or Being, as *Albertus M.* calleth it. The summe is, whatsoever was deadly, noisome, hurtfull, and contrary to happinesse: shall all be cast into the lake of fire: so as nothing shall remaine to hurt the *New Ierusalem*.

Which is the Second Death] That is, Eternall, of which Christ: And the wicked shall goe into Everlasting Fire. This shall be the last separating of man from God through eternall damnation: as the first death was the seperation of him from God through sinne. See verse 5.



## CHAPTER. XXI.

### The Argument, Parts, and Analyfis.

**A**fter the Capitall adversaries, with the rest of the ungodly were judged and cast into the Lake of fire, here is exhibited unto John the renovation of the world that shall bee, as also the Heavenly glory of the godly, under a two-fold Type, viz. of a Bride gloriously attired, and of a most magnificent City: The illustration of which Type, this whole Chapter so sets forth, as that the wit, art, hand, or tongue of man is able to expresse nothing more beautifull, more magnificent, more glorious, and sumptuous then this structure. For whatsoever may seem to conduce to the glory and comelinesse of an Earthly City in respect of wals, gates, founda-



foundation, figure, streets, Temples, Air, and lastly wealth of the Citizens, ornament and pleasantnesse of life: all this Iohn sees here to be most eminent and glorious in this Heavenly Ierusalem. By which allegorie the holy Ghost would in some measure shadow out that unspeakable glory and felicity, which the Church now militant on Earth, shall after the end of her wearisome labours in this warfare, receive in the Heavens, the which, eye hath not seene, eare hath not heard, nor hath entred into the heart of man. This Allegory is continued, unto the 6. vers. of the following Chapter.

The Chapter may not unfitly be divided into two parts: in the former of which Iohn recordeth, what he saw and heard in a generall way after the judgement of the ungodly in 8. verses. In the latter, what he saw in particular: thence unto the end.

In the former hee generally rehearseth.



First, what he saw, two things: 1. The renovation of Heaven and Earth, and overthrow of the former world, ver. 1. 2. The New Ierusalem, which he sets forth from the adjunct holinesse, and its heavenly originall, *comming downe from Heaven*: and the adjunct ornament: which he amplifies by a metaphor of a Bride adorned for her Bridegroom, ver. 2.

Secondly, what he heard: both a great unknown voyce from Heaven: As also, him that sat on the Throne speaking.

The great voyce proclaimes the heavenly blessednesse of the godlie: *Behold, &c.* consisting in two things: I. the abundance of good things, which God will bestow upon the Godlie: *The tabernacle of God is with men, &c.* v. 3. II. The absence of things evill, all which God will remove: *He shall wipe away all tears,* v. 4.

The sitter on the throne, 1 testifies the renovation of the world wrought by himself, v. 5. *Behold, I make all things new.*

II. He confirms the blessednesse of the Godlie erewhile proclaimed, I. By a command of writing: *Write.* II. By a serious asseveration, that the words of the great voyce are true, v. 5. III. By an asseveration of a thing so certain, as if it were already done: *It is done.* IIII. From his nature, that he is eternall and cannot lie: *I am Alpha and Omega.* 5. By a promise taken out of the Gospel, *I will give to him that is a thirst.*

III. He sheweth to whom the blessednesse belongs, and what it shall be: *He that overcommeth,* v. 7. Ioh. 7. 3 7.

IIII. By an Antithesis he amplifies, what punishment is laid up for the ungodly: whom he sets forth by eight fowle Epethites, v. 8. *But the fearefull &c.*

In the latter part he expoundeth, what he saw particularlie.

I. The occasion, by which he saw the same: the speech of the Angel: *Come hither, I will shew thee,* v. 9.

II. The manner and place of the Vision: *He carried me to a great Mountaine,* &c. ver. 10.

III. The Vision it selfe: *He shewed me a great City,* ver. 10. the magnificence whereof he againe declareth, first generally, secondly specially.

Generally, 1. From the greatnesse: *A great City:* 2. From the Sanctitie: *Holy.* 3. From the originall and architect: *Descending out of Heaven from God,* ver. 10. 4. From its glory: *Having the glory of God,* ver. 11. 5. From the splendor or light: which he illustrates by comparing it to a *jasper, cleare as Chrystall,* v. 11.

Specially he describeth 1. The magnificence of the structure both outwardly and inwardly, ver. 12, &c. 2. The excellency of the light, v. 23. 3. The felicity of the inhabitants, v. 24, &c.

In

In the externall structure he commendeth chiefly the wall, gates, forms and matter. The wall he commendeth from the greatnesse and height, *vers. 12.* And had a wall.

The gates, 1. From the number, There were twelve. 2. From the keepers, *At the gates were twelve Angels.* 3. From the inscriptions, *Which are the names of the twelve tribes, &c. Ibid.* 4. From the situation or coast, *On the East three, ver. 13.* The greatnesse and strength of the wall he commendeth from the number, and excellency of the foundations, upon which it is built: *It hath twelve foundations, and in them the names, &c. vers. 14.*

Touching the form of the citie he sheweth.

1. Whence he learned the same: from the Angel measuring: Whose instrument, *A golden Reed,* and purpose he sheweth, *To measure the Citie,* *ver. 15.* 2. The Figure, it is *four square,* equall in length and breadth, *ver. 16.* 3. The distance on every side: *12000. Furlongs.* The whole Citie containing *56000.* furlongs *verse 16.*

The height of the wall he sheweth by the measure, to be *144. Cubits,* *ver. 17.* and the matter of *Iasper,* *ver. 18.*

The matter or substance of the City, was *pure gold, like unto clear glasse.* *ibid.*

Returning to the foundations of the wall, he lets forth every thing by the excellency and variety of the matter, that is, of precious stones, which, he saith, are twelve. The 1. *Iasper.* 2. *Saphir.* 3. *Chalcedonie.* 4. *An Emerald.* 5. *Sardonyx.* 6. *Sardius.* 7. *Chrysolus.* 8. *Beril.* 9. *A Topas.* 10. *Chrysoprasus.* 11. *A Iacinct.* 12. *An Amethyst,* *ver. 20.*

The gates also he commendeth from the like matter: being cut out of so many pretious stones, *ver. 21.* Thus much of the outward building.

Touching the internall structure, hee commendeth 1. the street or Market-place, from the matter and cleannesse thereof: *Pure gold, &c. ver. 21.*

II. The Temple, which 1. he denyes to be externally, materiall: *Neither saw I a Temple therein.* 2. What kind of Temple it was: *The Lord God himselfe,* *verse 22.*

III. The light of the City: 1. It came not from the Sun or Moon. 2. But from the glory of God and the Lamb, *ver. 23.*

IV. The Citizens of the Citie, 1. who they were: *The Nations that were saved, and the Kings of the Earth that bring their glory unto it.* 2. The security and peace of the City from a signe: *The gates are not shut at all,* *ver. 25.*

3. The glory of the Citie. *ver. 26.* 4. The puritie and holinesse of the City, *It shall consist of Elect onely: no Reprobates enter therein,* *ver. 27.*

### The Former Part of the CHAPTER.

The New Heaven and New Earth: The Heavenly Ierusalem and its building.

1. *And I saw a new Heaven, and a new Earth: for the first Heaven and the first Earth were passed away, and there was no more Sea.*

2. *And I Iohn saw the Holy Citie, new Ierusalem, comming downe from God out of Heaven, prepared as a Bride adorned for her husband.*

3. *And I heard a great voyce out of Heaven, saying, Behold, the Tabernacle of God is with men, and he will dwell with them, and they*



they shall bee his people, and God himselfe shall be with them, and bee their God.

4. And God shall wipe away all teares from their eyes: and there shalbe no more death, neither sorrow, nor crying, neither shall there be any more paine: for the former things are passed away.

5. And he that sate upon the Throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithfull.

6. And hee said unto mee, It is done: I am Alpha and Omega, the beginning and the end: I will give unto him that is a thirst, of the Fountaine of the water of Life, freely.

7. He that overcometh, shall inherit all things, and I will be his God, and he shall be my sonne.

8. But the fearefull and unbelieving, and the abominable, and murthe-  
rers, and whoremongers, and sorcerers, and idolaters, and all lyars,  
shall have their part in the Lake which burneth with fire and  
brimstone: which is the Second Death.

# THE COMMENTARY.

**A**nd I saw a new Heaven] We have heard of one part of the last  
Iudgement, viz. the casting of the Adversaries into torments:  
In which, saith AVSTIN, he declared what was briefly spoken  
by the LORD: And these shall go into everlasting punishment.  
Now follows the second part, the placing of the Elect in  
glory, in which also is expounded, what Christ there addeth:  
And the just into life everlasting. As the former did serve to

strike a terrour into the ungodly, so the latter to lessen the fear and sorrow of the  
godly, and stir them up to alacrity and joy. For seeing the Saints in this life are  
compassed about with innumerable calamities & miseries; no wonder though they  
should weare away with continuall sorrow and mourning. But in this part of  
the Vision, they are strengthened in their hope. For at last there shalbe a change  
of all things, an end of all adversitie, abundance of all good, as Christ said: *Ye*  
*shall lament and mourn, but your mourning shalbe turned into joy.*

Wherefore after the wicked were judged, John saw a new Heaven and a new  
Earth. Afterward a new Ierusalem glistering with gold and pretious stones. That  
this latter is wholly allegoricall, cannot be questioned by any: although it be di-  
versly expounded: For some say it shadows out the magnificence of the Church  
Militant, much spoken of by the Prophets: yea there are some, who spe-  
cially applie it to the glory of the Romane Church in this world.

But Alcasar reproves both justly, and giveth reasons that the Vision of the two  
Chapters is proper to the Church Triumphant. Notwithstanding afterward  
foolishly contendeth that it is to be applied in speciall unto the glory of the Ro-  
mane Church in Heaven. Now this he doth not because hee thought it to bee  
true: but to flatter the Pope (it may be for the Cardinals sake) and vex the he-  
reticks, as he pretendeth. Which now I passe by.

Now to returne to the former againe, touching the new Heaven and the new  
Earth, whither it be allegorically, or properly to be understood.

Some understand it allegorically of the renewing of the world by Christ, tou-  
ching which the Apostle. *If any one be in Christ, he is a new creature. Old things*  
*are past away, Behold I make all things new.* This Spirituall renovation began e-  
ven from the preaching of the Apostles: and is undoubtedly an allusion unto the

A a a a

Prophecie

Lib. 20. de  
C.D.c. 16.

Iob. 16. 20.

The new  
Ierusalem  
is not the  
Church mi-  
litant:  
much lesse  
the Church  
of Rome.  
How farre  
Alcasars o-  
pinion is  
approvable.

Touching  
the new  
heaven and  
the new  
earth.  
2. Cor. 5. 17.

Isa. 65. 17.

Propheſie of Iſaias: Behold I create new heavens and a new earth, &c. which ſeems to be ſpoken of the new ſtate of the Church in the Kingdom of Chriſt on earth: and ſo BRIGHTMAN, as I have ſhewed, interprets it metaphorically of the renewed ſtate of the Church, through the converſion of the Iewes, ſhortly to be accompliſhed.

But all theſe things cannot without violence be applied unto the ſtate of the Church on earth. The Chiliaſts indeed applied it unto that golden age, in which they dreamt they ſhould voluptuouſly reigne a thouſand yeeres with Chriſt on earth. But this opinion is repugnant to the prædictions of Chriſt and the Apoſtles, that the ſtate of the Church in the laſt times, ſhall not bee voluptuous or joyfull at all, but ſad and mournfull, as above we ſhewed.

What is  
meant by the  
new heaven  
& the new  
earth.

2. Pet. 3:10

Therefore we are rather to underſtand the former, touching the new heaven and the new earth properly: for it is ſo evident, that here is treated of the laſt Iudgement and the conſequents thereof, as it can ſcarcely be doubted of. So that this new heaven and this new earth, which Iohn ſaw after the judgement of the adverſaries, is that new heaven, and that new earth, which as the Apoſtle Peter expreſſly foretold, is to be expected after the burning of the world: For theſe heavens ſhall paſſe away with a great noiſe, and the Elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up: But we according to the promiſe looke for new heavens and a new earth wherein dwelleth righteouſneſſe. By which plainly we gather that a new heaven and a new earth is to bee looked for Hiſtorically and properly, and here likewiſe it is ſo to be underſtood.

Hence alſo it followeth: that the Oracle of Iſaias touching the new heaven and the new earth is to be underſtood not onely metaphorically of the renewed ſtate of the Church on earth, but literally alſo of the renovation of the world, which ſhall be at the laſt day. For Peter ſaith that wee looke for a new heaven and a new earth according to the promiſe. Now this promiſe is no where elſe but in Iſa. 65. 17. & 66. 22. Therefore undoubtedly God by the Prophet ſpeakes not onely of the inchoated ſpirituall renovation which is in this life, but alſo of the conſummed litterall and proper renovation, which we look for at the coming of Chriſt.

How hea-  
ven and  
earth are  
new.

Now the Heaven and the Earth ſhall not bee new in Subſtance, but in Qualities, as puritie, brightneſſe, and glory: for that which is added: The firſt heaven and the firſt earth are paſſed away: and before Chap. 20. 11. From whoſe face the heaven and the earth, &c: doth not ſignifie, that they ſhould bee brought to nothing, but that they are to be purified by fire from all preſent vanity and defilement.

So Peter interpreteth the ſame: The heavens burning ſhall be diſſolved, and the Elements ſhall melt with fervent heat. Whence the Apoſtle gathers this weighty inſtruction: ſeeing that all theſe things ſhall be diſſolved, what manner of men ought yee to bee in all holy converſation and godlineſſe? And indeed to meditate, and doe this, tends more to Salvation, then curiouſly to ſearch after the manner of the Renovation.

Now if any one ſhould ſay: Theſe things Iohn ſaw: but the Heavenly glory, Eye hath not ſcene, Eare hath not heard, &c: therefore the Viſion ſpeakes not of this glory: The answer is eaſie. Iohn ſaw not the thing it ſelfe: but he ſaw certaine representations and types of the things to come. Therefore it remains true; that Eye hath not ſcene, &c. eſpecially ſeeing Iohn ſaw not the ſame with his eyes, but in the ſpirit.

1. Cor. 7:31

And the Sea was no more] AVGVSTINE thinks that the Sea may be underſtood of the turbulent world, which then ſhall no more bee: for the world paſſeth away with the faſhion thereof: yet hee retaines the proper ſenſe alſo: but doubteth whither the Sea ſhall be dried up by that fervent heat: or whither that alſo ſhall be changed and purged. Indeed we read that the Heaven and the Earth ſhall bee renewed: but I remember not that I have read of a new Sea, ſave





*Bride*, to wit, of the Lambe, ver. 9. To her glory, that he saw her adorned for her husband, that is, in full beauty, now delivered into the hands of Christ her Husband. For then shall bee the eternitie of the Heavenly Wedding. Above in Chap. 19. 7. *The Bride made her selfe ready*, while as yet she was absent from the Lord: But now she is prepared, because the *Wedding Feast* is at hand.

But hence BRIGHTMAN: *He saw her, saith he, prepared, adorned, not as yet delivered: Therefore shee was not as yet glorified.* Answ: The participles ἡτοιμασμένην, νηχομένην, Prepared, adorned, argue the contrary. Now she is a preparing and adorning her selfe. But then she shall bee prepared, adorned, that is, fully beautified with Heavenly glory. The same thing the words τῷ ἀνδρὶ doe import not τῷ νύμφῳ, for her husband, not for her spouse. Then therefore she shall bee delivered unto her Husband: for before the Marriage-Feast, the Bride is preparing for her Bridegroom: but the Feast being ended, for her Husband. For he who was before the Bridegroom, is then a Husband.

3. *And I heard a great voyce*] Thus much touching the things he saw, a new heaven, and a new earth: and the Heavenly Jerusalem adorned like a Bride. Now he recordeth, what he heard: a two-fold voyce: one unknowne, the other of one that sate on the Throne: both confirme the happinesse of the Bride. The former voyce comes from heaven. Therefore it sheweth joyfull and true tidings unto the Bride. It was GREAT, vehemently piercing Johns eares, that he might give good heed: because the matter delivered is weighty: But what was it?

*Behold the Tabernacle of God with men*] As if he should say, the Marriage-Feast is ended: Hence forward the Bridegroom and Bride shall dwell together under one roofo for ever.

*And he wil dwell with them*] An allusion unto the Bridegroomes abode with the Bride after the Marriage-Feast. Now he fully comprehends the happinesse of the Bride, as above Chap. 7. 15. 16. in two parts: the fruition of all manner of good things, and freedom from all evill. The chiefe good is God. To enjoy his presence and the sight of his face is the chiefe felicitie. This hee seems to describe by a two-fold reason: his presence, and his communion with men. Touching his presence he saith, *the Tabernacle of God is with men*. The which Tabernacle least it might be thought to be emptie and transitorie, he addes: *And he will dwell with them*: intimately and unseparably: as above: σκηνώσιν ἐν αὐτοῖς: which seemeth to sound: *His Tabernacle shall be upon them*: namely, thereby to refresh, and preserve them from the heat of the Sunne. By an allusion unto places subject to the Sun: where men in respect of the heat hide themselves in Tabernacles, or Caves under the Earth. But here he saith σκηνώσιν μετ' αὐτῶν, *he will dwell with them*, be in one house, as it were, constantly and perpetually with them. Therefore they shall enjoy the perpetuall sight and presence of God.

By *Men* he understandeth not al, but the Elect acquitted in Iudgement. Now he speaketh of no personall habitation (like as God the Word dwelleth in the temple of his flesh) but of grace and glory. But doth not God now also dwell with his Church? Yea verily, according to the promise in Levitic. 26. 11. whence this whole place seems to be taken, and is repeated by Paul, 2. Cor. 6. but he shall then dwell with us after another manner then now hee doth. For here he hath dwelt with us 1. Personally in Christ; 2. By his gracious presence in the Church, bestowing on her the benefits of the Gospell, and first fruits of the Spirit: Then he will dwell with us through his glorious presence, fully enriching the Saints with Heavenly brightnesse and glory: and he shall be all in all, and we shall see him as he is face to face.

Touching his communion with us, it is added: *And they shall be his people, and God himselfe shall be with them, and be their God*] Now also he is our God, and we are his people: but this communion is onely by inchoated grace: for now he bestow-

Rev. 7. 15.

The habitation of Gods grace and glory.



bestoweth grace upon every one of us but in part, according to the measure of the gift of Christ, as he will. Then shall be the consummated communication of glory, when with open face we shall all behold the glory of the Lord, and be changed into the same image from glory to glory: when he shall change our vile bodie, that it may be fashioned like unto the glorious bodie of his Sonne: they shall shine as the sunne: we shall be like unto him: the proportion notwithstanding being kept that is between the head and the members. The summe is: Then the promise made unto the Church, Lev. 26. 11. shall be most fully perfected: *I will set my tabernacle amongst you: and my soule shall not abhorre you, I will walke in the midst of you, and ye shall be my people, and I will be your God.* Now God dwelleth with us by communication of grace: then hee shall dwell in us by communication of glory, the which eye hath not seen, nor eare heard, neither hath it entred into the heart of man.

4. *And God shall wipe away all teares from their eyes*] The second part of felicity, is that we shall be subject to no miseries, vexation, or troubles of this life. To be free from evill, is a great happinesse, of which also God is Author. For he will free his people from all evill. Now he reckons up five kinds of evill, making this life bitter, under which the opposite good things are to be understood.

*Teares*] Teares are expressed by the feeling of evill. Now this life what is it but a vale of teares? But then God will *wipe away all teares from our eyes*, that is, he will make it, that we shall weepe no more, by taking away all cause of teares, turning our teares into joy according to the promise: *They which sow in teares, shall reape in joy.* The phrase is taken out of Isa. 25. 8. and is an allusion unto the naturall affection of a mother to her child, which useth to flatter the crying babe, and wipe away the teares thereof.

*And death shall be no more*] Neither the first nor second: for it shall bee cast into the Lake of fire, and utterly abolished according to the promise, *Hee will swallow up death in victory.* But hath not Christ by his death, overcome death long agoe? True: but not as yet swallowed it up. Notwithstanding although we now remaine subject unto corporall death, yet whatsoever in it belongs to punishment, that Christ hath taken away. But then he shall abolish death wholly. In the meane while he converteth the corporall death of the Saints into a resting from sinne, and a passage to life: for *whither we live, or whither we die wee are the Lords.* Christ is the life of the dead: *neither can death separate us from the love of God in Christ Jesus.* Now death being taken away, what shal then follow but life everlasting?

*Neither mourning*] As now we do for the death of friends, and losse of such as are deare unto us. This shall not bee then: because there shall bee no death. Our friends departed shalbe restored unto us, to see, salute, and rejoyce for ever with them.

*Nor cry*] Which ariseth out of the evils, turmoyles, disturbances of this life. For there shall bee everlasting peace and tranquillitie: all tumults and quarrels shall be farre from thence: but on the contrary we shall sing to God everlasting Songs of joy.

*Nor paine*] Gr. *πόνος*, Labour, which may be taken for any kind of trouble, and metaphorically for Griefe, as BEZA renders it, after the Greeke Phrase: *πόνος πόνον φέρει*, grieve by grieve brings grieve. But then there shall be no labour, trouble, paine, or grieve of body or mind, occasioning teares, death, sorrow, or crying. There shalbe no cause of evill: but on the contrary everlasting joy and pleasure at Gods right hand.

*For the former, (or first,) things are passed away*] That is, the miserable state of this present life: in which all those evils doe abound because of sinne. Then they shall passe or vanish away. There shalbee a new heaven and a new earth: A new state, full of joy and happinesse.

1. Cor. 13. 9  
Eph. 4. 7.  
1. Cor. 12. 11  
1. Cor. 3. 18  
Phil. 3. 21.  
Mat 13. 43  
1. Iob. 3. 2.

1. Cor. 2. 4

1.  
The evils  
accompan-  
ing this  
life.

Pf. 126. 6.

2.  
Isa. 25. 8.

Rom. 14. 8  
Col. 3. 4.  
Rom. 8. 38

3.

4.

5.

Sopbocl. in  
Antig.

Vnto the illustration of this place, that in Chap. 7. 15. helps very much, where in the end of the *second Vision* one of the *seventy and twenty Elders* explicated the Heavenly felicity of the Saints almost in the same words: *They are, saith he, before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them: they shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heat: for the Lambe that is in the midst of the throne, shall feed them, and shall lead them unto living fountaines of waters, and God shall wipe away all teares from their eyes.*

This place doth plainly confute their opinion, who hold that here is treated of the state of the Church Militant in this world: for it is certaine, that this remouall of all evils from the Church, neither is, nor shall be in this world: neither is any such happineffe to be hoped for in this life: but it is reserved for the Church in the world to come. These things therefore cannot be applied unto the state of the Church on earth, gathered of Iewes and Gentiles.

Neither do the *Futures*, *will dwell*, *will take away*, contradict what wee say. For these are retained emphatically out of the Prophecie: as if he should say, the things which *Isaiah* foretold should come to passe, shall bee then fulfilled: the which the Verbe *ἀπὸ λθόν* are passed away, in the Præter Tense, doth easily evince.

5. *And he that sate upon the throne*] Here followeth the voyce of the Sitter on the Throne, of whom above Chap. 4. where wee shewed it was either the Holy Trinitie, or the Son of God gloriously reigning at the right hand of God in Heaven: because he saith, *I am Alpha and Omega*, which above in Chap. 1: 8. was the voyce of Christ: *I am Alpha and Omega, the First and the Last*. Now he confirmeth unto Iohn the things before seen and heard. *All things were new*, a New Heaven, a New Earth, a New Ierusalem: Least we should doubt or aske, whence this innovation should come: *Behold*, saith hee, *I make all things new*. This innovation of things shal be effected by the divine power. Neither speaketh he of the spirituall renovation of the Church, which began long agoe by the grace and power of Christ, but of the super-naturall change of the whole universe which shalbe at Christs last coming, as *Peter* sheweth.

2. Pet. 3. 13

*And hee saith to mee write*] The Verbe *λέγου* saith in the present Tense; being the proper stile of the *Evangelist Iohn*, argues that he was Authour of this Booke. He is commanded to write this *Vision* of the future renovation, and in speciall the most sweet voyce of Gods eternall abode with men, and the future blessednesse of the godlie: that it might allwayes remaine extant to future times, for the Churches consolation: for Christ knew that the Churches condition should unto the end be mournfull, by teares, death, sadnesse, paines, &c. Least therefore she might faint in her warfare, the Lord would have this most joyfull *Catastrophe* of all evils to be set down in Holy Writ.

*For these words are true and faithfull*] Above Chap. 19. 9. after a like Commandement of writing: *Write blessed*, &c. He annexed a like reason: *These words are true*. Here he addeth: *faithfull*, that none should doubt of the future happineffe. Hee understands by *WORDS* here, Gods future dwelling with men, as also the eternall rewards of the faithfull, and everlasting punishments of the wicked.

6. *And he said to mee, It is done*] Above Chap. 16. 17. the *Angell of the seventh Viall*, in the same phrase proclaimed the end of Babylon and the whole world, *λέγου IT IS DONE*. It is a weighty asseveration, that the thing is as certaine, as if it were already accomplished.

*I am Alpha and Omega*] As above Chap. 1. 8. 11.

*I will give unto him that is a thirst*] Hee confirmes eternall rewards unto the faithfull out of the Gospell. For this is the voyce of Christ *Ioh. 7. 37.* whence he that sate on the throne is knowne to bee Christ, the Author of this Prophecie.



To them that thirst, he promisseth the water of life freely, that is, everlasting joy without any desert of ours. But then no man shall thirst any more. But these Future Verbes: *I will give: shall inherit:* and as before, *shall wipe away,* seeme to make against our opinion, but they doe not, as erewhile I shewed. For because it is a Prophetic of future things, he rightly useth Verbes of the future Tense. He therefore that *thirsteth*, to wit, after righteousness in this life, to his Christ will give the water of life: now in a beginning onely, then fully: as if hee should say, then I will truly fulfill the Evangelicall promise, of which I now grant a taste to the faithfull.

He that *overcometh*, shall inherit all things. Gr. *κατακληρονομήσει*. receive it by inheritance. Not therefore of merit but freely.

All things. As it were an only Heire, that possesseth all the substance of his Parents. But all the Elect are *heires*, and yet every one shall receive the whole inheritance: Therefore this shall not be after the manner of other inheritances. Now the inheritance is promised to him that *overcometh*, to wit, the world, the Beast, and Satan, because before the victory there must needs be a fight. Therefore the Faithfull are here exhorted to fight courageously against all their Adversaries. See Chap. 2. 10.

And I will be his God. From 2. Sam. 7. 14. He then at last promisseth to them that overcome the fulfilling of the promise of adoption, which now by faith they possess in hope. Now are wee the *sonnes of God*: but it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is. This is Johns owne most true interpretation of this divine voyce. 1. Ioh. 3. 2.

8. But the fearefull and unbelieving. From the contrary, he extols the felicity of the Godly: because contraries being set one by another, they are the more apparent. Therefore he could not more effectually set forth the excellency and worth of Heavenly good things, erewhile promised unto the Conquerours, eternall abode with God, his everlasting amitie, absence of all evill, abundance of all good things, the Eternall and Heavenly refreshing, and last of all the co-inheritance with Christ in the new Heaven and the new Earth, and of all things that are: then by giving a touch on the contrary, of the miserable and unhappy portion of the ungodly. But the fearefull, saith he, and unbelievers shall have their part in the Lake which burneth with fire and brimstone: whose horrible judgement hee repeateth from the end of the foregoing Chapter: *Whoever was not found written in the Booke of Life, was cast into the Lake of fire.* This part of the judgement he expoundeth more fully, that the godly may the more contentedly beare the trouble/somnesse of their warfare, and miseries in this life, which shall shortly be turned into joy: and the lesse be grieved at the successe and delights of the ungodly, who shortly shall be cast into the torments of Hell fire.

Furthermore he reckons up eight rankes of reprobates, whose names are not written in the Booke of Life: unto which all the wicked belong, in speciall the worshippers of the Beast and his Zealots are set forth in their colours. For of these chiefly it is said, Chapter. 13. 8. *That their names are not written in the Booke of Life.* And truly these wickednesses have notoriously borne sway in the Papacy.

Fearefull. These he opposeth to Christs strong champions and Conquerours, understanding indeed generally those delicate professours, who for feare of danger would have nothing to do with Christ, nor suffer any trouble for his sake. But chiefly noting those most base Vassals of ANTICHRIST, unto whom a servile dread and spirit of fearfullnesse is proper. For they are never taught certainly to trust in the mercy of God, touching the remission of sinnes, of faith and salvation, but torment themselves with perpetual doubting, false conjectures, and feare of being deceived, all their life time standing in dread of Purgatory and Hell fire.

Unbelieving.]

1.  
Fearfull:

2.  
Unbelievers

Iob. 3. 36.

*Unbelieving*] Such indeed bee all that are Alients from the Faith of Christ, Iewes, Pagans, barbarous Infidels, of whom it is said: *Hee that believeth not in the Sonne of God, the wrath of God abideth on him.* Yet none are more bitter enemies of justifying faith, then Antichrists Zealots: for these both by Arguments, and force of armes, furiously oppugne free justification by Faith. They therefore are principally these, *απιστοι* *Unbelieving*, seeing the Scriptures of the new Testament usually call other faithlesse men, *ἀπειθεῖς*, *disobedient* and *obstinate*.

3.  
The abominable.

Ch. 13. 6.

*Abominable*] Both *actively*, who abhorre God and Christ: and *passively*, who because of their abominable wickednesses are odious to God and men. *Αβυστρον* *Abominable sinners*: such indeed are blasphemers out of the Church. But principally it agrees to the worshippers of the Beast: for they imitate the nature of the Beast, and his blasphemous mouth against God, his Tabernacle, and those that dwell in Heaven. But what more curied abomination can there be, then for Popish Priests really to sacrifice and kill the Sonne of God, under the species of bread in the Masse: mortifying, destroying, and offering him unto the Father, if they be beleaved.

4.  
Murderers.

*Murderers*] Such indeed have been all the robbers from Cain, and Nimrod the Tyrants time, cruelly spilling mans blood: but none are more cruell man-slayers then Antichrists zealots and actors in the *Inquisition*, who for many Ages have indeed by fire and sword killed innumerable bodies of the Martyrs: but infinite soules of men by their devillish doctrine.

5.

*Whoremongers*] Such indeed are all impure adulterers and fornicatours, whom God will judge. Notwithstanding the Romane Clergy, are the chiefe Adulterers and whoremongers, who under pretence of vowed chastitie, have long agoe polluted the Christian world with whoredomes, adulteries, sodomie, and filthy secret lusts.

6.  
Sorcerers.

*Sorcerers*] Of such as mingle poysoned cups, or serving the devil by magical Art, and so are hurtfull unto men. Many Popes and Monks have excelled in this kind of wickednesse: never was Magicke more used or esteemed of, then in the Papacie: Never were Kings and Princes in such danger of beeing poysoned as by these men.

7.  
Idolaters.

*Idolaters*] Among these indeed are comprehended Pagans who worship false Gods, for the true: *Covetous* men, whose Mammon is there God: *Epicurists* who make a god of their belly. For all these are Idolaters: but no Idolatry is so horrible, as is in the Papacie, where under the Image of God and Christ, and of the Saints, Idols of wood, stone, gold, and silver, are religiously worshipped and adored.

8.  
Lyars.  
Pro. 12. 12  
Iohn 8. 44.

*All Lyars*] That is, all Liars, and framers of lyes in generall, adversaries of truth, of whom it is said: *Lying lips are an abomination to the Lord: Every liar is of the devill, the father of lyes.* But the Papacy is as the very sinke of falsehood. Their head the Pope is a liar, falsely affirming himselfe to be Christs Vicar, Peters Successour, Monarch of the Christian world, Head of the Church, and Lord of Kings and Emperours. Their Religion and whole worship is false. Their doctrine of meritorious works, of Purgatory, of satisfactions, is false. Their Doctors are lyars: To bee short, their blasphemies and calumnies, by which they continually defame the Gospell of Christ, are most false. Thus we see whom the threatening respects. Now for the punishment.

Psa. 11. 6.  
Psa. 16. 5.  
Psa. 63. 10  
Act. 8. 21.

*They shall have their part in the Lake*] An Hebrew Phrale: *Fire and brimstone is the part or portion of their cup: Jehovah is the part of my portion and of my cup.* They shall be the portion of Foxes. So PETER to Simon Magus. *Thou hast neither part nor lot in this matter.* By an Allusion unto Heires, among whom the inheritance is divided into certaine parts, that every one may have his due portion. Now because he had said, that *such as overcome, should inherit all things*: Here on the contrary he saith: *the portion of the wicked shall be in the Lake of fire, that is, this*



this shall be the inheritance of the ungodly. Gr. *το μέρος αυτοῦ*, the part of them. The Relative *αὐτοῦ* of them, is after the manner of the Hebrews, a redundancy or over-plus: And the Verbe *ἔσθι* or *ἔσται*, *Is*, or *shall be*, is wanting. Beza rightly, *Is* assigned, to wit, the sentence being now pronounced. For erewhile he said: *all that were not written in the Booke of Life were cast into the lake of fire.*

The lake  
of fire.  
Lib. 20. de  
C.D. c. 14

Touching this Lake of fire and brimstone, we need not with idle Sophisters dispute, what kind of Lake it is, and where, and what kind of fire, Elementary, or not. AVGUSTINE: This fire, saith he, in what part of the world or things it shall be, is I think known to no man. On which place Ludovicus Dives pleasantly jesting and deriding the vanitie of Sophisters: what, saith he, to no man? O Augustine, thou hast not heard our Scholasticall Swash-bucklers: of whom the least in degree, is not ignorant, that it shall be that Elementary fire, whose abode is between the Ayre, and the Globe of the Moone, namely it being to descend. But if thou approve not this, there will not some be wanting to swear religiously, that this fire shall proceed from the heat of the beams of the Sunne, raised in the middle Climate of the Aire, most thicke and ardent beames closing there together, as it were into an hollow glass or mirror. But it is no wonder. In thy time (O Augustine) there was no such use of fire, as now: seeing, not to speake of Divines, our Philosophers, whether it be in the middle of December, or in the middle of July, they with mouth, hands, and feet, handle and treat of nothing but fire. Of Philosophers they become Divines, and so transerre this kind of Philosophy into the more sacred Schooles. They therefore can more easily define the fire, then either Thou, thy equals, or Prædecessours. Thus hee.

Ludovicus  
his jest on  
Sophisters  
disputing  
of this fire.

These delights therefore we leave unto incendiary Monkes, who from the fire of Purgatory and Hell doe daily warme their Kitchens: and daily threaten the Evangelicall Heretickes with fire and fagots. The Holy Ghost himselfe interprets this Lake, and this Fire, not by the place or matter, but by the miserable condition thereof, Which is the Second Death. Of which Chap. 20. 6. They that have part in the First Resurrection, on such the Second, that is, Eternall Death hath no power: which shall be the casting of the damned with the devill, and the Beast into everlasting torments. For the first death is the falling away of the Soul from God. The remedy whereof is the First Resurrection, which is a raising of the Soule from the death of sinne, through Faith and Repentance in this Life. These are not in danger of the Second death: because they shall have part in the Second Resurrection, which is a raising up unto life and eternall glory. See what was said before Chap. 20. 5. 6.

The first  
death.

### The Second Part of the CHAPTER.

#### Being a Speciaall VISION and Type of the Heavenly Jerusalem.

9. And there came unto mee one of the seven Angels, which had the seven Vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lambes wife.
10. And he carried me away in the Spirit, to a great and high Mountaine, and shewed me that great City, the Holy Ierusalem, descending out of Heaven from God.
11. Having the glory of God: and her light was like unto a stone,

Bbbb

most

- most pretious, even like a Iasper stone, cleare as Chrysell.
12. And had a wall great and high, and had twelve gates: and at the gates twelve Angels: and names written thereon, which are the names of the twelve tribes of the children of Israel.
13. On the East three gates, on the North three gates, on the South three gates, and on the West three gates.
14. And the wall of the Citie had twelve foundations: and in them the names of the twelve Apostles of the Lamb.
15. And he that talked with me had a golden reed to measure the City, and the gates thereof, and the walls thereof.
16. And the City lyeth foure square, and the length is as large as the breadth: and he measured the Citie with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equall.
17. And he measured the wall thereof, an hundred and fourty and four cubits, according to the measure of a man, that is, of the Angell.
18. And the building of the wall of it was of Iasper, and the Citie was pure gold, like unto cleare glasse.
19. And the foundations of the wall of the Citie were garnished with all manner of pretious stones. The first foundation was Iasper, the second Saphir, the third a Chalcedony, the fourth an Emerauld,
20. The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topas, the tenth a Crysolpralus, the eleventh a Iacint, the twelfth an Amethyst.
21. And the twelve gates were twelve Pearles: every severall gate was of one Pearle: and the street of the City was pure gold, as it were transparent glasse.
22. And I saw no Temple therein: For the Lord God Almighty, and the Lamb, are the Temple of it.
23. And the City had no need of the Sun, neither of the Moone to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
24. And the Nations of them which are saved, shall walke in the light of it: and the Kings of the Earth doe bring their glory and honour unto it.
25. And the gates of it shall not be shut at all by day, for there shall bee no night there.
26. And they shall bring the glory and honour of the nations into it.
27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lambes booke of life.



## THE COMMENTARY.



*N. D.* there came unto me one of the seven Angels ] Hitherto of what John saw and heard generally. Now followes a speciall Vision and Type of the Heavenly Ierusalem, in which is allegorically shadowed out, not so much the pleasantnesse and magnificence of the place, in which we shall bee in blessednesse, in the highest Heaven, as our future unspeakable blessednesse it selfe. For this *Citie* is not Heaven it selfe, but the glorified Church in Heaven: for bee calleth the *Citie* here described, the *Bride and Wife of the Lambe*. But the *Bride and Wife of the LAMBE*, is not Heaven, but the glorified Church.

Now he recordeth, as we shewed in the *Analysis*, first the occasion of the Vision: secondly the manner and place of the Vision: lastly the Vision it selfe.

The occasion is in this verſe. Hitherto John stood in the desert, where he was carried in the spirit by one of the seven Angels, pouring forth the Vials, to see the judgement of the great whore sitting upon the Beast. What things he there saw and heard, he hath declared at large. Now that same Angell being one of the seven Pourers forth of the Vials, (for I understand it of the selfe same, who seemed, as above I said, to be the seventh, pouring out the last Viall into the Aire, and proclaiming the end of the world) comes unto John ] that is, returns unto him, (for undoubtedly he had turned aside) and as before he had said: Come hither, I will shew thee the judgement of the great whore: So now he saith, I will shew thee the Bride, the Lambes wife. A wonderfull affabilitie of the Angell, touching which above: without being demaunded he is present, undoubtedly by Gods Commandement, now to shew unto John, to whom before he had shewed horrible things, things acceptable and pleasing. Before he saw a most filthy Harlot, the Beasts Whore: now he sees a chaste Spouse, the Lambes Wife. This Bride is the glorified Church. Therefore he calls her the Lambes wife, now deservedly brought and delivered unto the Heavenly Marriage Feast.

But how saith he, I will shew thee ] Seeing John saw her before ver. 2. I answer: he had seen her a far off, being in the wilderness. But now he is invited to looke upon her more neer at hand. Hitherto the occasion.

10. And he carried me away in the Spirit ] This is the third time, that he was ravished in the Spirit: First in the Ile Patmos, Chap. 1. 9. which ecstasie or trance was without any locall translation. Secondly when he was carried into the Wilderness, Chap. 17. 3. Thirdly now being carried to a great mountaine. In Chap. 12. v. 18. it is said, he stood upon the sand of the Sea, when he saw the Beast ascending out of the Sea: But that place hath it ambiguously ἐν τῇ θάλασσῃ and ἐν τῇ γῇ, in the first and third person: neither is there any mention of an ecstasie. But here ἐν πνεύματι, bee carried mee, saith he, in the Spirit, intimating a translation, not corporall, but visionall. Thus much for the manner of the Vision. He addes the place.

To a great and high Mountaine ] Some from this Mountain observe divers Allegories, touching the greatnesse and height of things celestiall, and of the Church it selfe: applying to this the promise of God, Isa. 2. 2. In the last dayes the mountaine of the Lords House shall be established in the top of Mountaines, and shall be exalted above the hills, and all Nations shall flow unto it: and many people shall goe and say, come yee, and let us goe up to the mountaine of Iehovah, &c. In which Oracle is contained the calling of all Nations unto the Church of the New Testament, which of old was shadowed out by the Temple of mount Sion. But the present place respects not at all the gathering of the Gentiles unto the Church: but the glorified Church is exhibited to John from this Mountaine. Therefore I

see no other use of this *great and high Mountaine*, then that from it *Iohn* might the better view the *Holy Citie* and *Bride of the Lambe*.

*And he shewed unto me a great Citie*] He had promised before to shew him the *Bride, the Lambes Wife*, For which he shewes him a *Citie*; because the glorified Church is both the *Lambes bride*, and the *Citie of God*. *A Bride*, because of her Spirituall Marriage with the *Lambe*, and her Chastitie and Heavenly ornament, with which shee shall shine for ever with Christ. *A Citie*, because of the most magnificent building, comely order, invincible strength and steadfastnesse, by which she shall stand for ever against all the gates of Hell. The Greeke *πόλις* is here rather to be rendred by the latine word, *Urbs*, then *Civitas*. For *Civitas* commonly signifies the multitude, and the priviledges of Citizens, but *Urbs* the building it selfe, as the *Wals*, *Gates*, *Streets*, *Palaces*, *Houses*, *Temples*, &c.

He calleth it *Great* (as before v. 2.) viz. in largenesse, ornament and glory: for it is the *great Citie of the Great God*, full of Citizens.

*Holy* in purity and heavenly cleannesse, without all defilement and filthinesse.

The name thereof is *Ierusalem*, that is, *where peace is seene*: from the Hebrew *Yerushalem*, that is, *to see peace*: of old it was the head Citie of Judea, builded by King *Melchisedec*, as *Iosephus* writeth, and was the *Court of David*, the *Sear* of the Temple and divine worship, and a Type of the new Church: and therefore the glorified Church retaines the same name, because she shall see everlasting peace.

Lib. 7. de bello Iudaeo, cap. 18.

*Comming downe from God out of heaven*] It did then indeed visionally descend, that *Iohn* might see it: But in truth the Church also descendeth from Heaven, because hence it hath taken her originall, as being founded in the eternall election and love of God: and all the glory and happinesse she receiveth, is from the grace of God.

See ver. 2.

II. *Having the glory of God*] Being to declare the most magnificent structure of this *Citie*, he begins from the glory and light thereof. For *Cities* take not the least commendation from the qualitie and beathfullnesse of the aire, and pleasantnesse of the place. This *Citie* for its aire and most healthfull situation, hath the *glory of God*, that is, the majesty of that inaccessible light, which God inhabiteth, then which nothing can be thought on more excellent and glorious. This *glory* is expounded ver. 23.

*And her light*] The Gr. *φωσος* signifies properly, not *light*, but a *lightsome body*, casting forth light from the same. Two such *great Lights* God in the beginning set in the Firmament, the *Sunne* and the *Moone*. What this is, he wil shew us in ver. 23. Now he speakes of the qualitie thereof, *LIKE UNTO A STONE MOST PRETIUS, even like a Iasper*] By which Allegory he intimates the unspeakable excellency of the light. For a *most pretious stone* is incomparable, most bright and most desirable.

*Like a Iasper stone*] This is a most noble Gemme, of it are divers sorts, of excellent vertue: and as *Plinie* writeth it is used in all the East, for a preservative against the most pernicious poyson.

Lib. 37. c. 9

*Like to Chrysell*] Then which nothing is more bright, or cleare, striving as it were with the *Sunne* in brightnesse. See above Chap. 4. 6. It sheweth therefore that the *light of this Citie* is not onely healthfull, dispelling all poysonous and hurtfull things: but also most bright. Why doth he not liken it to the *Sunne*? This *Citie* shall have neither *Sunne* nor *Moon*, but that which is clearer then the same: Perhaps also, because the heat of the *Sun* is troublesome: the coldnesse of the *Moone* is usually hurtfull to the body, but here shall bee nothing either troublesome or hurtfull.

See before Chap. 4. 3.

12. *And had a wall*] Now he describes the parts of the *Citie* most obvious to the sight, externall and internall. Hee begins with the *wall*, compassing the streets about: for it is convenient that a *Citie* bee invironed and fortified with *wals*, that the lives and estates of the Citizens may be preserved from the incur-  
sions



sions of adversaries and wild Beasts. For wals are called *Mania à munendo* of fortifying. These must be high, thicke, and strong. Such was this wall: great in thicknesse, and very high: as in ver. 17. **AND REAS saith:** By this wall, we may understand the hedge of Gods safeguard and protection. Wherefore it signifies, that the life and safety of the glorified Church is sure, and in no danger of externall force or hurt: because the wall of Gods omnipotencie defendeth and keepeth the Citie. But it will not hence follow, seeing the safety of the glorified Church is out of all danger, that therefore there is no need of this wall. For this very security is here signified by the Allegory of a wall.

*And twelve gates.* In the wall, gates are made, for the Citizens and others to go out and in. This wall hath twelve gates, excellently placed, guarded, and beautified. For all the gates have Guardians to keep them, not men, but Angels, who are watchfull, strong, and unwearied. Every one hath Emblems written on it: the names of the twelve Tribes of Israel: Three gates are ordered unto the severall corners of the world: that there might bee most easie accessse from all parts unto the same.

By the Gates they understand the doctrine of the Gospell, by which Heaven is opened unto us: by the Angels, the Patriarchs, Prophets, and Apostles: who by their preaching have shewed us the way to Heaven: and doe all belong unto this Citie. By the names of the twelve Tribes written thereon, they understand the full gathering of al the Elect of the Spirituall Israel into the same. Three gates stand towards the East, three to the North, &c. because this Church is gathered from all parts of the world.

Whether by the number of the Gates (being three on each side of the wall) bee a myserie of the Trinitie (as *Andreas* suppoeth) I neither know, nor dare affirme: least according to the number of the Gates, the number of the divine persons should be also multiplied. It is more agreeable to observe here an Allusion unto the type of the holy Citie described by *Ezechiel*, Chap. 48. 30. for that also had twelve gates, named after the Tribes of Israel, viz. Three gates Northward: One of *Reuben*, one of *Judah*, one of *Levi*. Three Eastward: One of *Ioseph*, one of *Benjamin*, one of *Dan*. Three at the South: One of *Simeon*, one of *Issachar*, one of *Zebulon*. Three Westward: One of *Gad*, one of *Asher*, one of *Naphthali*. Now that Citie represents the Church Militant of the New Testament, because all the Tribes of the spirituall Israel, that is, all the Elect from al the corners of the Earth were to be gathered unto the same. Such also in this place is the representation of the Church Triumphant in Heaven.

*14. And the wall of the City.* He commends the strength of the wall from the foundations, on which it was built. For without a firme foundation a wall is ruinous, and must needs decay. The foundations he saith are twelve, the pretious materials whereof, are expounded ver. 19. to wit, so many pretious stones, most firmly sustaining this wall, and having the Names of the Apostles in them.

But Christ is the onely foundation, holding, and keeping up the Church: neither can any other be laid, &c. How then are the Apostles foundations? And if the Apostles be foundations, then saith **BRIGHTMAN**, this is not that *Eternall Citie in the Heavens*. I Answer: Iohn saith not that the Apostles are foundations. But that the names of the Apostles were written or graven on the foundations, that is, they were called after the names of the Apostles, one being called *Peter*, another *Iohn*, &c. Why so? for honour sake, because the Apostles in this Citie shall excell others in glory. But why written in the foundations? Because they by their preaching laid the onely foundation, which is Christ. For what *Paul* saith of himselfe: *As a wise Master-builder I have laid the foundation:* that every one of them could say also of himselfe. Which is the reason, that however the foundation bee but one, yet he saith they are twelve, according to the number of the twelve Apostles, because that one Foundation was so fully laid by

1 Cor. 3. 11

Why the names of the Apostles are written in the foundations.

How there  
are twelve  
foundations

every one of them, as there might seem to be twelve foundations, the same being as it were laid twelve times, or by the twelve Apostles.

But why is *Paul* omitted, seeing he laboured more then the twelve? Because at first *CHRIST* chose twelve onely, unto whom *Paul* was afterward added, coming as it were into the labours of the rest. But seeing the names are not expressed, no one of the Apostles can be said to be omitted.

*Of the Apostles of the Lambe*] Or of *Iesus Christ*: for so the Apostles stile themselves in their Epistles.

15. *And he that talked*] Now also he describes the most ample and absolute figure of the *Citie*: first shewing, whence he received the exact knowledge thereof: viz. from the Angels measuring.

*He that talked with me*] That is, one of the Angels of the seven Vials, who had said before unto me, *Come hither, I will shew thee, &c.*

*Had (in his hand) a golden Reed*] That is a measuring Instrument to mete the wall and gates, like as Master-builders use to examine the whole building by a measuring rule, whither all things do well agree. Now the end of measuring was to make known the quantitie, so as *John* might precisely understand and describe unto us the most absolute figure of this mysticall *Citie*. This also is taken out of *Ezech. 40. 5.* where the Prophet saw the *Architect Angell* of the Church, that is, *Christ* with a measuring Reed of six Cubits and foure fingers, to measure the Court of the new Temple, and of the situation, and of the *Citie*.

16. *And the Citie lyeth foure-square*] The *Citie* he describeth to be just foure square: which kind of forme is most solid, constant, and perfect: because the longitude and latitude of all the parts is equall: for this *Citie* equally consisteth of all the Elect: wherefore hee denotes the immoveable firmesse of the same.

The quantitie is 12000. Furlongs, which make 375. Germane miles. It is ambiguous, whether this were the measure of the whole Circumference: or of every of the sides or squares of the *Citie*: If of the sides, then the Circumference was 48000. Furlongs, that is, 1500. Germane miles: but the whole Circumference seemes to be noted: so that every side contained 300. Furlongs, that is, 93. Germane miles and three quarters.

Therefore this *Ierusalem* is far greater then *Babylon* of old, which as *Herodotus* describeth was foure square, in Circumference 480. Furlongs, that is, fifteen Germane miles: each side 120. Furlongs, that is, three Germane miles and three quarters. It had also a great and high wall, fiftie royall Cubits in thicknes, and two hundred in height, of Brick stone and mortar. But this *Citie* is much more magnificent and strong. For *Babylon* was taken by *Cyrus*, by *Alexander*, and spoiled by divers aduerialies. But this is inaccessible, and cannot be vanquished by any enemy, but remaines stable for ever.

17. *And he measured the wall thereof*] Thus much of the *Cities* Circumference: The measure of the wall was 144. Cubits. Therefore hee rightly calls it a high wall, which no aduerse power can easily overcome. Hereby, saith *Andreas*, is signified the fruitfulnessse of the doctrine of the Apostles: for the measure of the wall is made up by multiplying the twelve Apostles by 12. A Cubit commonly is from the Elbow unto the fingers end: hence the measure of a Cubit, is six hand-breadths or 24. fingers. So much is the common Cubit. The Royall Cubit, saith *Herodotus* exceeded the common by three fingers. The Geometricall Cubit is as much as six ordinary Cubits. Here wee may understand ordinary ones, which seemes to be intimated by the following Addition: This is the measure of a man, that is, of the Angell] The meaning is, that the Angell measured according to the ordinary measure of men. But *BRIGHTMAN* demands, what use there is of this kinde of measure in Heaven? But by the same reason we might aske what of the Angels measuring on Earth? *John* saw the *Citie* out of Heaven. Therefore he saith it was measured of the Angell by the

The City is  
just four-  
square.

The great-  
nesse of Ba-  
bylon.

The mea-  
sure of a  
Cubit.  
*Herod. lib. 1*



the measure of a man, that is, commonly used among men.

18. *And the building of the wall*] He goes on to set forth the excellency of the wall, foundations, and the whole *Citie* from the incomparable worth of the matter. *The wall is built of Iasper*. Before he said, that the light which the *Citie* had (instead of the Sun) was like to *Iasper*, cleare as *Chrystall*. Who ever saw the like? Historians commend the wall of *Babylon* for the height, thicknesse, and soliditie of the matter, which was brick, with sand, Pitch and mortar betwixt the same. This wall is of meer *Iasper*, a pretious stone. Therefore this structure of the wall denotes the happie and alwayes flourishing life of the *Saintes*.

*The citie was pure Gold*] The raritie and worth of gold is commonly known, and *Plinie* commends it largelie: for it is a most pretious metall, and being often tried in the fire, comes out very pure & without drosse: not consumed by the use thereof as other metals. Such is the excellent matter of the whole *citie*: wholly *Gold*, and that most purely cleansed from all drosse: what can be more excellent, more desirable then such a *citie*. That of *Horace* is known:

*Auri sacra fames quid non mortalia cogis  
pectora?*

Now if wee are taken up with a desire of *Gold*, why should wee not long much more after this *Golden Citie*? All other gold how excellent soever it bee, is corruptible, as *Peter* witnesseth. This is incorruptible, because it is *καθαρον* Pure from all dregs of corruption.

*Like to cleare glasse*] The wonderfull brightnes of the *Citie* glistering with gold, like pure glasse, as it were *Chrystall*. The former belongs to the excellency of the matter: the latter unto the brightnesse thereof. *Gold* shineth, and is solid: *Glasse* is cleare, but not solid. Therefore it is both a *Golden Citie*, and brightly shining in glory. The Holy Ghost found nothing so pretious, so beautifull, and deare unto us whereby enough to commend the excellency and splendor of the *Cælestiall Citie*, that so our hearts being drawne off from the filthy delights of the world, hee might stirre us up to long after the *Heavenly Ierusalem*. Now this most pure gold and most pure glasse sufficiently argues, that this Type is not as yet futable unto the Church Militant on Earth: for she is not yet wholly gold, not yet wholly bright, but is mixed and obscured with diverse dregs of sin, so long as she defiles her feet with the dirt of this world. Therefore undoubtedly this is the *Heavenly Ierusalem*.

19. *And the foundation of the Wall*] The matter of the *Wall* and *Citie* being expounded, hee also sets forth the matter of the *Foundations*, not lesse pretious: gold they are not, but pretious stones, more pretious then gold. And this serves to the decorum or grace of the matter. For gold in regard of its lustre and purity is set forth to the view of men, digged out of the Earth, not put into the same: But foundations of buildings are digged deepe into the earth, being ordinarily of stone (because of its incorruptible solidity) to support the building. Therefore the foundation of the wall of this *Citie*, are of stones, not cut smooth or made of bricke, but of most pretious and polished pearles. In that hee saith, they were garnished with all manner of pretious stones: it may be understood, either that all the foundations were adorned with diverse pearles, or that they were all of whole gemmes, as it were so many props and pillars of the wall: which latter is more agreeable to what followes.

Now because the twelve foundations have the Names of the twelve Apostles; *Ribera* labours much about the order, which wee should follow in the numbring of the Apostles names.

But *John* saith not that the Apostles were Foundations, but that the Names of the Apostles were written in the foundations. Besides, the same order of the Apostles is not every where observed in the Gospel, as Mar. 10. Mark 3. Luk. 6. Act. 1. which he himselfe confesseth. For although *Peter* be alwayes set in the first place

(not

Lib. 37.

1. Pet. 1. 18

In chap. 21  
S. 38.

(not that he was Prince of the rest, but because he was first called, as *Chrysostom* and *Theophylact* have well observed) yet in the rest the order is not kept: for sometime *Andrew* is second, sometimes *Iames*, sometimes *Iohn*: sometime *Iohn* is the third, otherwhile *Iames*: sometime *Iohn* is the fourth, otherwhile *Andrew*, and so forward.

*Furthermore* he carefully enquireth which *gemme* is to be applied to each of the Apostles. Also he searcheth out the reasons and manner scrupulously, wherefore, and how this stone should agree to this, or that Apostle.

But verily, seeing there is no certaine order of the Apostles set downe in Holy Writ, this labour of his is frivolous: Neither was the Angell troubled about the same: but counted it sufficient to name every one of the foundations by severall stones.

**BRIGHTMAN** sheweth another mysterie in the pretious stones: for hee thinkes that by them are denoted, not the twelve Apostles, but so many *Jewish Doctors*, who shall become Teachers of the Christian Church, and beare the names of the Apostles, because they shall succeed them in number and society of rewards: and that generally the common excellency of the gemmes shadowes out the dignity of those Evangelicall Doctors: But that the severall gemmes signifie in what Regions and Places these Preachers of the Gospell should severally arise, like as pretious stones grow in divers places: some in the *East*, some in the *Indies*, others in *Scythia*, or in *Persia*, &c. The which how solid it is, I leave unto the judgement of others.

*Andreas* observeth that eight of these twelve gemmes were of old set in the *high Priests Breast-plate*: (four only being changed) whence he draweth the consent of the Old and New Testament: Yet the excellency of the latter. But to let this passe, we come to the stones themselves.

I.  
*Iasper.*

*The first Foundation was Iasper*] Here wee had need of an Artist or Lapidarie, fully to lay open the nature and vertue of every of these stones: and the interpretation also of the Angell to discover the mysteries of them. For mine owne part, I confesse my ignorance in the same. Therefore leaving these hidden mysteries, I will onely shew the opinion of some Authors touching these gemmes.

*Rueus lib.*  
2. c. 1. de  
gemmis.

*Diverse vertues of the Iasper are recorded by Writers* saith **FRANCISCUS RVEVS**: But that which by the *Indians* is called *Grammatias*, by others *Polygrammos*, and which is somewhat like to the *Emerauld* in its green brightnesse, is the most excellent.

By this, saith *Andreas*, in probability the Apostle *Peter* is signified: because he bore *Christs* death in his bodie, and alwayes shewed a lively and flourishing love towards him, &c. But this undoubtedly the rest of the Apostles had also as well as *Peter*, and were crowned with Martyrdome for the sake of *Christ*, being full of lively and flourishing love towards him, unto the end.

2.  
*Saphir.*  
*Ex. 24. 10.*  
*Eze. 1. 26.*  
*Lib. 37. c. 7.*

*The second Saphir*] This is a gemme of the *East Indies*: The *Medes* also have excellent ones: It is in colour like the clearest skie, blue, and as it were representing transfused clouds. It asswageth lust, and therefore is chiefly used by such as love chastitie: which makes me to wonder why Interpreters do not attribute it to *Iohn*, who onely, as it is thought, was unmarried. But *Ribera* appropriates the same to *Andrew*: **CESARIENSIS** to *Paul* because of its bluish colour like to the Heaven: for *Paul* was rapt up into the third Heaven.

3.  
*A. Chalcedony.*

*The third a Chalcedony*] **PLINIE** calls it *Carthodony*. *Andreas* noteth, that for the *Chalcedonie*, there was a *Carbuncle* in the Breast-plate: and that perhaps it is here to be understood. And *Plinie* testifies that *Carthodonie* is a kind of *Carbuncle*. It is said to be engendred of the Heavenly showres falling at *Thebe* in *Egypt*. They affirme also that they are found betwixt *Basilea* and *Argentina*. It's of the colour between the *Beryl* and *Jacinth*, or a purple colour: and out of *Lorraine* comes red ones also. They say it is good against the symptoms of the blacke choller, that is, sadnesse and feare. And being made warme it drawes



out splinters. This *Ribera* ascribes to the Apostle *Iames*: *CÆSARIEN-  
SIS* unto *Andrew*.

*The fourth an Emerald*] Of all pretious stones which are of a greene colour, the Emerald is the most pleasant: for no colour is so delightfull to the eye. The best grow in the highest Mountaines of *Scythia*, and in Golden Mines. They write that it is of singular vertue against all kinde of poyson, as also the Falling-sickenesse which it driveth away, if it bee hung about the necke, or worne in a Ring. It is thought also to preserve chastitie: And they adde, that it strengthens the memory, refresheth the sight, and encreaseeth wealth, &c. This therefore *Ribera* and *Andreas* attribute to *Iohn*.

20. *The fift Sardonix*] Of this stone there are divers sorts. Those in the Indies are the most famous: the next the *Arabian*, in colour resembling a mans naile, and hence it takes its name: for *Onyx* signifies a naile. Now the *Sardonix* in the upper part resembles the colour of a mans naile, in the nether part the colour of a Fish called *Sarda*: see more of this *Ruens lib. 2. cap. 5. de gem.* It is thought to drive away pride of mind, and other hurtfull affections. *RIBERA* attributes this stone to *Philip*: *ANDREAS* to *Iames*.

*The sixt Sardius*] This is of a dark red colour. They say it expels fear, emboldens them that weare it, and frees them from poyson and charmes, stencheth the blood at the nose, rejoyceth the minde, and sharpenes the wit. *Ribera* attributes this to *Bartholomew*: *Andreas* to *Philip*.

*The seventh Chrysolite*] It growes in *Arabia*: and also in *Germany* in the Mines of *Misnia*. The best are in *India* glistering somewhat like the *Sea-speakles*. They say it much helpeth the shortnes of breath. *RIBERA* appropriates this stone to *Mathew*: *ANDREAS* to *Bartholomew*.

*The eight a Beryl*] It is one of the green and bright gemmes: such are the best which do resemble the greenesse of a calme and clear Sea. They grow almost no where but in *India*: they are wrought into a forme of sixe corners, by reflex whereof the colour (otherwise dimme) is raised. For else though polished, they scarcely shine. It is good, they say, for waterie eyes, sighes, and illnesse of the liver. *Andreas* because of its Sea-like colour, and place where it grows, appropriates it to *Thomas*, who by Sea journeyed even unto the Indians, being sent thither by God to bring that people to life and salvation. The which *Ribera* also approveth.

*The ninth a Topas*] The *Topas* is of a golden colour, mingled also with a kind of whitish greene tending to graynesse. *Andreas* saith it is not unlike to the red Carbuncle, casting forth a liquor like milk, which as some Authors affirm, helps the diseases of the eyes, and is medicinable against the irruption of blood, and presently, if laid to a wound stops its bleeding. It gaineth and looseth vertue according to the encrease and decrease of the Moone: whence they say it helpeth lunatick persons. This stone they ascribe to the Apostle *Mathew*.

*The tenth a Chrysoprasus*] Or as *PLINIE* calleth it *Chrysoprasus*, signifying gold and greenesse. For this stone is green like a Lecke, inclining to the colour of gold. It refresheth the powers of the heart, and helpeth the weaknesse of the sight. This *Cæsariensis* ascribes to *Iudas Thaddæus*: who, as he saith, preached to *Abgarus King of Edessa*, that *Christs Kingdome is denoted by gold, and his death by greenesse*: which indeed *Eusebius* recordeth, *Hist. Lib. 1. Cap. 13. extremo*.

*The eleventh a Iacinct*] This stone is named after a flower of the same name, whose violet colour resembles the purple, though they make a threefold difference thereof. For some do incline more to red, being of a fiery purple colour, which they say are most esteemed. Others yellow, resembling Saffron, and are more darke then fire. Thirdly others are yellow, and inclining to blew, and thence are called *Saphirins*, being the most pretious as some affirm: because this stone by its colour seemeth to comprehend the nature both of the *Iacinct*, and of

4.  
An Emerald.

5.  
Sardonix.

6.  
Sardius.

7.  
Chrysolite.

8.  
Beryl.

9.  
A Topas.

10.  
A Chrysoprasus.

11.  
A Iacinct.

the *Saphir*. It causeth sleep by its coldnesse, preserves the powers of the heart, and such as wear it are kept, as they say, from the raging pestilence. And therefore it is hung about the necke for a preservative, as neer the heart as may be: some affirme that the *Iacinth* encreaseth wealth, the which thing I do beleieve it will effect in such as have abundance of these stones. *Andreas* appropriates it to *Simon*.

12.  
An Amethyst.

Lib. 37. c. 9

*The twelfth an Amethyst*] Among the violet coloured stones, the *Amethyst* is of chiefe reckoning, of which indeed there are divers sorts. Those of *India* challenge the supremest majestie, resembling the most absolute Purple. After these, the *Arabian*, *Armenian*, *Egyptian*, and those of *Galatia*: the worst grow in *Cyprus*. Notwithstanding all of them in some kinde resemble the violet: Neither is the *Amethyst* much unlike the *Iacinth*, as *Plinie* noteth. The difference is this, that the brightnesse of the *Amethyst*, is mixt in the *Iacinth*. It seems to take its name from the vertue thereof: for *Aristotle* writeth that the *Amethyst* beeing laid to the navel, first drawes the vapour of the wine to its selfe, then dispels the same, and so preserves him that weares it from drunkenesse: Whence this Pearle is a Conservative of temperance: being derived from the Privative *ἀν* not *ἐμθύω* to be drunk. They alcribe it to *Matthew* the last Apostle.

1. Cor. 3. 11

They who desire to know more about these stones, may consult with Artists and Naturalists, as *Plinie*, *Isodore*: and in speciall *Franciscus Ruem* his Book touching pretious stones, whence I have briefly taken most of these things. It is enough for us to observe, that by so many pretious stones (then which nothing in the world is accounted more pretious,) is signified the excellency and firmnesse of the foundation of Salvation, the which indeed is, and for ever shalbe but one onely, viz. CHRIST IESVS. But set forth under the names of the twelve Apostles: because all of them laid the same fully by their preaching, all of them (I say) adorning it by their excellent Faith, admirable Charity, unwearyed Diligence, unconquerable Constancy, and at last gloriously confirmed the same with their blood, laying downe their Lives for the Gospels sake.

Ioh. 10. 2. 9  
E 14. 6.

21. *And the twelve gates*] Christ is the onely gate of Salvation, who saith: I am the doore, by me if any man enter in he shall finde pasture: I am the way, the truth, and the life, no man cometh unto the Father but by mee. Notwithstanding here are twelve gates, according to the number of the twelve Tribes of Israel, as in ver. 12. or according to the number of the twelve Disciples of Christ, as it seems to *Andreas*: because by their ministerie we come to know the doore and way of Salvation: so that they may not unfityly bee called by a *Metonymia* the twelve gates, for the twelve Keepers of the Gates.

The difference of  
gemmes and  
pearles.

Lib. 9. c. 35

The worth of the gates is set forth by the excellency of the matter. For all of them are of most pretious pearles. Gemmes and Pearles do differ. For *Gemmes* are little pretious stones of divers colours growing in the earth, and are reckoned among Metals, called by the *Germanes* EDEL GESTEIN. Pearles also are little pretious stones, white in splendor, but growing in shelles. They are sometimes called in Latine *Uniones*: because two together are never found in one shell, according to *Plinie*.

Mat. 13.  
48.

They seeme to signifie that the Teachers of Righteousnesse, who have shewed the use of the Gates to bring many to Christ, shall shine like unto glorious Pearles in the Heavenly Jerusalem. Notwithstanding all these pearles shall receive their brightnesse and excellency from that one most pretious Pearle, which is Christ Iesus.

*And the street of the Citie was pure Gold*] Hitherto of the externall structure and ornament of the Citie. Now bee also will shew us the inward beauty thereof.

*The street*] Greek. *ἡ πλατεία*, which denotes the publick wayes of the City. *BEZA* renders it *Market-place* called in Greek *ἀγορά*, a spacious place of the Citie commodions for publicke meetings and driving of trade. His reason is because



because in Chap. 22. 2. *In mid<sup>st</sup> of the street*, seems to be put for, *In the Market-place*. And because it is said in the singular, *Street*, whereas usually there are many streets in a Citie, and but one Market-place. The sense is the same: for all the streets do lead to the *Market*. The streets and Market-places of a Citie are faire, if paved with flint, ryles, and smooth stones: and yet (by reason of continuall use) they can never be free from dirt. But the street of this Citie is much more curious. It is all gold, and that most purely purged of all drosse, cleare as glasse, like unto the whole Citie, ver. 18. Now who should dare with defiled feet to tread upon a golden Pavement, and a golden Street? Therefore here is signified the inward cleanness and unutterable brightnesse of the Citie, together with the most pure and sweet habitation and conversation of the Cælestiall Citizens.

The *Market*, or rather *Court* may also metonymically be taken for a civill Common wealth. This is wholly of gold. Therefore golden righteousness shall have place among the Citizens. But the gates of the new City in this life, that is, of the Church-Militant are not yet pure gold, but carry much dirt, by which the feet of such as walke thereon, are defiled, and have need of continuall washing. Also the *Market* or *Court* is not all gold, but as yet subject to many strifes, injuries, and troubles. So that this *Golden-Citie* cannot bee applied unto the Church-Militant.

22 *And I saw noe Temple in the same*] Two things are the principle Ornaments of a Citie. The *Court*, and *Temple*. In the former judgement is administered. In the Temple religious worship is performed. The first he saith is of pure gold: for in the new Heaven and in the new Earth shall dwell righteousness, not in civill contracts, or distribution of civill goods, which then shall cease: but because in the most sweet converse of the Saints, unrighteousnesse shall have no place. He saith not that he saw a Temple of gold in the Citie, for had hee so said, it had bin no great matter: seeing Solomons Temple did glister with pure gold within, by which splendor the magnificence of Christs spirituall Kingdome was figured out. Therefore he saith: *I saw no temple therein*: whereby hee distinguisheth this Heavenly Citie, from the Earthly Jerusalem, in which there was a glorious Temple dedicated to Gods worship. But in the Cælestiall Jerusalem Iohn saw no temple: for here is no need of a place for Church gatherings, preaching of the word, administration of Sacraments, Rites, and outward excercises of Religion: because the Ecclesiasticall Ministerie shall be no more, neither shall God be served with externall worship, the which in this life he requires of us, to the end he may be honoured of us, and our weaknesse and piety sustained by these outward helps: for then all rule, authoritie and power (both Ecclesiasticall and Politicall) shall be abolished, 1 Cor. 15. 24. Then shall the Oracle of Jeremy be fulfilled: *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for we shall all from the least unto the greatest bee fully (Θεοδιδασκῶν) taught of God*. And therefore no use of a temple.

For the Lord God] Least it should bee thought that this Citie should want so necessary an Ornament (for what Citie can bee perfect without a temple, and Gods worship?) hee sheweth that God himselfe and the Lambe shall bee for a temple unto it: However therefore it hath no Temple of stone, Marble, or gold, yet it shall not be destitute of a temple, or performe no worship unto God: for God himselfe and the Lambe shall be the temple of it. And as now God is worshipped and praised with Hymnes and spirituall Songs in Temples: So then all the Saints shall exult in God himselfe, and in the Lambe himselfe, with eternall praises, Iubilees, and Songs. For then God shall be all in all: because hee shall fill all things with joy and with his majesty. Then shall the Saints worship before God, and rejoyce in him without ceasing from one Sabbath unto another, as above he said: *They shall stand before the throne, serving God day and night in his temple*: which temple is here shewed not to be materiall, but God himselfe, the mea-

God is eternally worshipped only in this life.  
Ier. 31. 34.

1sa. 66. 23.  
Rev. 7. 25.

ning is: *In his temple*, for, in God himselfe, who shall be a temple unto them.

Mention also was made of the *Caelestiall Temple* in Chap. II. ver. 1. & Chap. 15. ver. 5. But that temple was onely visionall, shadowing out the Church-Militant. Notwithstanding that in Chap. II. ver. 19. *And the temple of God was opened in Heaven*, we applied not unfitly to the Triumphant-Church, because it was the end of the *third Vision* touching the Catastrophe of all calamities.

XLIII.  
Argument  
of Christs  
Deity.

In that he joyntly makes God and the Lambe to bee that one temple of the Saints, it is a cleare Argument of Christs Deity. For if Christ be the temple of all the Saints, of necessity He must be immense, omnipotent, and infinitely good, as God himselfe.

Now hence againe their opinion is overthrowne, who interpret these things of the glory of the Church-Militant. For neither the Church during her warfare in this life, can no more be without a Temple or Church gathering, then to want the outward ministerie it selfe.

23. *And the Citie had no need of the Sun, neither of the Moone*] He expoundeth what in ver. 11. he had said touching the *light of the Citie*. In this life no Citie can subsist without the light of the Sunne and Moone. But our Citie shall need neither: because it shall enjoy a farre greater light: the glory of God himselfe and of the Lambe, that is, that unapprochable light, in which God dwelleth.

1.Tim.6.16

He doth not say that it shall have no Sun, nor Moon, but that it shall not need them to shine in it: closely intimating, that then indeed these lights shalbe (for neither shall the *New Heaven* be deprived of the ornament of the brightest stars, which are now so glorious in this present Firmament, yea according to that of *Isaias*, the light of the Moon shalbe like the light of the Sunne, that now is, and the light of the Sun shalbe seven times more bright) but then they shall not serve for use of light, as now. For there shalbe no need of a created light, when the increated light, Gods immense majesty shall enlighten us. Wherefore even as now the greater light doth obscure the lesler: so then the glory of God shall darken the light of the Sunne and Moone. Therefore the whole Citie shall shine continually with the immense light of divine majesty, being subject to no change of dayes and nights, which now the continuall risings and fallings of the Sun and Moone doe effect, so as there is no Citie in the whole world, no not under the Pole, which hath alwayes light. For although the *Polarie Regions* have the light of the Sun six months: yet afterward the Sun going under the *Horizon*, they are as many months in darknesse.

Isa.30.26.

*And the Lambe is the light thereof*] In the light also he joynes the Lambe unto God, to shew that the majesty and glory of both is equall. For however the Lambe in respect of his most glorious flesh shal bee under God: Notwithstanding in the majesty of his Deity, he shal be that one light of the Citie, with the Father and the Holy Ghost.

Furthermore this place cannot be applied unto the Church Militant. For she shall need and enjoy the light of the Sunne and Moone, all the time of her warfare in this life.

Isa. 24.23.

But the contrary opinion appeares rather to be confirmed, because al this seems to be taken out of the Prophecie of *Isaias* touching the illumination of the New Church under Christs Kingdome in this Life: *Then the Moone shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reigne in Mount Sion, and in Jerusalem.* And afterward: *The Sun shall be no more thy light by day, neither for brightnesse shall the Moon give light unto thee: but the Lord shall bee upon thee an everlasting light, and thy God thy glory. Thy Sun shall no more goe downe, neither shall thy Moone withdraw it selfe: for the Lord shall be thine everlasting light, and the dayes of thy mourning shalbe ended.*

Isa. 60.19

1. ANSWER: We must indeed confesse, that the Prophet speaketh of excellent graces, and of a glorious light of doctrine and knowledge that shal be under



under Christs Kingdome in the Church of the New Testament, which light shal excell the shadowes of the types of the Old Testament, like as the glory of God himselfe surpasseth the Sun and Moone: so it is said figuratively: *The Sun shall shine no more in thee: nor the Moone give light any longer unto thee: because Iehovah shall be thy light for ever:* for: the shadowes and types of Sacrifices and Burnt-Offerings shalbe no more: because Christ being exhibited (who is as it were the Sunne of righteousness) the *New Church* shall shine most gloriously beyond the *Old*, in the knowledge of the Gospell, and the mysteries of God, by the pouring forth of the light of Gods Spirit upon all flesh.

But we deny, that this is the full sence of these Prophecies. For the Prophets almost in all their Oracles touching Christs Kingdome, prophesie not onely of the Inchoation, but also of the Consummation of the glory thereof. Otherwise the fulfilling but of very few of them could bee shewed in this Life. And this chiefly bewitcheth the Iews: in that they seeke and expect a literal accomplishment of the Prophecies touching the Kingdome of the Messias, in this world: not observing that the Prophets with the beginnings of this Life, in which the glory of Christs Kingdome is onely begun, joyne also the full accomplishment which shal be at last in the life to come. Therefore the Oracles of *Isaias* touching the abolishing of the light of the Sunne and Moone, althoug<sup>h</sup> they bee now figuratively fulfilled: yet the literal accomplishment thereof shal be at last in the Church gloriously reigning in Heaven: And therefore they are rightly applied unto the illumination of this City in Heaven.

Neither are the Arguments for this opinion obscure in the Prophecies themselves. For saith the Prophet: *Iehovah shall be upon thee an everlasting light.* But Everlastingnesse is not of this Life. He saith also: *The dayes of thy mourning shal be ended.* Now the mourning of the Church shal not be ended in this Life: but in the Church-Triumphant, where God wil wipe away all teares from our eyes, there, I say, shal be no longer mourning, nor cry, nor death, nor sorrow, as in ver. 4.

24. *And the Nations that were saved* ] Thus much of the building and glory of the Citie: Now also hee speakes of the Citizens, who they shal bee, what good things they shal enjoy: and who shal be kept out of the same.

For the first, he saith, that the INHABITANTS of this Citie shal bee, **THE NATIONS THAT ARE SAVED:** consisting not onely of the common people, but Kings also: for he saith: *Kings shall walke in the light of it,* that is, shal eternally enjoy the glorious presence and majesty of God: *And the Kings of the earth do bring their glory and honour into this Citie.*

Here first it is demanded if this Citie bee the glorified Church, how then are the Nations distinguished from the same, seeing the Nations that are saved, are nothing else but the Church it selfe?

ANSWER: The order of the Vision is to be observed: for seeing he saw the glorified Church under the forme of a Citie: it was convenient that hee should see also some Inhabitants of the Citie. Although therefore the saved of the Nations be the Church it selfe: Notwithstanding he doth not unfitly distinguish the Church taken collectively, from the Church it selfe distributively considered: for thus also an Earthly Citie may be collectively considered, as a Commonwealth or communie of Citizens: and distributively as many, or particular Citizens. Adde to this, that the Nations are not the whole Citie: for the Elect Patriarchs, Prophets, and Iewes belong also unto the same.

Secondly it may be demanded how the Kings should bring their glory into this Heavenly Citie, seeing all Authorities, Kingdomes, and Powers shall then be put downe: and that there shalbe no Kings then: and that in the Heavenly Citie, no earthly thing can be brought: Lastly, seeing all shal rather receive their glory there, then bring any into it? Which seemeth to be the chiefest argument of them who hold that here is intended not the Heavenly, but the Earthly

How the  
nations are  
the Citie &  
Citizens.

1. Cor. 15. 42  
How kings  
shall bring  
their glorie  
into the  
heavenly  
Jerusalem.

glory of the CHURCH in this Life. The Answer is easie.

First, we are to note that this verse also is taken out of *Isai. 60. 3.* *And the Gentiles, saith he, shall come to thy light, and Kings to the brightnesse of thy rising:* the which is spoken indeed of the conversion of the Gentiles and Heathenish Kings. But, as before I said, that whole Oracle speaketh not onely of the inchoated glory of the Church in this Life, but with the beginning joynes the full accomplishment thereof that shalbe in the Heavens: as there it evidently appeareth in ver. 11. 18. 19. 21. Wherefore that place is to be applied unto the Heavenly Citie, not as it began in this Life, but as it shall be at last consummated in the life to come. And the meaning is, that then that oracle shall truly and perfectly bee fulfilled, when as the Nations that are saved, shall walke perfectly in the light of *Jebovab*: And that the KINGS also who in this life have brought their glory and honour into the Church, that is, subjected themselves unto Christ, shall enjoy the same light for ever and ever.

Therefore he intendeth not as if then there should be any Earthly Kings, to bring their earthly glory into heaven (for we shall be Kings and Priests to God) but that the Kings which now bring their glory to Christ, shall together with the Nations walke in the light. This sense is confirmed by the Participle τῶν σωσμένων Saved. So that then they shall be saved already, and not afterwards, as yet being in this life. I confesse we are saved also in this life, but it is in hope. But then they shall be saved in deed: because they shall walke in the Everlasting light.

How the kings of the earth are joyned unto the inhabitants of the heavenly Ierusalem.

Thirdly also it may be demaunded, seeing hitherto in the *Revelation* the Kings of the Earth are called for the most part enemies of Christ, and followers of Antichrist, *Chap. 6. 15. & 16. 14. & 17. 1. 18. & 18. 3. 9. & 19: 19.* How they should here be reckoned among the Inhabitants of the Heavenly City.

ANSWER: They are here called *Kings of the Earth*, not that they shall be Kings when they enter into this City, but because sometimes they were such. For in *Chap. 17. 16.* it appeareth, that some (if not all) of the ten Kings of the earth which had given their power unto the Beast, should desert the Beast, eat the flesh of the whore, and burne her with fire: therefore some of them shall be converted unto the Lambe, and with the Nations that are saved shall walke in the light of this Citie.

The signes of assured peace.

25. *And the gates of it shall not be shut*] This is the Second Part, viz. the felicity and firme peace of the Citizens: the which while Cities enjoy they flourish in riches and glory: but the peace, tranquility, and security of this City shall be perfect and perpetuall.

This he sheweth by two signes: One is, because the gates shall not be shut by day. But thou wilt say, the gates of our Cities also are not shut by day. It is so indeed in time of peace: but in war, the enemy besieging a City, and labouring to break in, of necessity the gates must be shut, that the Citizens may be preserved from hostile invasion. But the gates of the Citie on high shall not be shut by day, but alwayes stand open: to signifie that there shall be no danger of adversaries, but everlasting peace to the Citizens thereof.

For there shall be no night there] This is the other sign of their everlasting peace. For in the night while the Citizens sleep, the gates are shut, least they should be set upon unawares in the dark. There shall be no night: because the glory of God shall expell the darknesse by everlasting light, so that the rising, or setting of the Sun or Moon shall not cause night or darknesse. Therefore the Citizens shall never sleep, or shut their gates for fear of danger. These things being spoken after the manner of men, do in some sort shadow out unto us that eternall security and peace, which we shall enjoy in Heaven.

To this also is applied out of *Isaias*, the 11. ver. of the said 60. *Chap.* (though there spoken in a sense somewhat different from what it is here) *Therefore thy gates shall be open continually, they shall not be shut day nor night, that they may bring unto thee*



the forces of the Gentiles, and their Kings may be brought: where is signified another cause of not shutting the gates, then here. Here it shall be of security: There for the exercising of spirituall trading night and day, that is, for the gathering of all Nations, and the Kings of the Nations unto Christs kingdom; Therefore the gates shall not be shut, that is, no man shall be kept out of the Church: but they shall alwayes stand open, that is, all men shall be called unto the Church by the preaching of the Gospell. Whence it is evident, that the Prophecie there spaketh properly of the state of the Church-Militant: and that the same is here applied unto the security of the Church-Triumphant.

26. And they shall bring the glory and honour of the Nations unto it] What in ver. 24. he had said of the Kings onely, he extends unto all Nations, viz. that hither they should bring their glory and honour. They shall bring the glory of the Nations, for the Nations shall bring their glory. By an Hebraism, he nameth the GLORIE AND HONOUR OF THE NATIONS, for the Nations that shall be glorified, which then shall walk in the light of this City.

Which again makes nothing for the Church-Militant, unto which indeed the Nations do bring their glory, that is, subject their wealth, Cities, Provinces, and Kingdoms to Christ. But by doing of it in this life, they also bring the same unto the Heavenly City: because for this Earthly glory they shall receive Heavenly glory.

Now this also is taken out of Isa. 6. ver. 11. and therefore is to be applied in the same sense as the former, unto the Celestial Citie.

27. And there shall in no wise enter into it any thing that defileth] This is the Third: who are to be kept out of the Citie, as enemies and unworthy Inhabitants: who on the contrary are to be admitted, as worthy dwellers.

There are three sorts of men to be kept out: Defiled ones, Workers of abomination, and Lyars, they being such, as in ver. 8. he had said should be cast into the Lake of Fire: namely, the fearful, unbelieving, murderers, whoremongers, sorcerers, Idolaters, and all lyars: Of whom we there spake: neither is the reason obscure, why these should have no entrance: for all such persons are excluded out of the kingdom of God in this life, by the expresse voyce of the Gospell: Be not deceived: neither Fornicators, nor Idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. Because therefore Christ will judge according to the Gospell of Paul, all these shall not onely be kept out of the Heavenly City, but also by the Judge his sentence be cast into the lake of fire.

1. Cor. 6. 9.

Rom. 2. 16

Now this also is contrary to the opinion touching the Church-Militant: for much defilement enters in it, and many dregs have as yet their influence there: forasmuch as the Church of the called is a Field mixed with wheat and tares, a floore containing chaffe and wheat, a net drawing good and bad fish. But the purity and perfect cleanness of this City, altogether agrees to the state of the Saints in Heaven.

But they which are written in the Lambs Book of Life] That is, the elect onely, and faithful that are borne again in this life shall enter into the City above. See our Exposition on Chap. 3. 5. & 13. 8. & 17. 8. & 20. 15.



## CHAPTER XXII.

## The Argument, Parts, and Analysis.

**T**He Heavenly Citie he further commendeth by the River of living water running through it, and by the tree of Life, allwayes bearing fruit, and standing in the midst of the street, and on either side of the River: Lastly by the Seat of God and the Lambe in the same, as also by the happinesse and eternall glory of the Inhabitants thereof. At length hee concludes the whole Prophecie by a short recapitulation of the things hitherto spoken, and by the commendation of much profit thence flowing unto the godly, as also by establishing the inviolable Authority of this Booke.

The Parts therefore are two.



He former endeth the description of the Coelestiall Citie, in the first five Verses. The latter is a conclusion of the Prophecie, thence unto the end.

In the former are foure commendations of the City.

I. The pleasantnesse, by the running River: the excellency whereof he commendeth both by the purity of the waters, as also by its originall, ver. 1. *A River of water, &c. proceeding out of the throne, &c.*

II. The fruitfulnessse and abundance of necessaries from the tree of life: whose seat or place he first describeth: *In the midst of the street, and of either side of the River,* ver. 2. Secondly he commends the fruit both from the abundance: *It beares twelve manner of fruits:* as also, from its continuall bearing: *Every moneth.* Thirdly hee praiseth the leaves by the excellency of their effects: *for healing, &c.*

III. The puritie and majesty of the Citie: both by removing of all corrupting causes: *There shall be no curse in it,* ver. 3. Neither night or darknesse, ver. 5. as also by an exposition of the great majesty, because it shall be the throne of God and the Lambe: and because his servants shall serve this great majesty, ver. 3.

IV. The eternall felicity of the Citizens. This he sets forth by foure degrees. 1. By the sight of God. 2. By the name of God written in their fore-heads. ver. 4. 3. By divine illumination. 4. By the everlasting Kingdom, ver. 5.

In the latter part, (which is a very Patheticall conclusion, respecting the commendation of the Prophecie:) three persons are brought in speaking one after another, every one almost twice, viz. The Angel: the Lord Iesus, and Iohn.

The Angell first commendeth unto Iohn the dignity of this Prophecie, ver. 6. *And he said to me, these sayings.* Rendring two Reasons: 1. The authority of the Revealer: *The Lord of the Holy Prophets, &c.* 2. The truth of the matter revealed: *these sayings are faithfull:* and from the time: *which must shortly be done,* ibid.

The Lord Iesus (first promising his coming shortly) commendeth the Prophecie by its saving effect: *Behold I come quickly, Blessed is hee that keepeth, &c.*

Iohn setting down his name, repeateth his error in worshipping of the Angell, and the Angels forbidding him to do it, ver. 8. 9. *I Iohn, &c.*

The Angel in the second place forbids Iohn to keep this Prophecie secret, ver. 10. *Seale not:* adding a two-fold reason. 1. From the certainty, *because the time is short,* ibid. 2. From a two-fold effect: one hurtfull, accidentary: *It shall provoke*



voke the wicked to wrath, ver. 11. *He that is unjust, let him be unjust: the other saving and proper: which shall confirme them that are righteous and holy: He that is righteous, &c.*

Againe the Lord Iesus by proclaiming his comming to be at hand (ver 12. *Behold I come quickly*) commendeth the Prophecie (ver. 14. *Blessed are they that, &c.*) by divers Arguments: 1. From the end of his comming, ver. 12. *My reward is with mee to give to every man, &c.* 2. From his eternity and constancy, ver. 13. *I am Alpha and Omega.* 3. From the profitable effect of the Prophecie, ver. 14. *Blessed are, &c. that they may have right, &c.* 4. From the hurtfull effect of wicked contemners, ver. 15, *For without shall be dogs.* 5. From his singular good-will to the Churches, to whom he would have the Prophecie revealed. This he sets forth by an *Apostrophe* ver. 16. *I Iesus have sent:* and by titles proper to himselfe, *I am the root, &c.* 6. By an argument from the lesse: the Spirit, and the Sponse (the Church Triumphant) desire my comming, therefore every faithfull man in the Church-Militant ought to learne from this Prophecie much more to long after the same, ver. 17. *And let him that heareth say come, &c.* This he amplifies by the profitableness: *Let him take water:* and by the facility, let him take it freely. 7. From the inviolable authority of this Book, unto which no man upon paine of damnation may adde, or take ought there-from, ver. 18. 19. *For I testifie, &c.* He concludes with a repitition of the promise of his sudden comming: *Surely I come quickly,* and closeth up all with *Amen*, ver. 20.

John applauds, or earnestly wisheth the same: *Even so come Lord Iesus:* and wisheth the grace of the Lord Iesus to all the Churches, and Saints, ver. 21. *The grace of Our Lord, &c.*



## CHAPTER. XXII.

### *The Former Part of the CHAPTER.*

#### Four Commendations of the Coelestiall Citie.

1. *And he shewed me a pure River of water of life, cleare as Chrystall, proceeding out of the Throne of God, and of the Lambe.*
2. *In the midst of the street of it, and of either side of the River, was there the tree of Life, which bare twelve manner of fruits, and yeelded her fruit every moneth: and the leaves of the tree were for the healing (or health) of the Nations.*
3. *And there shalbe no more curse, but the Throne of God, and of the Lambe shalbe in it, and his servants shall serve him.*
4. *And they shall see his Face, and his Name shall bee in their Fore-heads.*
5. *And there shalbe no night there, and they need no candle, neither light of the Sunne, for the Lord God giveth them light, and they shall reigne for ever and ever.*

## THE COMMENTARY.



*AND he shewed me a pure River.]* He goes on to celebrate the excellencies of the *Heavenly Cuse*, by attributing unto it all whatsoever may be required unto the necessity, pleasure, and happinesse of any Earthly Citie, that under these *types* wee might in some measure learne to conceive in our minds, and long after that unspeakable glorious blessednesse, which is laid up for us in Heaven.

The pleasantnesse of the City.

To the necessity of a Citie belongs the having of healthfull and potable waters. Vnto commodiousnesse to have navigable waters. Vnto pleasantnesse to have Rivers running through the midst of the streets. Hence the Citizens have cleannes, refreshing, much profit, and delight.

All these things are here in our Citie, even in a perfect and full degree. For it hath not a Cisterne, or Well, or one Fountaine of water to drinke off, but a whole River: not muddie, but most pure, like unto cleare Chrystall, not of corruptible water, but of living water, not running downe from the Mountains, whence Rivers take their originall, but proceeding out of the Throne of God and the Lambe: not running about the wals without, but watering the Market and Streets within: I pray what can be imagined more pleasant and beautifull then this City? who would not desire to be a dweller therein.

But here we are not to mind any thing Earthly. For thus God speakes to us as to children, and by earthly things which seem most faire and pleasant unto us, he in some measure shadoweth out the pleasantnesse of Heavenly things.

It seemes indeed to be in some kind an allusion unto the *Earthly Paradise*, which was watered by the River comming out of *Eden* running through the midst of it, and divided into *four heads*. But that River was not cleare as Chrystall, but drawing filth along with it, neither was it of *living water*, but corruptible, neither did it proceed out of the *throne of God and the Lambe*, but out of *Eden*: namely *Euphrates*, which is yet to this day in *Mesopotamia* and *Babylon*. Therefore the elegancy of the *Earthly Paradise* is nothing to the pleasantnesse of this Celestiall Citie.

Allusion unto Ezechiels Waters.

Their diversity.

It is also an *Allusion* unto *Ezechiels waters*, Chap. 47. 1. whence the description of this is taken in a great part. But those waters do not equall the praises of this River. The difference in speciall is, that the waters in *Ezech.* came out of the Temple. But this River not so, (for the City had no Temple) but out of the throne of God and the Lambe.

The reason of the diversity is this, that the Vision of *Ezechiel* lets forth the state of the Church-Militant, under Christs Kingdome in this Life: and by the type of waters flowing out of the temple he shadowes out the doctrine of the Gospell, by which Christ (signified by the temple) should savingly water the whole world. Here is typed out the state of the Church-Triumphant after this life, whose *Chrystalline River* shall proceed no longer out of the temple, but immediately out of the throne of God and the Lambe. Now this most pure River of living water (above in Chap. 20. 6. called the *Fountaine of living water*, and in Chap. 7. 17. in the plural, *Fountains of living water*, in the same sense) that is, not only alwayes flowing, but also preserving eternall life, is nothing else, but the full knowledge of God, which the Faithfull shall have, not by the Ecclesiasticall Ministerie, as now: but by the immediate Vision of God himselfe and of the Lamb: as also the unutterable puritie, consolation, joy, and life, which the Elect shal enjoy by eternall familiarity with God, Christ, and the Holy Angels.

By the River, *ANDREAS* understandeth the washing of Regeneration or Baptisme: but Baptisme shall have no place in the Celestiall Jerusalem. Therefore he



he more fitly addeth: *that this River of God, which abundantly watereth Jerusalem above, is the holy Ghost, which proceeds from the throne of God the Father through the Lambe.* God therefore shall immediately vivifie the Elect, and shed forth upon them his owne light, righteousness, joy, and life, through the Holy Ghost, which proceedeth from the Father and the Son.

2. *And in the midst of the Street of it, and of either side* Thus much of the pleasantness of the Citie: Now follows the fruitfulness and abundance of all things necessary to lively-hood, and health of the Citizens. Commonly Cities have their lively-hood and gaine by handicrafts, commerce, navigation, tilling of the ground, fruitfulness, and encrease. Our City shall be enriched with the *tree of life*, the Gr. *ξύλον* Wood, by a Synecdoche is put for a Tree:

*Of Life*] For, vivifying, conferring and preserving life, unto them that eat thereof: such a tree stood in the midst of Paradise, but might not be touched. This stands in the midst of the Street of the Citie, kept from none, but all have free access unto the same. For though it be but one (O wonder) yet it stands on either side of the river: therefore some do think there were more trees of this kind standing here and there: because in *Ezech. Chap. 47. 7.* (unto which he apparently alludeth) mention is made of many trees planted on the side of the streame. But this tree is one standing in the midst of the street, and on either side of the River: because the River runneth through the midst of the street: and because this one tree with his leaves and roots is on both sides of the River, so as there is no want on either side. And that it is to be understood of one Tree, the type teacheth: for there was but one Tree of Life in the midst of Paradise, which shadowed out the tree here: Hence Christ said before: *To him that overcommeth, I will give to eat of the tree of Life, which is in the midst of the Paradise of God.* Hence also it followeth that this tree is onely one, and that the street of the Heavenly City is the Paradise of God. Furthermore this tree of life is Christ himselfe, the Fountain and Author of our life: for he is the bread of life, *Ioh. 6. 51.* the water of life, *Ioh. 4. 7.* the Resurrection and Life is selfe, *Ioh. 11. & 14.* He stands by the River, because he never withereth, or is fruitlesse. For a tree planted by the Rivers of waters is alwayes green and fructifies. Now Christ alone is sufficient for life unto all: for all the Elect he immediatly doth quicken for ever and ever. Therefore the Tree is one. *Ezechiel* saw more trees on the sides of the stream of the Church-Militant, because howsoever Christ onely vivifies the same in this life also, notwithstanding hee worketh and communicates life unto the Elect by manifold wayes or means.

*Bearing twelve manner of fruits*] That is, alwayes plentifull (whether of one sort of fruit or diverse) so as there shall bee no want at any time: therefore hee addeth: *Every moneth yeelding fruit:* A yeere hath twelve months. This tree therefore brings forth twelve times a yeere, yeelding fresh fruit every moneth. The like tree was never seene, Poets commend the Gardens of *Alcinous*, and *Semiramis*, &c. For yeelding fruit twice a yeere: and *Plinius* the Countrey of *Babylon* where were two harvests in one year: but under heaven there is no place yeelding monethly fruit.

Now this continuall fruit is nothing else but that perpetual joy, by which (as by a most delightfull fruit of faith) the Elect are fed in eternall glory through the continuall presence of God and the Lambe. The first fruits and tast whereof we indeed have in this life according to the promise of Christ: *I have ordained you that ye should goe and bring forth fruit, and that your fruit should remaine:* but these fruits are shaken by divers tentations and tempests of failings, yea and sometime do fade: and are again renewed and increased. But then our fruit shall alwayes remain from the first month unto the last, that is, eternally: viz. when we shall eat bread with Christ in the Kingdom of his Father.

But let us remember that this fruit is prepared for such onely as conquer, as in Chap. 2. 7. *To him that overcommeth will I give to eat of the tree of life, which is in*

There is but one tree of life.

Rev. 2. 7.

Psal. 1. 3.

Homer. lib. 7. Odyss. Lib. 18. c. 17

What this perpetuall fruit is. Ioh. 15. 16.

the midst of the Paradise of God. Wherefore untill wee fully enjoy this fruit, we must fight couragiously and overcome in this life.

*And the leaves were for the healing*] The leaves also have a medicinall use for to preserve the health of the Nations, whereas the leaves of other trees fade, fall, and perish: but this tree is alwayes green with leaves. Thou mayst say, to what end, seeing in Heaven is no disease, no sicknesse? He saith not to recover health, but to preserve health: Not as if the Saints should feed on these leaves (the fruits are sufficient unto a blessed life) but the Metaphor signifies that nothing of this tree shall be un-usefull, but wholly serve to the preservation of life and happinesse.

This also is taken out of Ezech. 47. 12. *Whose lease shall not fade, neither shall the fruit thereof be consumed, it shall bring forth new fruit according to his moneths, because their waters issued out of the Sanctuary, and the fruit thereof shall be for meat, and the lease thereof for medicine.*

Notwithstanding it doth not hence follow that these leaves serve to cure the diseases of the Nations, or repaire their health. For it is manifest that *Ezechiel* speaketh of the state of the Church-Militant, yet subject to many diseases and troubles. Wherefore by the leaves he understandeth the Gospel, under which as it were is covered a healing fruit, satiating all Nations. But here hee describeth the state of the Church-Triumphant, in which neither sicknesse, nor medicine have any place.

BRIGHTMAN urgeth that of the Nations: whereas in the life to come there shall be no difference betwixt Iewes and Gentiles.

But neither doth the Angell make this difference: but hee calleth the Elect Saints, the Nations, because formerly they were Gentiles: alluding unto what he had said Chap. 21. 24. *The Nations of them which were saved, shall walke in the light of it: and ver. 26. They shall bring the glory and honour of the Nations unto it.*

3. *AND THERE SHALL BE NO MORE CURSE*] He further amplifies the majesty of the Citie, and happinesse of the Citizens. The contrary whereof he removeth. *There shall be no curse*, Gr. *Katana' Sema*. And opposeth the formall cause: *But the Seat of God and the Lambe shall be in it.* The Copulative *καὶ* (And) Beza renders by the Adversitive *But*: but it seems rather to be put for the causall *ὅτι* because the throne of God is in her: not suffering any curse. And amplifies it from the Correlative: *and his servants serve him*: unto which he annexeth the happinesse of the servants: *And they shall see his face, &c.* This is the summe of the things remaining.

*Curse*] Greek. *A'va'Sema* or *Katana'Sema*, or *Kana'Sema*, as some Copies read it, is two-fold, saith *Andreas*: *FIRST* it is taken for that which is consecrated to God alone, and might not be medled with by the promiscuous multitude, as being things devoted to God. *SECONDLY*, for that which is not lawfull to be put to holy services, or touched by any creature, as being devoted to the devill, and it is called a cursed or execrable thing: Hebr. *קללה*. The latter is understood in this place, of a thing devoted to the devill, and with him subject to condemnation, as being prophane, and to be trod under foot. Such kind of Curse or *Katana'bema* shall bee no more, to wit, as formerly it had been. He understandeth the Dragon, Beast, Whore, False-Prophet, Locusts, Sinne, Death, Sorrow, Torment, and whatsoever is adverse to Gods majesty, and the felicity of the Church. Indeed all kinde of Curse shall be in the Lake of fire with the Dragon, Beast, False-Prophet, and all other reprobates: but no curse shall be in the Celestiall Citie, or any thing to oppose the majesty of God, or disturbe the joy of the Saints: There, I say, shall be full freedome from all evill.

BEZA expresseth the Emphasis of the compound *Katana'Sema*, thus: *Neither shall there be any more anathema (κατὰ) against any man*: making the sense, that then the

The leaves  
of the tree  
of life what  
they are.

The expo-  
sition of A-  
nathema.

Katana-  
bema.



the Church shall be without all spot or wrinkle, from which it cannot in this life be wholly purged. Thus it should note the absolute puritie of the Church in glorie: of which also before: *Nothing that defileth shall in any wise enter into it.* Both senses do agree: and lead us to understand these things of the state of the Church-Triumphant. For of the Church in this life it cannot yet be said that no curse or *καταρα* is in it. It is true that Zacharie in Chap. 14. ver. 11. saith, that in the Church of the New Testament, there should be no *קורס* Curse, or devoted thing: but he understands it finally, or of the consummated state of the Church in Heavenly glory.

*But the Throne of God and of the Lambe shall be in it*] This shall bee the removing cause of all curse from the Citie: because it shall be filled with the majesty of God and of the Lambe, which consumeth all pollution and averse power, as fire doth the stubble. *For our God is a consuming fire*, to wit, consuming all *καταρα* things cursed, devoted. Therefore he saith: *The Seat or Throne of God shall be in it*, that is, God will dwell, reigne, and reside there, as it were in his Royall Pallace: which is spoken *αὐτοκρατορίας* after the manner of men. For by the *Seat* is noted either the place of abode or government. Before he had said: *He shall have his tabernacle with them.* Seeing therefore the *King of kings* shall fill the Citie with majesty, certainly neither defilement, nor hostilitie shall have any place there. Thus we see that this most holy *Citie* of God shall be contrary to the *Great Citie* where the *Whore, Beast, Dragon*, and all ungodly men had their *Seat*.

In that again he placeth God and the *Lambe* on the same *throne*, he manifestly confirmeth that the divinity and majesty of both is alike. For two Vnæquals cannot sit in the same *Seat*. He confirms also the unity of both, by what followes; *And his servants shall serve him*: for the Relative *αὐτοῦ* & *αὐτῷ* HIS and HIM is referred neither to GOD alone, nor to the LAMBE alone, but to both as one.

By the *servants of God and the Lambe*, he understands the Holy Angels and blessed Saints, who standing before the throne do serve him day and night, as in Chap. 7. 15. that is, are ready with all reverence, alacrity, and joy to doe his Commandements, and performe most acceptable services according to his will, not that God needs their service, but that they may partake of his majesty. This shall be a part of our glory and happinesse: for if the *Queene of the South* said truely of Solomons servants: *Blessed are thy men, and blessed are thy servants, who stand before thee alwayes hearing thy wisdom, &c.* then much more ought wee to count the servants of God blessed, who stand before the throne, beholding his face without ceasing. Therefore it followeth.

4. *And they shall see his face*] Christ speaking of the Angels blessednesse, saith: *They alwayes behold the face of my father in Heaven.* The same thing the Holy Ghost attributes to all Gods servants, namely, to be alwayes before God. By the *face of God* is meant by an *Anthropopatheia* the majesty and glory of God. Now how we shall see him, whither with our minds onely, being most fully enlightned with the knowledge of God, or whither also with our corporall eyes we shall behold the invisible majesty of God in the glorious face of Christ, it is not for us to determine. It sufficeth to know the thing it selfe, that we shall see God and the Lambe, and that this shall be our unspeakable blessednesse, according as it is said: *Blessed are the pure in heart: because they shall see God*: And: *When he shall appeare, we shall be like him, (ὅτι) because we shall see him as hee is.* And: *follow peace and holinesse, without which no man shall see God*, that is, no man shall obtaine Heavenly blessednesse without the same. Let us willingly bee ignorant of the manner of seeing him, untill we know it by experience: wherefore we passe by these Questions of School-men: *Whither we shall see God through his essence? whither with the bodily eye? whither by seeing God, we shall see all things which God*

D d d d 3

seeth?

Deut. 4. 8.

Chap. 21. 3

XLIV.  
Argument  
of Christs  
Deity.

1. Kin. 10. 8  
2. Chr. 9. 7.

IV.  
The happi-  
nesse of the  
Citizens.  
Mat. 18. 10

Mat. 5. 8.  
1. Ioh. 3. 2.  
Heb. 12. 14

Thom. 4.  
qu. 92.

seeth? and the like, as too curious and high for us.

Rev. 2. 17.  
3. 12.

*And his Name shall be in their foreheads*] The Relative *αὐτοῦ* His, is againe referred to God and the Lambe. Therefore the Name of both is the same. Before also Christ writing to the *Churches of Pergamus* and *Philadelphia*, promised that this should be a part of their happinesse, to have his Name written on them that overcome: and of this *John* saith Chap. 19. 12. *No man knew it but himselfe.* This Name saith he shall be written in their foreheads, by which some doe understand the publicke profession, wherewith we shall alwayes praise God and the Lambe: Others take it, to be the Saints participating of the divine nature, wisdom, life, power, joy, and glory. It seemes to be an allusion unto the Character of the Beast, imprinted on the right hand and fore-head of Reprobates. Now that, what was it but a note of propriety, that they did properly belong to the Beast? On the contrary therefore the Name written in the fore-heads of the Saints, what shall it be, but a marke of propriety, that we shall be consecrated to the service and praising of God and the Lamb for ever and ever.

Ch. 21. 23;

5. *And there shall no be night there*] What before he said of the light of the Citie, he now applies to the happinesse of the Inhabitants. The darknesse of the night is sad: and though it in some measure be supplied by lights and Candles, yet they cause troublesome vapours and smoake: neither doe they give light any great distance. Therefore we stand in need of the Sunne or Day-light. But the servants of God shall not then want any of these things. For there shall be no night: and therefore no use of lights: no not of the light of the Sunne it selfe: because the Lord God shall enlighten them with the brightnesse of his majesty: as before he said: *The glory of God did lighten it, and the Lambe is the light thereof: and the Nations which are saved shall walke in the light of it.*

*And they shall reigne for ever and ever*] This shall be the very height of our glory in Heaven, that wee shall reigne with God and the Lambe for ever more. Now indeed *Christ hath made us Kings and Priests to God and the Father*, but our Kingdome is yet hid in Christ. But then the Kingdome of God shall be manifested in our selves. Now is the Kingdome of grace: then it shall be of glory. Before in Chap. 20. ver. 4. they that were beheaded, reigned with Christ a thousand yeeres. Then we shall all of us reigne with Christ for ever and ever: and this is that which he there added in ver. 6. touching the rest having part in the first Resurrection: *They shall reigne with him a thousand yeeres*: See the exposition there. Now we shall so reigne, as that God and the Lambe shall be the head of the Kingdome.

1 Cor. 15. 28

But shall not the Son then deliver up the Kingdome to the Father, and be subject to him? Yea verily: but this he shall not do by laying downe the Kingdome, and so cease to reigne, (For how should the King of kings, and Lord of lords, of whose Kingdome there is no end, ever cease to reigne?) but by changing the present and mediate forme of the Kingdome into an immediate, and by abolishing all the adversaries of the Kingdom: as we have elsewhere declared.

Luk. 1. 33.







*The Second Part of the CHAPTER.*

The Conclusion, asserting the profitableness and Authority of the whole Prophecie.

6. *And he said unto mee, These sayings are faithfull and true. And the Lord God of the Holy Prophets sent his Angell, to shew unto his servants the things which must shortly bee done.*
7. *Behold, I come quickly: blessed is he that keepeth the sayings of the Prophecie of this Booke.*
8. *And I Iohn saw these things, and heard them; And when I had heard and seene, I fell downe to worship before the feet of the Angell, which shewed me these things.*
9. *Then saith he to mee, See thou doe it not: for I am thy fellow servant, and of thy brethren the Prophets, and of them which keepe the sayings of this Booke: worship God.*
10. *And hee saith unto mee, Seale not the sayings of the Prophecie of this Booke: for the time is at hand.*
11. *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*
12. *And behold, I come quickly, and my reward is with mee, to give every man according as his worke shalbe.*
13. *I am Alpha and Omega, the beginning & the end, the first & the last.*
14. *Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the Citie.*
15. *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lye.*
16. *I Iesus have sent mine Angell to testifie unto you these things in the Churches, I am the root and the off-spring of David, and the bright and morning Starre.*
17. *And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.*
18. *For I testifie unto every man that beareth the words of the Prophecie of this Booke, if any man shall adde unto these things, God shall adde unto him the plagues that are written in this booke.*
19. *And if any man shall take away from the words of the booke of this Prophecie, God shall take away his part out of the booke of Life, and out of the holy Citie, and from the things that are written in this booke.*
20. *Hee which testifieth these things, saith, Surely, I come quickly: Amen, Even so, Come Lord Iesus.*
21. *The grace of our Lord Iesus Christ be with you all, Amen.*

## THE COMMENTARY.



*AND he said unto mee*] Thus farre of two Parts of the Booke: the *Preface* and the *Visions*. The third or *Conclusion* remaineth, in which somethings, respecting the Authority of the Booke, are taken out of the *Preface*, and some other things added, by which the great utilitie and sacred Authority thereof is further commended, as we shewed in the *Analysis*. After the concluding of this *Revelation*, an Angell saith unto *John*, (to wit, one of the *Seven* pouring out the *Vials*, who before shewed him the judgement of the *whore* and the *Beast*, and afterward the magnificence of the Heavenly *Ierusalem*) *These words are faithfull and true*] That is, not only what was last spoken, but the whole Prophecie, as *Chap. 19. 9.* This is the *Proposition*, unto the confirmation whereof the whole Conclusion respecteth, that wee might beleeve the Prophecie to be (*Θεωγραφον*) *Divine*, true, profitable, and saying unto the Church, and so bee stirred up unto the continuall meditation thereof. The Holy Ghost was not ignorant, that many would call into Question the divine authority of this Booke: for it was a long while rejected, as being composed by the hereticke *Cerimhus*: which error we have before confuted in the Prologue. But they ought to have beleeved the Angell, saying: *These words are faithfull and true*. Faithfull, to which we may safely give credit. True, which shall certainly be accomplished. And indeed so it is: for we, who are now more then fifteen hundred yeers after the *Revelation*, do, if not see with our eyes, yet certainly feel as it were with our hands, the manifest accomplishment almost of all the *Visions*. Here therefore wee have an evident note of divine authoritie and truth imprinted on this Prophecie, against the most impudent assertion of *BELLARMINES*, which is, *that it can no way be gathered from the Scripture it selfe: that some Scripture is divine*. What I pray is this? but to give the Angell the lie, who saith: *These words are faithfull and true*. But the liar condemneth himselfe in saying elsewhere: *that, besides other arguments, the divine authority of Canonickall Bookes of Scripture, may be proved from the Scripture it selfe*.

Lib. 4. de  
verb. cap. I.

Lib. I. cap.  
2. de verbo.

The Sophisters and adversaries of Scripture object, that this Argument is not sufficient to Faith, unlesse it be before proved and beleeved that the Angell or Writer, uttering these things, spake truth.

ANSWER: *First principles* are not proved, but laid downe and beleeved: because therefore the Holy Scripture is the principle of Christian beleeve: with Christians it needs no proof, but believe.

*Secondly*, that the Scripture is divine, and these words of the Angell true and faithfull, is beleeved either by divine or humane Faith.

That it may be beleeved by humane Faith, it can bee made out by probable, yea forcing Arguments, as from the majesty of the matter and style, from the consent of this Prophecie with other Prophetickall Scriptures: But especially from the truth of the Oracles (which we know for the most part are fulfilled) touching the *woman in travell*, and *fleeing into the Wildernesse*, also of the *Beast* deceiving the world, of false miracles, of the *great whore*, making drunke the Kings of the Earth with the cup of her spirituall fornication, &c. For this is *Bellarmines* Argument in the forelaid place: *If the predictions of Scripture touching future things are true, as the event hath proved, why should not the testimonies of things present be true?* And indeed this his saying is alwayes to be retorted against Popish Sophisters, demanding us: *How we know that the Scriptures are true and divine*.

But that any man should beleeve this with divine Faith cannot possible bee effected by outward arguments, unlesse God by his spirit doth inwardly perswade the heart. For divine Faith is not wrought by humane Arguments



guments, but wrought in the heart by the testimony and power of God.

Lastly, by such kinde of cavelling all Authority both of God and man is made a mocke of, and all Faith both of God and men is taken away. For thus *Adam, Abraham, Moses, and the Prophets*, who heard God to speake, might have excepted: *Who knowes whither it be the voyce of God?* Thus the Apostles might have shifted off the authority of Christ, and Ecclesiasticall men the authority of the Apostles: And why then I pray, may not we much more the Authority of the Pope? Touching humane authorities of Histories and Writers what more easie, then to object: *whence knowest thou, that Cicero, Aristotle, Plinie, or Livie wrote these things: or ever had a being in nature?* Thus no Faith should be safe, but a meer *αἰσχυρία* or uncertainty shall reigne in divine and humane matters: which Satan labours to effect by these his Instruments. But we go forward.

And the Lord God of the Holy Prophets] Hee confirms the truth of the Prophecie from God the Author thereof, the faithfullnesse and truth of whose words cannot be questioned. The Copulative (καί) And, hath the force of the causal (ὅτι) because. He calleth Christ the Revealer of this Prophecie, the Lord God of the Prophets, as appeareth by the following words, *sent his Angell*: for this Christ did, as in ver. 16. *I Jesus have sent my Angell*: See also Chap. 1. 1.

This Argument of Christs Deity is beyond all exception: the which *Ensedinnus* the *Samosarenian* (of whom mention hath often above bin made) durst not meddle with. For if Christ be the Lord God of the Holy Prophets: then verily he is the same true and eternall Iehovah with the Father, who by his spirit stirred up the ancient Prophets, *Moses, David, Isaiah, Jeremy, &c.* by revealing his Oracles unto them: therefore he was: yea he was the God of all the Prophets, of *Moses*, and Author of the Law. These things considered, who can imagine that *CERINTHUS* should write this, which he beleevved not, but opposed with all his might.

The difference of the reading is also to be noted, which notwithstanding lessens not, but confirms the Argument. *Andreas*, and the Kings Copie for τῶν ἀγίων προφητῶν *Of the Holy Prophets*: read τῶν πνευμάτων προφητῶν, *Of the spirits of the Prophets* (and so the Old Latine Version hath it) that is, who of old inspired the Prophets, that is, Propheticall Revelations. The sense comes all to one. For therefore he is called the Lord God of the Prophets, because by his divine power he moved them to Prophecie.

His Angell] That is, *Mee*. For they are the words of the same Angell, who hitherto did exhibit by Christs commandement divers Visions unto *John*.

That hee might shew to his servants] These things have been expounded in the Preface, whence they are taken. And that in speciall, how at the giving of the Revelation, such things could be laid shortly to come to passe, which yet are not altogether fulfilled after so many ages.

In a diverse respect he saith, they should shortly be done. I. In respect of eterni-ty, unto which all times are but a moment, which is short. II. In respect of the beginning, for the Prophecie began soone after it was revealed, and yet is a fulfilling. III. In regard of the security of men, unto whom all these things have happened, and yet daily do, quickly, that is, suddenly and unawares. Now thus the Scripture speaketh of all future things, that they shall shortly be done, to stirre us up to watchfulnesse and care, least with the wicked servant we should say: *My Lord delayeth his coming*: or with mockers, where is the promise of his coming. And therefore it followeth.

7. Behold I come quickly] It is the voyce of Christ, the Lord God of the Prophets. By this acclamation hee approveth the words of the Angell, that the things revealed must shortly be done: as if he should say, *Indeed they shall shortly be done*, for I come suddenly, or, I will come, to wit, unto judgement, as in ver. 12. For all these things must be done before I come: but I will come shortly. There-

XLV.  
Argument  
of Christs  
Deity.

Luk. 12. 45  
2. Pet. 3. 4

1. Thes 5. 3

fore they must shortly be done. They are no Prophecies which shal not begin to be fulfilled til after many ages: even now they begin. Therefore now, even now there is need of comfort: *as before, shortly, that is sooner then men imagine.* For when they shall say, *peace and safety, then sudden destruction shall come upon them.* This variation of persons belongs to the forme of *dramaticall representations*, in which divers persons use to be brought in speaking. *Blessed is he that keepeth* He commends the Prophecie from its profitablenesse. Now not onely they do keep the sayings of the Prophecie, which diligently search out the accomplishment of them, but they much more, who conforme their Faith and Life according to the same, who worship not the Beast and his Image, who detest the whoredoms of the *whore, flee out of Babylon*, and lastly who in faith adhere to God and the Lambe. This Argument wee have more largely treated of in the Preface, Chap. 1. 3. whence it is taken: Now let it suffice to note, that blessednesse in vaine is promised unto the Keepers of the Revelation, if it could in no measure bee kept. But surely it is not promised in vaine, and therefore the Visions of this Booke are not so intricate, but that by diligent meditation and observation, we may in some measure finde out the understanding of them.

Iob. 19. 35

E 21. 24.

8. *And I John* John also speakes of the same thing, asserting to us the certainty of the Prophecie, by the testimonie of his senses: because he *heard and saw* all things to be so. Now an Eye-witnesse is worthy of credit, especially he being a good man, yea an Apostle: whom the Character also here doth not obscurely shew to be the Writer: for thus also he confirmeth the truth of his Gospell by professing himselfe to be an Eye-witnesse and Faithfull Disciple of Iesus Christ. And he *that saw it, bare record, and his record is true.* And afterward: *This is that Disciple which testifieth of these things, and wrote these things, and we know, because his testimony is true.*

*And when I had heard and seene* Againe hee recordeth his failing about *worshipping of the Angell*, and that the Angell reproveth him for the same, commanding him to *worship God onely.* The same thing fell out Chapter 19. 10. see the Exposition there.

Some may wonder how an Holy Apostle should so suddenly twice stumble at the same stone. For a little before he heard, that *the Angell was his fellow servant*, unto whom to ascribe the honour of adoration, due unto God alone, was sacriledge; notwithstanding forgetting both his failing and reproofe, he againe falleth into the same error of vitious worship.

Now what should this teach us, but that such is the infirmitie, and inconsideratenesse of the Saints oftentimes in this life, that except they bee sustained by God, they fall not once, but many times even into the same error.

In spectall it sheweth the pronenesse of our nature unto Idolatry. For if it happened unto the Apostle John, that he could not, as it were, abstaine from unlawfull worshipping of the creature: what wonder though the Christian world be wholly fallen to worship Angels and Saints? yet least the world should abuse Johns example to maintaine their Idolatry: he not onely ingenuously confesseth his failing, but also sets downe the Angels reproofe, attributing adoration to God onely, that such as fall into the same sin might likewise repent.

9. *Worship God* By this thunder-bolt the whole *Idol-worship* of Papists is dash't, who not content after Johns evill example, to worship Angels, fall down also before dumbe Idols, and religiously adore the creature. As for the frivolous cavil of Idolaters, that the Angell refused not the worship of *Dulia*, but onely of *Latria* it is altogether false: for absolutely without any distinction hee removeth religious adoration from himself, saying, *τῷ θεῷ προσκυνῶν Adore God.*

*Brightman* thinkes that John did not fall downe againe to worship the Angell: but telleth what happened before Chap. 19. ver. 10. But the order of the narration argues the contrary. For John seemeth as it were to bid the Angell now farewell,

Religious adoration is simply denied unto creatures.



farewell, and so in a way of thankfulness would againe thus reverence him. The words also of the Angell, ver. 9. somewhat differing from his former, do argue that Iohn would have worshipped him the second time. For before hee said: *I am thy fellow servant, and of thy brethren, that have the testimony of Iesus.* But here: *I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this Booke.* However it be, it is observeable that he saith: *I fell down to worship him:* therefore he did not yet worship him: but composed his bodie to do it: wherefore also his unseemly gesture is by the Angell reprov'd. Whence it appears that Idolaters falling down before Idols, sin grievously, not onely in adoration, but also in their idolatrous gesture it selfe.

10. *And he saith unto me: Seale not.* Before Chap. 10. 4. he was commanded to *Seale the voyces of the thunders:* here hee is forbid by the Angell (for the word *SAITH* belongs to the Angell) to seale the words of this Prophecie, which commands seeme to be repugnant: but are not because they respect divers times and objects. He was commanded to *Seale the voyces of the thunders, and not to write them,* to signifie that the Gospell should bee despised in Antichrists Kingdome, as there we expounded. Here he is forbid to Seale, that is, conceale this Prophecie, but to publish the same, that it might be read and known of all, least any man under pretence of ignorance should not beware of Antichrist. Now it is a metaphor taken from *Notaries* who seale Letters, that every one may not read them: Or from *Book-sellers* who keepe such Bookes shut with clapes, as they will not have read, as aboye wee said touching the *Booke that was shut and sealed.* For Letters and Bookes that are sealed, and shut, cannot bee read and understood.

Now God used to command the Prophets to Seale their Prophecies, when the accomplishment of them should be a long while after, so as it was not so needfull for the present to be read. Thus *Isaia* is commanded to *Seale the Testimony.* And *Daniel* to *shut up the Vision:* but *thou,* saith he, *shut up the Vision, because it shall bee for many dayes.* And afterward: *But thou Daniel, shut up the words and seale the Booke, even to the time of the end:* signifying that the Iewish people should not see those things, which were a long while after to come to passe under Antichrist. *Iohn* on the contrary is forbid to shut up his Prophecie: because the time is at hand, to wit, in which the Prophecie shall begin to be fulfilled, touching the persecutions of the Christian Church, and the remedies thereof (as wee observed ver. 6.) and therefore this Prophecie was to be spread abroad that all men might know the same.

If then the Angell commandeth that this Booke be published, and made known to all, it followeth that it ought to be read, understood, and observed by us: and that we in the diligent reading and meditating on the same, doe obey the Angels precept. But *Antichrist* on the contrary commandeth that this Prophecie, and all the rest of Holy Scriptures remaine sealed and shut up, saying, that they cannot be understood, and forbids all (excepting a few of his Clergy) the reading thereof, that hee may the more securely impose his vile impostures upon the common people.

11. *He that is unjust, let him be unjust still.* Gr. *ὁ ἀδικῶν, ὁ ἀδικῶν*, *He that doth injure, &c.* He alludes unto the words of the Angell, Dan. 12. 10. *Many shall be purified, but the wicked shall do wickedly, &c.* Some take the words, as a free permission unto every one to doe and live according to his liking, as if he should say, *Let every one do what pleaseth him best: I will force the will of no man: In the meane while let every one expect an issue, according to his deeds:* the latter indeed of which is agreeable to the scope: but the former brought in to establish free will is altogether contrary to the scope, and to the nature of God, who doth not freely permit, but expressly forbid us to injure or hurt others, or to give our selves to filthinesse and pollutions. Wherefore it is a prevention of a secret objection against the Commandement of publishing this Prophecie. Thou commandest the Pro-

Isa. 8. 16.  
Dan. 8. 26.  
Dan. 12. 4.

The reading of holy Scripture ought not to be prohibited.

Andreas.  
Ribera.

phesie to be published: but the world will abuse the publishing thereof. For some hereby will do hurt, that is, be occasioned to do injurie to Christians, as Tyrants and Antichrist, applying to themselves the *Visions* touching the *Dragon*, and *Beast*, the *fall of Babylon*, the *judgement of the whore*, and her casting into the *Lake of fire*. Others shall be filthy, that is, will turne all things unto lasciviousnesse of the flesh, and in hope of going unpunished, will commit all foule iniquities, because they shall see their judgement to be deferred: wherefore it seemeth far better that the Prophecie should be sealed then published.

Vnto this care of *Iohn* the Angell answereth: first by a comminatory concession or grant: *He that will hurt, let him hurt still: He that will bee filthy, let him be filthy still: as if hee should say: It is true indeed, some from this Booke will take occasion to hurt and do injury: others to be filthy: But what of that? Let them hurt, let them be filthy to themselves, the mysteries of God are not therefore to be kept secret. These shall be accidentary effects of the Booke, hurtfull to none, but to hurtfull and filthy persons. For they shall doe injury and be filthy to their owne destruction. So Dan. 12. 10. The wicked shall doe wickedly: unto which words our Prophet seemes to allude. Therefore they are not words of permission, or approving of injustice and filthinesse: but of threatning a secret judgement: because the adversaries of the Church, and impure swine, being delivered up of God unto a reprobate sense, shall by their wickednesse mozt of all hurt themselves. This is the first cause of not sealing the Prophecie.*

Secondly he answereth by a comfortable promise: *He that is righteous let him be righteous still: He that is holy, let him be holy still: The imperatives* *δικαιοσύνην ποιήτω* *Let him be righteous or justified* (for which the Kings Copy hath it *δικαιοσύνην ποιήτω* *Let him do righteousness*) and *αγιασθήτω* *Let him be holy or sanctified*, with the Hebrewes have the force of futures, for, *δικαιοσύνην ποιήτω*, *αγιασθήτω*, *they shall be justified and sanctified still.* This is the other reason of not sealing the Prophecie: because properly it worketh saving effects in righteous and holy persons: as if he should say, although the wicked shall wrest this Scripture to their destruction, yet therefore it is not to be kept secret from the Elect, who by the promises, exhortations, and consolations thereof, shall be more confirmed in righteousness, piety, and holiness. This I take to bee the naturall meaning of the place.

Here first we may see the two-fold and contrary effect of the Scripture and Doctrines. For some thereby grow worse and worse to their owne hurt: but others are furthered thereby to Salvation: That inteed by accident, because the wicked understanding the Scripture corruptly, pervert the same to their destruction. But this by it selfe, because the Gospell is the doctrine of Salvation to every one that beleeveth: Wherefore although all are not reformed by our Doctrine, but that some abuse the Gospell unto lasciviousnesse: neither ought we to be offended: nor yet the wicked to accuse the Gospell as the cause of wickednesse. For so the Doctrine of Christ and the Apostles was saving unto believers: but to the offence and destruction of the disobedient, by their owne default. *We are, saith Paul, unto God a sweet savour of Christ in them that are saved, and in them that perish: To the one we are the savour of death unto death: but to the other the savour of life unto life.*

Secondly we learne, that the doctrine of the Gospell touching free justification by faith is not to be past by in silence, because some abuse the same unto licentiousnesse of life. For he that is filthy let him be filthy still. Neither is the doctrine of Prædestination therefore to be past over, because some abuse the same unto carnall security, others to despaire, by saying: *If I am prædestinated, I shall bee saved, although I defile my selfe with all manner of filthinesse: If I am a reprobate, although I labour after holiness, yet I shall be damned.* This is the devils most false and unfavoury Logicke, or rather calumnie, of old objected against Augustine and

The two-fold effect of Holy Scripture.

2. Pet. 3. 16  
Rom. 1. 17.

1. Cor. 2. 15

The Doctrine of justification by faith not to bee kept close because of the abuse thereof.



and Orthodox Teachers by the Pelagians: For they joine repugnant, yet impossible things together: for Prædestination cannot stand with the purpose of filthinesse: because it is made not onely to Salvation, but also unto the antecedents of Salvation, viz. Faith, Repentance, and Holinesse, as the Apostle teacheth Ephes. 1. 3. *He hath elected us in Christ, that we should be holy, &c.* Reprobation on the contrary cannot cohere with holinesse, or a purpose thereunto: because Reprobates by their owne malice neither will, nor can labour after holinesse. Now in whom there is a serious desire of holinesse, they have a sure Testimonie in themselves, not of reprobation, but of their election.

Thirdly, this place teacheth, that the benefits of Justification and Sanctification are distinct: which the Papists do corruptibly confound. For Justification consists in the free pardon of sinne and imputation of Christs righteousness. Sanctification in regeneration and newnesse of life. The former is in relation, the latter in action. So the Scripture distinguisheth these two; where it saith: *that Christ is made unto us Righteousnesse and Sanctification.* And againe: *Ye are justified, ye are sanctified.*

Fourthly Papists do vily abuse this place to establish their second justification, which they say, is actual and meritorious through good workes. For the words, *let him be justified still*, they expound, *let him be justified yet more*, or *let him being righteous become more righteous.* Therefore, they say, they that are justified can be made more righteous, or more just through charity and good workes.

ANSWER: First although the Particle *in still*, might signifie increase of Righteousnesse: yet the inference would not follow touching increase of righteousness through Charity. For we are nowhere said to be justified by Charity: but alwayes through, or in Faith.

Secondly *in* doth rather signifie perseverance then increase. For as hee said: *Let him be unjust still, let him be filthy still*: for, let him goe on to doe injuriously, and to be filthy: so he saith: *Let him be righteous still, sanctified still*, for, let him persevere in righteousness and holinesse: for the Particle *in still*, doth in this Prophecie rather signifie continuation of time, then the encrease of a thing: as in ver. 3. There shall be no more *(in)* curse, or henceforward: and Chap. 10. 6. The Angel sweareth that there shall be no longer *(in)* time: and Chap. 3. 12. *He shall goe no more out*: where RIBERA himselfe noteth that the Adverbe *in more*, doth onely with the negative respect the future, not the time past.

Thirdly, though we should wholly grant it to be understood of the encrease of justification: nevertheless it would not make for their second meritorious justification through workes. For it will not follow: *Let him be justified yet more: Therefore through workes meritoriously*: for he may also be more and more justified by Faith through the grace of God. For although we that are justified by faith have the forgiveness of all our sinnes: and so are perfectly justified by Faith before God: so as there is no condemnation to them that are in Christ Jesus: yet this Justification may be said to admit encrease two manner of wayes. First in respect of Continuance. For seeing we sinne daily, wee have need continually of pardon: and so Justification which consists in the remission of sins, is daily continued unto the Faithfull, being as it were renewed and augmented: for the mercies of Iehovah are new every morning: therefore Gods children doe daily pray: *forgive us our sinnes*: that is, quit us, and justify us from our sinnes: Some therefore of our Writers say well, that justification is effected in an instant, because it comes not by a successive motion, as Sanctification: but it is to be understood of an instant flowing, or daily renewed through the mercy of God. Secondly in respect of our sense: for we have indeed Justification with God by Faith: but wee feelee it in our hearts through the effects, viz. Peace of Conscience, Newnesse of Life, and desire of New obedience. By how much there-

Tom. 7.  
Aug. lib. 5.  
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Justification  
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nefits of  
Christ.  
1. Cor. 1. 30  
1. Cor. 6. 11

The Parti-  
cle *in stil*,  
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of time.

Rom. 8. 1.

Lam 3. 23

How farre  
justification  
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fore these do encrease in us, by so much also the feeling of our Iustification hath its greater encrease. **1. A. S. T. 1.** In this place cannot be understood of actual Iustification by works: for such a Iustification through works is Sanctification, in itself, as the Papists confesse. Now of Sanctification it distinctly here followeth: *And he that is holy, let him be sanctified still.* Wherefore they either accuse John of vaine Tautologies, by repeating the same thing twice: or else they must confesse that Iustification here is no actual Iustification (so to speake) or Sanctification.

**12.** Behold I come quickly, and my reward is with me. These are the words of our Lord Iesus unto the midst of the church, ver. 1. B. B. A. supposeth that these two verses are translated and should come after ver. 14. But we shewed in the Analysis, that after the manner of *Dynamical Representations*, three persons, the Angells, John, and the Lord Iesus speak by course, so that an exact coherence is not to be required, but the attention or variation observed.

Once already the Lord Iesus had promised his sudden coming, ver. 7. Behold I come quickly, to confirme the words of the Angell: which must shortly be done. Here again he promitteth the same, to confirme the next words of the Angell: *He that is unjust, let him be unjust still, &c.* And the sense is: the Prophecie is not to be sealed neither in respect of the wicked, nor of the godly: because the former shall goe forward to hurt, and to be filthy to their harme: the latter shall further be confirmed in their desire after righteousness and holinesse to their owne good: For behold I come quickly, and my reward is with me to give to every one, &c. The reason is taken from the righteous judgement neer at hand: in which every one shall receive of him his reward. The righteous and holy, keeping the Commandements of this Prophecie, blessednesse in the *New Ierusalem*: The unjust and filthy dogs, sorcerers, fornicators, murderers, liars, &c. torments in the lake of fire and brimstone. This is the coherence and sense of the foure following verses.

*My reward is with me.* Not passively, which should be given unto me: but actively: which I will give, as appears by the infinitive *et dabo* to give, for, that I may give. *With mee.* That is, in my power and right: for the Father hath given to the Sonne all judgement: that is, power to judge all men. That his judgement shall be righteous he sheweth, in that he will reward every one, both the unjust and impure, as also the righteous and holy, as their worke shall be. In other places it is said, he shall judge men *secundum opera* according to workes: here *ut operum*, as his worke shall be. The reward of good workes shall be good, of evill, evill: because in order of justice good things appertaine to the good: to evill men, evill things. Wherefore *secundum* is according, and *ut* do not signifie the meritorious cause of reward, but the rule of righteous judgement. For although evill workes shall truly be the meritorious cause of damnation: yet the Scripture saith no where (except perhaps in some particular) that the wicked shall be damned *secundum opera* for their workes: but alwayes circumspectly *secundum ut opera* according to workes: least on the contrary good workes should bee thought the meritorious cause of Salvation. The gift of God is eternall life. By grace wee are saved through Faith, not of our selves, it is the gift of God: not of workes least any man should boast. Wherefore the reward of evill workes shall properly be called reward, that is, a due damnation *de jure*: But the reward of good workes, shal not bee called a reward properly, that is, not due of right, but blessednesse *gratis*.

Now wherefore the Lord will rather judge men according to their workes, then faith, hath been declared above Chap. 20. 13.

Furthermore this place doth also most clearly prove the eternal deity of Christ: who attributes here unto himselfe that which *Isaia* ascribeth unto Iehovah: Behold



hold the Lord Iehovah will come with a strong hand, and his arme shall rule for him; his reward is with him, and his worke before him. And Chap. 62. 11. Say ye to the daughter of Sion, behold thy salvation cometh, behold his reward is with him, and his worke before him. It is proper to Iehovah to judge the world in righteousness, and the people in uprightness. For none but God can render to the Righteous life and eternall blessednesse: none but God can inflict eternall punishment on the ungodly. But the Lord Iesus will doe both: for he shall render both to the one and to the other a just reward suitable to their workes, as it is said: *I will give unto my sheep eternall life. I am the Resurrection and Life.* He will say unto the righteous: *Come ye blessed, inherit the Kingdom prepared for you.* And to the unrighteous: *Depart from me ye cursed into everlasting fire, prepared for the devill and his angels, &c.* Therefore he is truly God Iehovah.

13. *I am Alpha and Omega, the beginning and the end*] Hee confirms and illustrates what he said touching his righteous judgement.

He confirmeth it from his eternity and constancy: *I am Alpha*, that is, the beginning; *the First*: from whom all things had their first existence: I hold the primacy of justice and power in all things. *I am Omega*, that is, the end, for which all things do exist: and the last: unto whom all things are directed in the last place. And therefore why should I not render to every man righteous rewards according to his worke? The same hee said of himselfe a little before in Chap. 21. 6. and in Chap. 1. 8. the which hereticks indeed Question whither they are the words of God or of Christ, saying: *I am Alpha and Omega, the beginning and the ending*, saith the Lord which is, which was, and which is to come. But here they cannot question: but that he who saith: *I am Alpha and Omega*: and a little after: *I Iesus have sent my Angell*: is one and the same.

Notwithstanding Eusebius the Samosatenian (that he might put a famous conclusion of blasphemies unto his Explications, that is, *depravations*) bendeth all his wits in this place, (besides what formerly Chap. 1. 8. he had disputed against this attribute of Christ) to overthrow the Deity of the Sonne of God: helping himselfe with most frivolous cavillations, taken out of prophane Authors, as *Plinie*, *Martiall*, and *Homer*. Wherefore I thought it worth the labour diligently to examine all his particulars, least the heretickes wickednesse might deceive the more simple Reader.

*First*: These things, saith he, are spoken either by Christ himselfe, or by an Angell representing the person of Christ: yea he denyeth that Christ spake them, but a representative Angell. But why, and how Christ should bee, and is called the *First* and the *Last*, he saith that he hath explicated Chap. 2.

*Answer*: That these things are spoken by Christ himselfe, the foregoing verse doth evidently shew. But if an Angell representing Christs person should say: *I am Alpha and Omega, the beginning and the end, the first and the last*: certainly he should lie like as an Ambassadour representing the person of God or Caesar, if he should say, *I am God*, *I am Caesar*, verily he should bee as great a liar, as was Boniface VIII. in saying, *I am Caesar*. For Ambassadours indeed, speake or treat in the Name of God, or of Caesar: but cannot without treason assume unto themselves the names or titles of their Lord. But how well the Hereticke hath above declared, or indeed deceitfully handled, why, and after what manner Christ is said to be the first and the last, we have there made knowne unto the Reader.

Secondly he saith, that this kinde of speech: *I am Alpha and Omega*: is proverbiall, by which the first and the last, yet not absolutely, may be signified: forasmuch as Alpha and Omega are not absolutely the first and the last, but only of the letters and Greek Elements: neither alwayes and every where: but onely in that order or course, in which the Letters of the Alphabet are now set downe: the which notwithstanding that it was not alwayes the same, we may learn out of Plinie: for Omega hath not alwayes bin the last Letter of the Alphabet: and that therefore this forme of speech signifies neither an absolute, nor naturall prioritie and finality, but rather temporarie and arbitrarie.

ANSWER:

Ch. 40. 10

Psal. 9. 9.

Iob. 10. 78

Iob. 11. 25.

Mat. 25. 34

XLVII.  
Argument  
of Christs  
Deity con-  
firmed.

Explicat.  
locor. p. 400

Lib. 7. c. 56

ANSWER: I. Whatsoever might be said touching the Phrase: *I am Alpha and Omega*: yet the explication annexed stands firme: *I am the beginning and the end, the first and the last*: the which Christ speaketh absolutely of himselfe, nor can it be applied to any save unto God alone: as not signifying an *arbitrarie* or *temporarie* prioritie, and finalitie, but that which is absolute, simple and naturall. This alone sufficeth to confirme our faith and refute the heretick.

II. What concerns the order of the Greeke Letters; *Plinie* indeed writeth, that *Omega* was added unto the Greek Alphabet by one *Simonides Melicus*, after the *Trojane Warre*: notwithstanding the said Author affirmeth out of *Aristotle*, that *Alpha* with the Ancients, was alwayes the first or beginning of the Letters: whatsoever therefore may be said touching *Omega*: yet if Christ be *Alpha*, the beginning, not of the Letters, but absolutely of all things, then verily he is God Eternall.

Lib. 19 c.  
14.

But neither shall the Hereticke thus shift it off touching *Omega*. For *Gellius* affirmeth out of *P. Nigidius* a most ancient Writer, that *A.* and *O.* were alwayes the principle Letters. Besides it is sufficient that *Alpha* and *Omega* were the first and the last Letters of the Greek Alphabet in *Johns* time. Therefore the reasoning of the hereticke taken from the Greeke Letters is vaine, being grounded upon a most false hypothesis or supposition, viz. that Christ is called, and is *Alpha and Omega, the first and the last*, no otherwise then as *Alpha* and *Omega* are the first and last Letters of the Alphabet.

Lib. 11. hist.  
cap. 30.

Thirdly he objecteth, that these words *Alpha and Omega*, doe sometime signifie time, as in *Nicephorus*, the Emperours *Valentinian*, and *Gratian* write in their Epistle: We indeed have used patience, from *Alpha* it selfe unto *Omega*, that is, from the beginning unto the end. But that this signification is not agreeable to *Iesus Christ*, because many things are more ancient and later in age then he.

Trip. hist.  
lib. 7 cap. 9

ANSWER: First *Epiphanius Scholasticus*, who translated the Historie called *Tripartita*, following another reading (as the most learned *Langus* Interpreter of *Nicephorus* hath observed) hath rendred the words of the Emperours otherwise, viz. We indeed are subject to him, who is the first and the last, that is, unto God: the which sense the antithesis there following (but ye do arrogate to your selves, &c.) doth altogether require. For the Emperours by their humilitie in submitting themselves to God, reproveth the arrogancy and high-mindednesse of the Bishops, who by their continuall brawlings and contentions abused their Imperiall majesties. Let the place be looked into: Wherefore these words *A.* and *O.* doe signifie, not time, but Eternall God, or Eternitie.

II. Whatsoever may be said touching the place of *Nicephorus*, the Emperours say not: *We are Alpha and Omega, the first and the last*: so as Christ said: *I am Alpha and Omega, the beginning and the ending, the first and the last*. Therefore that place makes nothing against the words of Christ.

III. Although those words in the place alledged might signifie time and continuance: yet the reason for which the adversarie denyeth that this signification is agreeable to Christ, is absolutely false and hereticall, viz. that many things are more ancient and later in age then Christ. For according to his Deity Christ pronounceth himselfe to be *Alpha and Omega, the beginning and the end, the first and the last*, as beeing the onely begotten of the Father before the Mountaines were setled. Nothing therefore is more ancient and later, (*Christo Deus Patri*) then Christ God-Man.

Fourthly he thus Syllogiseth: *Relatives are together by nature. The son is a Relative having a correlative Father. Therefore the Son cannot be before the Father and so neither the first and the last.*

ANSWER: I. It was never affirmed that the Sonne was before the Father. II. The adversarie overthrowes himselfe with his Sophistrie: for if *Relatives* are together by nature: as indeed they are: then verily God the Father, and God the Sonne are together by nature: But the Father by nature is the first and last, that



that is, eternall. Therefore also the Sonne by nature is the *first and last*. For the Father was never without the Son.

FIFTLY he dallieth out of *Martiall*, that these words signifie the esteem or worth which men put upon a thing: so that which is most *excellent*, is called *First* and *Alpha*, that which is most *vile* is called *Last* and *Omega*: in which signification *Martiall* should have said.

*Non ipse Codrus Alpha penulatorum*: And againe,

*Quod Alpha dixi, Codre penulatorum te nuper*. But yet that this signification cannot be applied to Christ: both because the Father is more worthy then he, himselfe confessing it: My Father is greater then I: as also because it should follow, if Christ bee called *Omega*, that he is the vilest and most abject of all things.

ANSWER: I. *Martiall* calleth *Codrus, Alpha Penulatorum*, by a poetical taunt or scoffe, not as being the most excellent, but the chiefe or first of beggers, that is, poorest, according to the Proverbe: *CODRO PAUPERIOR*, poorer then *Codrus*. But whatsoever he may say touching *Alpha*: where hath the Hereticke ever read that *Omega* is put for that which is most vile? And though hee had read it: will hee interpret the Divine Revelation by *Martiall* a scurrilous Poet?

II. Howsoever this signification is taken, it is false that it is no way to be applied unto Christ. For Christ is *Alpha*, because according to his Deity hee is most excellent, the beginning and the first of all things: And *Omega*, not as the vilest, but because he is the end and last of all things: for so he himselfe interpreteth the same.

That the Father is more worthy then Christ in respect of the assumption of the flesh it is true: according to which hee himselfe said: *The Father is greater then I*: in respect of his Deity it is false, for in this respect hee saith: *I and the Father are one*: *I am in the Father and the Father in me*: The Father hath given all judgement to the Son, that all men should honour the Son, even as they honour the Father. Wherefore as the Father and the Son are one by nature, so in honour and dignity: for which cause above Chapter. 4. II. & 5. II. the Church-Triumphant ascribes to God and unto the Lambe, the same honour glory and power.

Sixtly he reasoneth from the *Metaphysikes*: That these words, the *FIRST* and the *LAST* signifie the cause: But Christ, as the Trinitaries confesse (thus the Hereticke termeth Orthodoxe Writers) hath a cause: Therefore he cannot be called the *FIRST* in this sense.

ANSWER: I. Nothing is more frivolous then this kinde of Logicke: for there are foure termes in the Syllogisme, to signifie the cause, and to have a cause, being put for one, which are not one in the least: and from two affirmatives in the second figure, he inferres a negative, then which nothing is more vaine.

II. The major is not true, but of God being absolutely the *first and the last*, the *beginning and the ending*, and therefore he is truly the *first and last* cause of all things: and so likewise of Christ saying absolutely of himselfe, *I am Alpha and Omega, the beginning and the end, the first and the last*, and therefore the first and last cause of all things: but of all others it is false. For of what are *Alpha* and *Omega* the cause? Is it of the Letters that are betwixt them? And suppose that the first man may in some sort be said to bee the cause of others: of whom shall the last man be the cause?

III. The assumption unlesse it be understood with limitation, is false also: for we confesse that Christ hath a cause not absolutely, but according to his humantie, beeing according to his Deity the creating cause of all things with the Father: For all things were made by him, and without him was not any thing made, that was made: Neither hath he any cause, unlesse improperly by understanding the cause of the beginning of eternall generation from the Father, otherwise the Son should be the effect of the Father, which is false: For God created all his effects

Lib. 2: E-  
pigr. 57.  
Lib. 5: E-  
pigr. 27.  
Ioh. 14. 28  
Ioh. 01. 29

Ioh. 10. 30.  
Ioh. 14. 10.  
Ioh. 5. 23.

Ioh. 1. 3.

Ioh. 1. 1.

Prov 8. 25

Mich. 5. 2.

or works (in the kind of substance) in the beginning of time: But the Son he created not in the beginning of time: (for the word *ὁ λόγος* was in this beginning:) but begate him from eternity: *I was brought forth*, saith the wisdom of God, *before the mountains were sealed. Because his goings forth were from of old, from everlasting.*

Thus therefore let the Hereticke learne to correct his *Paralogism*, or deceitfull arguing, least he faile in the forme: *Hee that hath a cause, is not the first and the last as the cause. Christ hath a cause. Therefore he is not the first and the last as the cause.* Thus the whole is granted touching Christ in respect of his humanity: But in respect of his divinity, in regard whereof he saith of himselfe, *I am Alpha and Omega, the beginning and the end, the first and the last*, the consequence is denyed, because of the æquivocation of the word *Cause*: or the assumption is false.

Furthermore he saith: *a thing is said to be first, which is by nature before the rest. Christ is not before the Father, because correlatives are together by nature: Therefore Christ is not the first after this manner.*

ANSWER: This we willingly grant of Christ according to the flesh, but according to the Deity the aduerarie dallieth by foure termes: because *before other things*: and, *before the Father* are two termes, or the *major* universally taken is false: for in this signification he is not the *first*, who is before God: else God also should not bee the first by nature, because God is not before himselfe: But he which is by nature before others, in whose respect he is said to be the first: to wit, before all creatures. Besides wee may (as before) retort the adueraries weapon upon himselfe: *Correlatives* are by nature together: The Father and the Sonne are correlatives, and the Father is the *first*, because by nature he is before all: Therefore also the Sonne is the first, because hee is before all things by nature.

Lastly he saith, *that a thing is said to be the first and the last, Alpha and Omega, in regard of order and placing; like as the First Booke of Homer is called Alpha in this Monosticke, or single Verse:*

Ἄλφα, λυγρὸν χεῖρὸν λυμὸν στρατῶν; ἔχθρὸς ἀνάντων.

Which signification, saith hee, is most convenient to this place; because God hath appointed Christ to be the First *Messias* and *Mediator* of the Nations; neither will he give unto him any Successour in this office: this honour he will not give unto another, but Christ was, and shalbe the First and the Last Redeemer; Hence hee is here rightly called *Alpha and Omega*.

ANSWER: This indeed is the thing which the Hereticke after all his blasphemous shiftings would needs vomit out. But this signification is the same with the first touching the arbitrarie priority of the Letters *Alpha and Omega*: Why then thus much belching? we deny not that Christ alone is ordained the Redeemer by God the Father. But we deny these three things.

I. That Christ in respect of his Office of Redemption, calleth himselfe *Alpha and Omega, the beginning and the end, the first and the last*: which in Scripture are titles onely of the Eternall Deity.

II. We deny, that this signification and example is agreeable to Christ: for he which is *Alpha and Omega, the first and the last* in order and place (like as the Hereticke maketh Christ to be *Alpha and Omega*, that is, the first and the last Redeemer) he certainly hath a second, a third, and others betwixt: like as after Homers *Alpha* followeth:

Βῆτα δ' ὄνομα ἔχει, ἀγορῆς καὶ νῆας ἀειδαί:

*Gamma, Delta, Epsilon, &c.* also follow even unto *Omega*. Therefore according to the Hereticke after the Redeemer *Alpha*; there should follow the Redeemers *Beta, Gamma, Delta, &c.* unto *Omega*: Yea Christ should no way be *Alpha and Omega*: because Homers *Alpha* is not *Omega* also, neither is Ho-

mers



mers Omega also Alpha, and it should be false, that Christ in this Office had no Successour, and that he was, as the First, to the last Redeemer.

III. We deny, that the Heretick beleeveth, what he saith, or that the thing he saith is true. For he affirmeth, *that Christ was and shalbe the first and the last Redeemer*. Notwithstanding he beleeveth not, that Christ was the Redeemer of Adam, Abraham, and the Fathers of the Old Testament: but beleeveth the Fathers were not redeemed by Christ, yea that Christ had no being, before hee was manifested in the flesh: Both which assertions are false, hereticall, and blasphemous.

Now briefly wee will bring all the Heretickes subtilties into this one *Sophism*.

Christ is Alpha and Omega, *the first and the last*, &c. either in a certain order, that is, an arbitrary and temporary priority, and finality (like as Alpha and Omega is in the order or ranke of the Greeke Letters:) or in time, or excellency, or as the cause, or in priority of nature, or lastly in order and place: But he is: not the first and the last in time, nor excellency, nor as the cause, nor in priority of nature. Therefore only by an arbitrarie priority, viz. in rank, order, and place: because he is appointed by God to be the first and the last Redeemer.

ANSWER: I. The Heretick though he reasoneth much touching *A* and *O*. *the first and the last*, yet he meddles not at all with the other title annexed, *the beginning and the end*, because he could not darken the same by his cavils. Now seeing this Title doth absolutely denote that Christ is he, *from whom, and through whom, and for whom are all things*, it alone sufficiently proveth the Deity of Christ.

II. The assumption, (as hath been shewed) is wholly false. III. The consequence is to be denied: from the insufficient enumeration of significations: for the Hereticke omits the principle signification of *Eternity*, by which properly God is *the first and the last*, Isa. 14. 4. & 44. 6. & 18. 12.

14. *Blessed are they that doe* ] The OLD VERSION: *Blessed are they that wash their robes in the blood of the Lambe*: which words are here repeated (from Chap. 7. 14.) against the authoritie of all Greek Copies: See *Bezas Annotations*. The Relative *αὐτοῦ* *His*, is not referred unto the person of Christ here speaking: for hee would have said in the first *τοὺς ἐντολάς μου* *my Commandements*: but unto *βιβλίον* *Booke*, as in ver. 7. *Blessed is hee that keepeth the sayings of the Prophecie of this Booke*: Here he repeateth the same: *Blessed are they that doe the Commandements αὐτοῦ*, to wit, *of this Booke*: There hee calleth them *λόγους* *sayings*: here *ἐντολάς* *Commandements*, namely which were touching the not worshipping of the *Beast* and his *Image*, the leaving of *Babylon*, perleverance in Righteousnesse and Holinesse, and such like. Although the *Enallage* were not very harsh, to apply the relative unto Christ: *That doe his*, that is, *My Commandements*: like as the Angell in ver. 6. speakes of himselfe in the third person: *sent his Angell*, that is, *my selfe*. The reward therefore of them that do the Commandements of this Booke shalbe blessednesse.

*That they may have right to the tree of life* ] Greek *ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον*: *Their power shall be on the wood (or tree) of life*: The blessednesse of the Coelestiall Citizens, he declareth by two benefits: *That they shall have power to the tree of life*, (of which ver. 2.) and *enter in through the gates into the City*: They shall, I say, be perpetuall and most happie Inhabitants of the Heavenly Ierusalem. But being Christ is the *tree of life*, it may bee demanded how they shall have power on Christ? He understandeth it of a *right*, not of ruling, but of enjoying Christ and his benefits. He is the Lord and Head: we Subjects and Members. The Head hath right of Dominion over the Members, to command them: The Members have right to the Head, of enjoying him, and to be quickned and directed by him. See more of the Saints blessednesse, ver. 4. 5.

15. *For without are dogs and sorcerers* ] The reward of the wicked shall be utter darkenesse being shut out of this Heavenly City. They shall be *without*: be-

Cb. 21. 27.

cause within shall be nothing, but what is pure and holy, neither shall any thing that defileth enter into it. Now what shall be without but utter darkenesse? where Satan, the Beast, False-prophet, Dogs, and Sorcerers, that is, all Reprobates shall bee tormented in the Lake of fire and brimstone. Of these wretches hee reckons up fixe sorts, under which all are comprehended.

Mat. 7. 6.

Dogs: thus he nameth unjust and filthy men, who with a dog-like madnesse tear the doctrine of the Gospel: therefore Christ calleth these enemies of the truth dogs and swine, before whom hee forbids us to cast that which is holy. Of the rest (whose portion shall bee in the Lake of Fire) wee have treated on Chap. 21. ver. 8.

He expressly puts *lyars*, both here and before, in the last place, understanding perjured, double-hearted, and deceitfull persons, mockers of religion, that we might understand, that this kinde of men is most hurtfull to the Church and Commonwealth: because by adulterating and falsifying all Divine and Humane Truths, they with divelish craft overthrow, and teach others to weaken all the sinewes of Ecclesiasticall and Politicall society. Of this sort of men, the Jesuites are the most eminent at this day in Schooles and Churches: And the Machivellians in Courts, Polities, and Campes. For RIBERA doth rightly observe, that Christ in speciall mentioneth those vices, which should most reigne in Antichrist's time. Now wee know that these evils are most rise in Popery. See Chap. 21. 8.

16. *I Jesus have sent my Angell*] Least it should be uncertaine what person it was that said: Behold I come quickly: I am Alpha and Omega, he tels his name: *I Jesus*: and professeth himselfe to bee the Author of this Revelation, and the more to commend the dignity thereof to our care and studie, hee sheweth that for our sakes he imployed and sent his Angell to testifie the same unto us. Wherefore let it not be irksome reverently to read, continually to meditate, and carefully to observe the same with all readinesse of mind.

Here therefore the Lord Jesus confirmeth what the Angell before said in ver. 6. The Lord God of the holy Prophets sent his Angell: as if he should say: It is so: *I Jesus have sent my Angell*: hereby professing himselfe to be the Lord God of the holy Prophets. What Hereticke dares gain-say this? He also makes himselfe Lord of the Angels, for saith he, *I have sent my Angell*, viz. as being my owne by subjection: He is Lord of the Angels as God: and as man he is lifted up above all power as Lord and head over all things. The Angels also are said to be *ours*, not by naturall subjection, but voluntary service, because they are sent by the Lord Jesus for our service and preservation.

*Μαρτυρῆσαι* to testifie] That is, to reveal. Before ver. 6. and Chap. 1. 1. he said *δειξαι* to shew, and *σημαίνειν* to signifie, in the same sense. Andreas refers this to the publishing of the Prophecie, that Iohn might not keep it secret, but make it knowne unto all.

*To you*] This apostrophe is directed in the first place to the seven Angels of the seven Churches, unto whom he before had sent seven Epistles: as hee sheweth by the Addition *ἡνι τῶν ἐκκλησιῶν*, To you who are in, or, over the Churches. But consequently also unto all the servants of Christ, who are let over: or are Members of the Churches, that is, unto all the Faithfull: for this Prophecie was not revealed for them only who then were the servants of Christ, but for us chiefly upon whom the ends of the world are come; when the greater part of the Oracles was to be fulfilled.

First let us observe, that seeing the Prophecie is revealed by the Lord Jesus, it was a great impiety for the Church of old to question the Truth and Divine Authority thereof.

Secondly, seeing the Lord Jesus sent his Angell: therefore he is Lord of the Angels and true God: because it is proper to God alone to have and send the Angels as his Ministers.

This rd

XLVI.

Argument  
of Christs  
Deity.

Eph. 1. 21.

Phil. 2. 9.

Hebr. 2. 9.

Mat. 18. 10

Act. 12. 15

Heb. 1. 14.

1. Cor. 10. 11



Thirdly, seeing the Lord Iesus vouchsafed to reveal this Prophecie not onely to those *Seven Churches*, but to all that should come after, therefore it belongs unto the profit and salvation of all of us; and all are seriously to meditate in the same.

*I am the root and the off-spring of David*] These glorious Titles commend the majesty of the Author, and of the Prophecie; as also it confirms our Faith. Who is this Iesus? *The root and off-spring of David*. Before hee was called *the root of David*. He confirmeth that he is the *Messias* promised to come of the seed of David. For the *root of David* is the Son of David according to the flesh, Rom. 1. 4. *Andreas* thinkes he is the *root of David* according to his Divinity: For the *root* beares the tree, but *Christ*, saith he, *not as man, but as God upholdeth and saveth David*: But without doubt it belongs to the flesh, which the *Messias* tooke of *Mariē* the daughter of David. Its true the *root* beareth the tree: but this metaphor respects the originall. So that *Christ* is the *root of David*, sustaining *David* by his divinity: and sprouting from *David*, in his humanity.

*Off-spring*] Greek τὸ γένος *Genus* or Familie of *David*, out of which arose *Joseph* and *Mary*, the Parents of our Lord Iesus Christ, Lūk. 1. 27.

*The bright and morning star*] As the former Title confirms the verity of *Christ's* manhood: so this the majesty of his Deity. It signifies that most excellent light and glory, whereby the Lord Iesus doth excell all men and Angels, like as *Lucifer* or the Morning-Star, excels all other Stars in brightness. In Num. 24. 17. *Balaam* prophesieth that, *a Star shall come out of Jacob*.

**BRIGHT**] Most glorious in himselfe: by his brightness dispelling the darkness and ignorance of our hearts and minds.

*Morning*] Because, saith *Andreas*, by his beames he not onely drives away the night or darkness of this life, but also in the morning light of the common Resurrection, hee will exhibit himselfe to be seen of all the Saints. Or, because arising in our hearts, he dispels the blindness of our mind, as *Lucifer* exceeding other starres in cleareness, and rising before the Sunne, (shewing that by and by it will be day) dispelleth the night-darkness. So *Peter* calleth *Christ* the *Day-starre arising in our hearts*, when as hee enlighteneth our hearts and mindes with the true knowledge and confidence of himselfe by the light of the divine Scriptures.

*Aristotle* to prove that justice is the chiefe of vertues, saith:

ἡ δ' ἰσχυρία, ἡ δ' ἰσχυρία οὐτὼ δαυμασός: that is:

*Neither Hesperus, nor Lucifer* (that is, the Evening or Morning Starre) is not so admirable: as knowing nothing more glorious whereunto to compare this excellent vertue. Now *Hesperus* and *Lucifer* is the same Star first appearing after Sun-setting: and first foretelling the rising of the Sunne in the Morning. What *Aristotle* calleth ἡ δ' ἰσχυρία, *Christ* here calleth ἡ δ' ἰσχυρία, from ἡ δ' ἰσχυρία the dawning or break of day: in the same sense.

If then *Aristotle* doth rightly compare created righteousness unto the Morning Star: with more right doth the Incarnate Righteousness, viz. *Christ* the Son of God, call himselfe the Morning-Star. Hereby we understand the meaning of *Christ* in Chap. 2. 28: *To him that overcometh will I give the Morning-Star*: for if the Morning-Star be *Christ*: the sense is: *To him that overcometh I will give my selfe*, or, communicate my selfe with all my benefits unto him, viz. joy and glory, in part in this life, but perfectly in the life to come.

17. *And the Spirit and the Bride say, Come*] These kinde of abrupt sentences full of affection, serve to stir up like affections, desires, and wishes in us. Here the Lord Iesus commends unto us the studie of this Prophecie, by the example of the Spirit and of the Bride: *They say, Come*] that is, from this Prophecie they long for my coming, and that I fulfill the same. Therefore ye also that heare the Prophecie, ought to have the like desire.

*And the Spirit and the Bride*] By the Spirit and Bride may be meant the spirituall

About cha.  
6. 5.  
How Christ  
is the root of  
David.

How Christ  
is called the  
morning-  
Starre.

2. Pet. 1. 19

*Metalepsis*  
is a figure  
whereby a  
word is put  
from his  
proper fig-  
nification.

Bride, sanctified by the Spirit of God. By the *Bride* I understand the Church, especially the Triumphant. She desires me to come, that is, to fulfill the Prophecie, and to return to judgement, that she might at length be glorified through a finall redemption: like as the Soules of the Martyrs under the Altar, did desire the full deliverance of the Church from all the miseries of this life. Or we may understand the Spirit properly of the Holy Ghost, who above spake to the Churches in the Epistles of Christ: in which it is often repeated: *Hee that hath eares, let him heare what the SPIRIT saith unto the Churches.* In this sense the Spirit is said to wish the comming of Christ, by a *Metalepsis*: because it is the Spirit that makes the Bride to desire Christs comming: in which sense also it is said Rom. 8. 26. that *the Spirit maketh intercession for us*: that is, stirreth us up to make our requests, and to cry *Abba Father.*

*Come*] Namely to the full glorification of thy Bride. This is the reason of the wish: for the coming of the Lord shall be the full redemption of the Church: the which, seeing wee all doe expect, wee must also wish for the comming of the Lord: for as the Apostle intimates, it is a note of Gods children, *to love his comming.* 2. Tim. 4. 8.

*And let him that beareth*] This is the consequent of the former, *as if he should say,* If the Spirit and the Bride long for my comming, then also let him that beareth the words of the Prophecie, say, *COME:* that is, ardently desire my comming for his redemption: Thus hee would have us continually to pray: *Let thy Kingdome come:* by which we daily desire that the Lord Iesus by his comming would wholly destroy the Kingdome of Satan, and perfectly set up his owne in us, in eternall glory.

*And let him that is athirst come*] He teacheth us what we ought to doe untill we obtaine our desire, by a most large promise comforting us against the temptation of delay: *Let him, saith he, that is athirst,* that is, that desireth full redemption and glory through my comming. *Come*] To wit, unto me, or unto the studie and meditation of this Prophecie. It is an Answer unto the Churches wish: *as if he should say:* ye desire that I should come to your deliverance: Yee therefore come unto me through Faith, Obedience, and true Sanctitie, being alwayes (as it were) girded with the same. For to come to Christ, is to receive his doctrine, trust, obey, serve, and wholly to give ones selfe unto him. This is meant in the Gospell, where hee saith, *Come unto mee all ye that are heavy laden.*

*AND WHOSOEVER WIL*] According to the promise, (Chap. 21. 6. *To him that is athirst I will give of the Fountaine of the water of life, freely.* So here to them that come unto him, he promiseth the living water of the pure *Crystalline River of the Heavenly Jerusalem.* This water is Christ himselfe, the Fountaine of Life: Or the Holy Ghost, filling the Saints with Heavenly consolation. This water is drawne or obtained by Faith and Prayer. Therefore he saith, *Let him take*] That is, by prayer beg, and by faith obtaine the same. It is not thrust into the hands of unwilling, slothfull, and drowsie persons: therefore hee saith, *Whosoever will.* Hee saith not that it is in the power of free will, but requires the will to receive it. The will is ours, but the will of receiving is not in us, it is the gift of grace: *For what hast thou, that thou hast not received?* Therefore the will and desire of grace is required to be in us, that wee might bee quickned with the water of life.

*Freely*] The Fountaine of grace which is open to all that desire the same, is not to bee bought with the price of any thing, but is freely bestowed by the merit and efficacie of the Lord Iesus. Away therefore with the merits of Hypocrites.

*18. For I testifie*] These also are the words of the Lord Iesus, not *Johns*, as appears from ver. 20. Before he said: *Blessed are they that keepe the words of this Prophecie:* Now he threatens a terrible curse unto all such as presume any wayes to

What it is  
to come un-  
to Christ.  
Mat. 11. 28

1. Cor. 4. 7.



to adulterate this Propheſie. For he foreſaw that ſome would deſpiſe, queſtion, and falſifie the ſame by their Additions. Hee was not ignorant alſo that Anti-chriſt with his falſe Prophets (Falſifiers of Holy Writ) would take liberty to falſifie the Faith, yea uſurpe to themſelves abſolute power over the very Scriptures of God. Therefore he thought it neceſſary to defend the Authority of the Revelation, and the whole Booke of Canonick Scripture, by this threatning, as it were with a Seale, that it might bee preſerved entire unto the end for the Churches, unto whole profit it was dedicated.

*For I teſtifie* ] The cauſall *καὶ ἐγὼ* For, ſeemes an over-plus to Ribera by a Graeciſme: but, as we ſhewed in the *Analysis*, it is a ſeventh Argument commending the worthineſſe of this Propheſie; taken from the inviolable authority thereof. *Andreas* for *καὶ ἐγὼ* reads *ἐγὼ* and for *συμμαρτυροῦμαι* I alſo teſtifie (for ſo it is in the Text) ſimplie *μαρτυρῶ* I teſtifie. And ſo the Kings Copie hath it. But all other Copies have it, *I alſo teſtifie*: neither is it without ground: for the Lord Ieſus aſſenteth to his Angell, whom he had ſent *μαρτυρῆσαι*, to teſtifie theſe things to his ſervants: as if he ſhould ſay, My Angell hath teſtified unto you, and I alſo teſtifie with him. For properly *Summartureſai* ſignifies to affirme a thing by a religious testimony, or to urge it with ſerious conteſtation, and ſo oblige the Hearers upon pain of vengeance to obey the ſame. But let us briefly conſider to whom Chriſt doth teſtifie, what it is, and after what manner.

*Unto every man that heareth the words* ] This Proteſtation belongs unto all that heare and read the ſame, not one excepted. And therefore neither Pope nor Councell have any right to adde, or take ought from the Scriptures, but with the hazard of their Salvation.

*If any man ſhall adde* ] The conteſtation conſiſts of two heads: The firſt is: that this Propheſie may not be adulterated by any Addition. To adde, is not ſoberly and according to the Analogy of Faith to interpret the meaning of the Propheſie: but to mixe other things, beſides what the Lord Ieſus hath revealed by his Angell. He addeth, ſaith THOMAS, which adjoyneth a lye: for whatſoever is patched to the Scriptures of mens inventions, that it might be accounted as divinely revealed, is a lie: Such are the Popes Traditions, which (ſeeing hee will make of like authority with the written word of God) he addeth unto the Scriptures. Therefore they are lies.

The other branch of the conteſtation is, that none may deprave this Propheſie, by taking away from the words thereof. He not onely takes away, that derogates from the divine authority of the Booke (which, as Chriſt foreſaw, many would do) but he alſo that any wayes changeth, or maliciously perverteth, or contradicted any thing here written. Of which offence ſuch are not altogether free, who obſtinately deny that the manifeſt events of the Types touching the fall of the great Starre from Heaven into the Earth, of the Beaſts aſcending out of the Sea, and of the worſhipping of his Image, and Character, of the Romane Babylon, of the whore committing fornication with the kings of the earth, & the like, are not yet manifeſtly fulfilled in the Papacy. The ſumme of the conteſtation is, that the integrity, ſincerity, and ſacred Authority of this Propheſie bee faithfully preſerved in the Churches, and that the contemners, falſifiers, and corrupters thereof be no way ſuffered, under paine of Anathema or curſe, unto which, as it followeth, that man is liable that preſumes to adde or take away ought therefrom: for he ſaith: *Unto him God ſhall adde the plagues* ] This is the reaſon of the conteſtation, the horrible curſe of them that falſifie this Scripture by adding or detracting. For if Falſifiers of Coine are liable unto the civill curſe of the Law: much more ſhall the Anathema of eternall damnation be inflicted upon the Corrupters of the Scriptures, which are the word of God. To them that adde thereto, God will adde all the plagues of this Booke (to wit, the Seven laſt plagues) and caſt them into the Lake of fire and brimſtone, with the Dragon, the Beaſt, and the False-Prophet, Chap. 19.

What it is  
to adde to  
this Pro-  
pheſie:

What it is  
to take a-  
way from  
this Pro-  
pheſie.

19. *And if any man shall take away*] That the righteousnesse of Gods judgements may appeare, he will punish the Corrupters of his word, according to the quality of the offence. To Impostors he will adde plagues. To them that *take away*, God will *take away their part out of the Booke of life, &c.* Their judgement shall bee much alike. For as the former are threatned with plagues: so the latter shall be deprived of all good.

*His part*] Not what he hath, but what he seemes to have. He speaketh of the part or portion of eternall life, which such shall have as *are written in the Booke of Life*, that blessednesse (I say) and Heavenly joy which the Inhabitants of the *Holy Citie* shall be partakers of.

*And from the things which are written*] To wit, which in the Epistles of this Prophecie (especially, Chap. 2. & 3.) are promised to them that *overcome*, and from the things which in this Booke are spoken touching the glorious state of the Saints in Heaven, Chap. 7. 9. 20. 21. 22. Now they that shall be deprived of Heavenly blessings, must of necessity lie under eternall plagues and punishment. For betwixt these, there is no *medium*.

This place is remarkeable, against the Popish depravers of the Scriptures. For two things are evidently proved. *First* that the Holy Scripture is Authentique in it selfe: and that it giveth testimony of its owne divine authority. For what is truly said of this Prophecie, is rightly by Expositors extended unto the whole Scripture. Hence ANDREAS: *A fearfull curse, saith he, shall light on them, who are not afraid to adulterate divine Scripture.*

SECONDLY That the Holy Scriptures are so perfect in themselves, as that the *Romanists* are to bee held for most damned falsifiers, who deny that all Doctrines of Faith and Salvation are contained therein, unlesse the traditions of Rome bee added.

Against this *Bellarmino* objecteth, that only the integrity of this Booke is established, but not the perfection of the whole Scripture.

ANSWER: Yea both this Booke and all the rest of Holy Scripture. This appears: because this Booke is the last, and last written. Therefore this threatening annexed is as the Seale of the whole Cannon, or of all Bookes of divine Scripture. For as God put too this Seal to the Bookes of Moses: being the first Cononicall Bookes: *Ye shall not adde unto the word which I command you, neither shall ye diminish ought from it:* So to this last Booke he puts the same Seale: that nothing might be added, made equall or taken away from this, or any other part of Cononicall Scripture.

*Bellarmino* objecteth to the contrary: that it is not said: *which I have written:* but, *which I have commanded.* But frivolously: for Exod. 24. 12. God saith expressly: *Which I have written, that thou mayest teach them.* And Holo. 8. 12. *I have written to him the great things of this Law.* Adde to this the former reason, that all Interpreters do acknowledge this *Anathema* to be pronounced generally against all falsifiers of Scripture, and that most justly. For the evident argument hereof is, that the greatest part of this Prophecie is as it were taken word for word out of the *Old Canon*, so as the Holy Ghost seemes purposely in every of the *Visions* to allude unto certaine Prophecies of the *Old and New Testament*. Now the reason hereof without Question was: *First* indeed, really to demonstrate, that there was nothing wanting in the *Old Testament* unto perfection. *Secondly* that by this apparent imitation hee might shew, that in the writings of the *Old Testament* is contained the state and condition of the Church of the *New Testament*. *Lastly* he sheweth that the *Revelation* is as it were a recapitulation of both the Testaments, and containeth the summe and agreement of all the Holy Scriptures. By the which againe it is plaine that this present contestation or protestation belongeth unto the whole Body of Sacred Writ.

20. *He which testifieth these things, saith*] *Ribera* will have these words to bee  
Johns,

Lib. 4. de  
ter 80. dei.  
c. 10.

Deut. 4. 2.  
c. 12. 32.

Why the  
oracles of  
the Reve-  
lation are  
most taken  
out of the  
old Canon.



Johns, because of the like sayings in his Gospell, Iohn 21. 24. But the words following shew that they are spoken by the Lord Iesus: for he addeth: *Behold I come quickly.* Notwithstanding there is no great matter in it. Hee calleth himselfe *ὁ μαρτυρῶν* The Testifier, because he testified, that is, revealed, this Revelation unto John by his Angell. Hence Chap. 1. 5. Iohn calleth him, *the Faithfull Witnesse.*

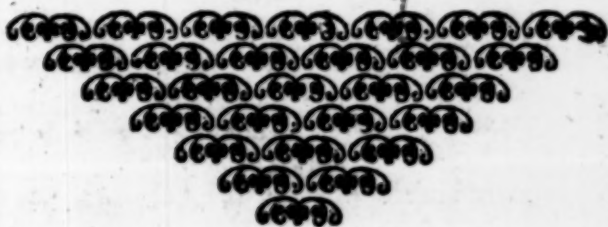
*Surely I come quickly*] He confirmeth what he had twice said: *Behold I come quickly.* The Greeke *καὶ* And or also hath the force of an asseveration or oath (and is rightly rendred *Surely*) to take away all doubting: as if hee should say: I shall seeme to delay: but it shall be no delay. Mockers will think that I will never come; but I will come before they are aware thereof.

*Even so come Lord Iesus*] These are the words of John applauding and supplicating Christ to doe quickly what he promiseth. He wisheth therefore, that he may come quickly, not in his owne name onely, but he will have it to bee the common wish of all the godly: *Come quickly Lord Iesus:* And why should wee not wish for it? To the wicked the day of the Lord shall be terrible.

But to us nothing can come more acceptable: because then our Redemption shall draw neer, and there shall be a perfect deliverance. Then all teares shall bee wiped away from our eyes: then we shall see him, as he is, and live with him for ever and ever.

O COME LORD JESUS.

F I N I S.







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# ERRATA.

Page 17. Line 3. blot out *Only*. p. 21. l. 45. for *perished* read *was reckoned among*. p. 44. l. 23. for *comparatively* read *comparatively*. p. 49. l. 38 for *consequence* read *consequent*. p. 56. l. 28. for *ἀποκρίνω* read *ἀποκρίνω*. p. 59. l. 7. for *ἴσως* read *ἴσως*. p. 67. l. 32. for *which sheweth* read *He addeth*. p. 62. l. 14. for *more of this in its place* read *this conjecture we leave*. p. 80. l. 4. for *philantropic* read *philanthropic*. p. 87. l. 13. for *manificent* read *Magnificent*.

Page 115. lines 20. 21. Read, He is bidden not to hurt the wine and the oyl, That is, not to overthrow certain fundamentall heads of the faith, in which is founded the faith, hope and consolation of the Church, touching the person and office of Christ: makeing the sence thus: Howsoever Hereticks shall involve all things with their darknesse, and shall also draw the Orthodox teachers either by force or deceit on their side; yet they shall not be able to hurt the wine and oyl of the Catholick Faith, but there shall be some to maintain the same, that the whole be not obliured with Hereticall blacknesse. And such, &c.

p. 122. l. 8. for *His* read *Antichrist*. p. 131. l. 31. After the words *Diocletian persecution*, adde, *but (as throughout in the Scriptures) of the day of judgements*. p. 285. l. 20. for *war* read *And the holy war*. p. 186. l. 40. for *Cypresse* read *Cyprus*. p. 189. l. 21. for *Vaitachia* read *Walachia*. p. 145. l. 5. for *behold* read *beheld*. p. 194. l. 17. for *Mutters* read *Muttering*. p. 323. for *ἀλαζονία* read *ἀλαζονία* and adde in the line following under the Gr. the figure 5 which will make just 663. p. 324. l. 10. *IS* is left out. p. 360. l. 14. for *judicary* read *judicatory*. p. 363. l. 9. for *apparations* read *apparitions*. p. 476. in the margin, for *Second vision*, read *Sixt vision*. p. 490. l. 39. for *despaire* read *despaire*. p. 492. l. 48. for *worship* read *worshipped*.

Number of Folioes mistaken. 17. for 19. 64. f. 62. 66. f. 68. 188. f. 196. 185. f. 285. 378. f. 379. After Page 408. 4 leaves and an half are amisse quoted.

Pages twice quoted. 366. 361. 362. 363.

These and other like defaults through the mistake of the Printer, the Courteous Reader is intreated to correct.

## F I N I S